The Builder Magazine

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"LET THERE BE LIGHT

A SHORT SKETCH OF THE LIFE OF CONFUCIUS

By The Editor

THE SECRET SOCIETIES OF CHINA

By Bro. Dudley Wright, England

AN ACCOUNT OF THE RELIGIOUS STRUGGLES OF

THE EARLY AMERICAN COLONIES

By Bro. Benjamin Wellington Bryant, California

THE THIRD INTERNATIONAL CONFERENCE OF SUPREME COUNCILS

By Bro. Perry W. Weidner, Secretary General,

Ancient & Accepted Scottish Rite, Southern Jurisdiction, U. S. A.

PUBLISHED MONTHLY BY

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA.

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THE NATIONAL MASONIC RESEARCH SOCIETY

The National Masonic Research Society was founded in 1914 at Anamosa, Iowa, under authority of the Grand Lodge of Iowa to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is strictly non-commercial in its nature and aims only at the largest possible usefulness to Freemasonry. Its record thus far fulfills the prophecies of its founders, and justifies an ever larger hope for its future.

GENERAL OBJECTS

The encouragement of every form of Masonic reading, study, research, and authorship.

The collection and preservation of materials of value for Masonic study.

The publication of a journal devoted to the interpretation of the history, nature, and present day activities of all the Rites, Order and Degrees of Freemasonry.

The promotion and supervision of meetings for Masonic discussion and study.

The organization of Masonic Study Clubs and the publication of courses of study.

The publication and distribution of Masonic books.

The encouragement of individuals and groups devoted to private Masonic research.

Cooperation with all possible agencies in the creation of an adequate Masonic literature, and in the development of a competent Masonic leadership.

Service Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports, and investigations.

Assistance to lodges and other bodies in the formation of Masonic libraries, reading rooms, book clubs, etc.

For eight years and more the Society has been successfully carrying on the activities described in the above list, which is typical and not exhaustive. In so doing it has been assisted by Masonic officials, leaders, scholars, authors, and students in every state in the Union and in every country of the world, all of whom by this activity have been drawn closer to that which is the dream of every intelligent Mason - the Republic of Masonic thought and letters.

THE BUILDER

THE BUILDER is the official monthly journal of the Society which goes to each member as one of the privileges of his membership, and is not offered for sale to the general public, nor is it in the competitive commercial field. It is edited in the interests of sound, constructive policies and aims at creating among Masons a more heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world. Every member of the Society is requested to cooperate with the board of editors by contributions and by constructive criticism.

MEMBERSHIP

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form, a copy of which will be furnished upon request. Each member is entitled to THE BUILDER, and to all other privileges of membership, among which are the following:

Questions about Freemasonry are answered, and any kind of Masonic information is furnished.

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Addresses, or materials for addresses are furnished.

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Selected lists of Masonic books are recommended to individuals or to lodges.

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2. Life members may commute dues for life by paying $50.00 at one time.

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A Short Sketch of the Life of Confucius

BY THE EDITOR

A MAJORITY of Chinese words are ideograms; they are a symbolical picture of the idea for which they stand. Confucius may be called the ideogram of China. In his own life he gathered up into a single focus the history and meaning of his nation so that he who understands the great teacher can understand the great empire.

Long before Confucius was born China had climbed to a very high level of civilization. That development may be said to have culminated in him; just why it should have stopped then we may be able to see as a result of the study of his life. That it did stop, there is no question, for the arrest of civilization in China is one of the most astounding of the phenomena of history, and utterly destroys the popular theory about necessary progress. "The compass was known," says one authority on the subject, "some twenty-six hundred years before Christ, but the Chinese never became a maritime nation. Gunpowder has been known in China some seventeen hundred years before Christ, but the Chinese have never become a warlike people. Paper was manufactured some two hundred years before Christ and the art of printing by block types was known two hundred years after Christ, that is, twelve hundred years before Gutenberg. Despite these advantages probably not over five per cent of the entire population of China could read and write in 1900, and Chinese writing has not advanced even to the alphabetic stage."

In Confucius' day China was not yet an empire but occupied only about one-sixth of its present area and was divided into some hundred and fifty separate states. Each state was ruled by a petty king or duke or marquis who in turn paid tribute to the more powerful rulers; in short, the ten or fifteen million of the Chinese were then living in a state of society very similar to that of feudal Europe. Just as there was culture in feudal Europe so in that ancient China art, music, literature and social etiquette were highly developed. But in the course of time all the political divisions and jealousies bit down deep into the people's life, and a period of decadence set in during which such conditions obtained as are impossible to describe.

When Confucius appeared it seemed that the breath of the creative spirit was blowing over the whole world. The Jews built their second temple and laid the foundations of that national religion which remained in full vigour down to Jesus' day; Buddha set rolling the wheel of his law over India; Pythagoras founded his so influential sect among the Greeks; and Confucius, own fellow countryman, Lao Tsze, created

Taoism, a religion that numbers more adherents today among the Chinese than any other. But, as Mencius said, conditions were bad in ancient China: the central government was very weak and corrupt; polygamy of a debased type prevailed; murder was common, and everywhere it seemed that the ancient order was breaking down.

BIRTH OF CONFUCIUS

It was during the Chow dynasty, third in the history of the people, that Confucius was born, supposedly in the year 550 B.C. His real name was Chin K'ung, but this was later changed by his followers to Pu Tse K'ung, which means "The Master K'ung," a title that Jesuit missionaries latinized into "Confucius." No Chinaman ever sprang from a grander lineage than he. His father was a public official of great courage and such physical powers that if one were to describe some of his exploits a reader would not believe the tale. His name was Heih and he had nine daughters and one crippled son by his two wives. Desiring a more robust son he decided to marry again at seventy. So he sought out a friend in a neighbouring clan who had three marriageable daughters and asked for one of them. He was given the youngest, a girl of seventeen, and it was from this ill-assorted union that Confucius sprang. Heih died when the lad was three years of age, leaving the family in rather destitute circumstances so that Confucius himself afterwards explained his ability to do many things by saying that he had been obliged to do much work when a boy.

At fifteen Confucius was seized with a passion for learning, and steeped himself in writings of the poets and sages who had lived before him. At nineteen he was married, a son being born to him in his twentieth year. Of this boy little is known except that, like Buddha's son, he became an obscure member of his father's sect. Two daughters also more born to him and these also sank into oblivion as women almost always do in that land which has been so deficient in its appreciation of womankind.

At this time Confucius was appointed keeper of public stores and superintendent of parks, the latter as thankless a job as it is at the present time. His mother died when

he was twenty-four, and her death almost broke the heart of her son, who mourned her in such a way as makes the one supremely human and likeable event in his history. For immemorial ages the Chinese had levelled the graves of their dead, but Confucius, conservative that he was, raised a large mound over his mother's grave in order, so he said, that whatever happened he would never lose sight of her resting place. For three years he mourned for her, not even playing his flute, to which he was devoted, during that whole period.

In his twenty-second year Confucius became a teacher, not of boys but of young men who desired instruction in the conduct of life. There is no question but that he proved to be one of the greatest pedagogs that ever lived, and he soon gathered a large company of students about him. Two members of a royal house were enroled in his circle after a time. During his visit to the court of these noble students Confucius had an interview with Lao Tsze, the founder of Taoism, and one of the greatest men that has ever lived, a mind so profound, endowed with such a genius for religion, that his writings, in many portions, sound as if they might have been written yesterday. But the pragmatic mind of Confucius was not equipped to understand a mystic like Lao Tsze and the two never drew very close together.

In 517 the state of Lu, in which Confucius resided, fell into such disorders that he and his disciples went elsewhere seeking a home. But, judged according to the standards of his time he was so peculiar and he held up so high a standard for men and monarchs, that nowhere was he warmly welcomed; so after many wanderings he and his friends returned to Lu where he remained a private teacher during the next fifteen years.

Becoming more and more influential he was finally made chief magistrate of a city and later on the minister of crime in a province. According to all accounts he was wonderfully successful in public office. He was so successful, indeed, that he made of his state the best governed in the land. At that a neighbouring province or two became jealous and alarmed, fearing that the state of Lu might grow to such strength as to absorb their territory. Accordingly the Marquis of Ts'i determined on a peculiarly Chinese method for weakening the strong state. Instead of declaring war on some pretext or other as a less crafty ruler would have done, he sent around a troop of beautiful dancing women and a number of fine horses to the ruler of Lu. Much to

Confucius' disgust this potentate fell into the trap and soon forgot all the sage's counsels in his infatuation with the girls.

Very much chagrined and humiliated Confucius resigned his offices, gathered a group of disciples about him, and left the country. It is an open secret that he hoped his leaving would arouse the Marquis of Lu to send for his return, but that did not happen. The state soon lapsed into its old corruption.

IN VOLUNTARY EXILE

Confucius was fifty-six years of age when he embarked on this voluntary exile. He had been cherishing a Carlyle dream of a fatherly and kingly ruler and went everywhere seeking for such a man. For thirteen years he sought in vain, everywhere received with respect but nowhere given a position of power as the counsel of a sovereign, the post that he most desired. Many interesting events occurred during that itinerancy but there is not here space to tell of them.

After this wandering he returned to Lu and went again into private life, refusing the public offices that were then offered to him by the new Marquis. He contented himself with teaching his disciples, who now numbered some three thousand.

His wife had died many years before but he had ordered the young men and the family not to mourn for her. Confucius' family life evidently had meant little to him: there is even a tradition that he divorced his wife but no real proof for this has been discovered. He did not even mourn for the death of his son who died shortly after the last return to Lu. The death of a favourite disciple at this time, however, shook him profoundly.

He himself died in 478, being then 74 years of age. His passing was not such as to awaken in us either much reverence or admiration. One day he was seen by a disciple standing at a door leaning on his walking stick and crooning to himself:

"The great mountains must crumble

The strong beam must break,

The wise man must wither away like a plant."

To a disciple who overheard this lament he said, "No intelligent ruler arises to take me as his master. My time has come to die." Shortly thereafter he took to his bed in which he lingered for seven days. He made no signs of emotion, and seemed melancholy, embittered and disillusioned with life.

His disciples buried him with great pomp just outside the city of Kuihfow where his tomb may be seen to this day marked by a tablet on which is inscribed, "The resting place of the great perfection." His disciples built huts in be neighbourhood and lived three years mourning his passing. Some 40,000 or 50,000 of the sage's descendants still live in the neighbouring city.

News of his death went thru the whole empire, awakening the people, when too late, to a sense of their loss. They discovered that a truly great man had been living in their midst unappreciated. His sayings and the books that he had edited began to be circulated everywhere. To this day every applicant for official position in many parts of China must pass an examination in the Confucian classics. Confucius living sought in vain for recognition from his empire; Confucius dead passed into the spirit of his people where he today lives with growing power. Of such an influence as his one might write in the words which Emerson used of the memory of Burns:

"I am afraid heaven and earth have taken too good care of it to leave anything to say. The west winds are murmuring it. Open the windows behind you, and hearken to the

incoming tide, what the waves say of it. His teachings axe the property and the solace of mankind."

HIS INFLUENCE

How did Confucius come to wield so wide an influence? I must confess that I have sought in vain for an answer to that question. He is to me the greatest puzzle I have ever studied. To an Occidental who has sat at the feet of such men as Lincoln and Emerson this eastern sage makes almost no appeal at all. They are flame and life; he is ice and a dead perfection. He had self control and a quiet kind of courage but in those qualities which appeal to the imagination he was almost wholly lacking. The accounts of his life tell how he dressed, and how he sat in all circumstances, and how he liked his rice cooked, and his meat cut, and what clothes he wore, and that he would not talk after he retired for the night. He was punctilious, was cautious in his own meticulous fashion, but of passion, of chivalry, of force and verve he had almost nothing. I know of no modern book so much like the story of Confucius as Herbert Spencer's Autobiography wherein the English sage devotes whole pages to the shape of salt cellars and the manner of carving a roast. There may have been passion and life behind the exterior; his long and passionate mourning for his mother and his fondness for music might seem to indicate that; but if there was, he reposed it and concealed it.

How he came to wield such an empire over so great a portion of the human race is still a mystery to us; but there is no question that he has been a power in the world, a greater influence, perhaps, than any other moralist who has ever lived.

When he appeared, as Mencius said, he found the existing order in danger of dissolution. How to preserve it against destruction became his life work. Not being a great original thinker, not having the insight into the roots of things himself, but being, according to his own words, "transmitter rather than creator," he naturally turned to the past. It was there, in the teachings of the ancient sages and in the deeds of the ancient rulers that he found his guidance. He did not write any books himself

but gathered out of the past such matters as he felt would best conserve his nation, and he gave these in volumes to his disciples.

But in choosing from the ancient leaders he ignored all that might be of a religious element, and preserved only the secular. In religion he was apparently an agnostic, tho this is said with some reservation inasmuch as Confucianists themselves are divided on the question. But the very fact that his own followers cannot determine whether he believed in God or not shows that for him what we call religion was a matter of no great importance. To this day Confucianism is not in our sense a religion but a code of ethics of such a character that one may remain a Confucianist while believing in some other religion, as in the case with a multitude of Chinamen who are Confucianists and Taoists or Buddhists at the same time. His one concern was to make this life as healthy and happy as possible, improving the conduct of the people, and teaching them etiquette. In short, as Wu Ting Fang has put it, "Confucius' aim was to show how to go thru life like a courteous gentlemen."

His ideal of character he called "The Superior Man." Those who believe in Nietzsche's doctrine of the Superman will do well to ponder this fact. The first virtue of this Superior Man is to be loyalty, not loyalty to his own conscience or to his ideals but to the past, for all of Confucius' ideals are but the shadows of the dead. Of progress he had no conception. He was undoubtedly the world's greatest conservative.

CHINESE CONSERVATISM

It is this conservatism that has enabled China to maintain her integrity of race and nationality during all these centuries, for Confucius taught her to conserve her material wealth, her vitality, her scholarship, and her more.

To Confucius the state was a creation of nature no more to be changed than is the structure of the beehive. A benevolent despot was to rule over an obedient people Confucius hoped that if fatherly and strong rulers could be developed and if the

people would prove loyal to them an ideal political government might sometime be developed. Indeed, he seemed to hold a dream of a kind of paternally socialistic state like that of Plato or of the old time communists. So important did politics seem to him that he gave it almost the value and dignity of a religion, a modern scholar saying that he would have served the world greatly had he done nothing more than "Sublimate statecraft."

He built his ideal of the state on the theory of the family because to him the family relationship lies at the basis of all social life. In this he was wise, far wiser than many of the impetuous reformers of our day, and there is no country where the relationships between brothers and sisters, parents and children, and the husband and wife are of a more enduring character than in China. There is much lacking in the finer qualities of the home, its poetry, its religious element and its spontaneous love; but in spite of these defects the Confucian family is enduring.

Much has been made of the fact that Confucius taught the Golden Rule; he did teach it in a negative form a world apart from the golden rule taught by Jesus. According to Jesus we are TO DO to others what we would that others would do to us; the Chinese sage taught that we are simply to refrain from doing evil to others. Of this, one writer who has long lived in China observes: "The Chinese are really addicted in a wonderful and commendable way to letting others alone; they are neither obtrusive or officious. But an act of pure chivalry is seldom to be beheld among the four hundred millions. Foreigners who have lived among them for tens of years have never seen a chivalrous soul dash out to rescue a suffering captive, nor save a stranger who was in peril."

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MASONIC EDUCATION IN IDAHO

Members of the National Masonic Research Society in general, and of Study Clubs in particular, will find an excellent statement of the general aims of Masonic education

in the brief article printed below from the pen of the Chairman of the Educational Committee of Idaho, and republished here by permission of The Idaho Freemason. This journal made its appearance in June last under the competent editorial direction of Brother Frank G. Burroughs, Masonic Temple Building, Boise, Idaho. It carries a section devoted to Masonic education among its regular departments.

MASONIC EDUCATION

BY CHARLES W. MACK

More than anything else in the world there is need for education and enlightenment.

The activities of a Masonic Lodge in a community vary with the time in the life of a nation in which it exists, but at all times it should defend against all enemies the principles of liberty, justice and truth upon which it is founded. I feel that we are approaching a time when Masonic education will be needed by every Mason, and that the time for this education is now.

The one great aim of every Masonic lodge should be to bring the teachings of our Order to every man who joins our organization, and to teach him Masonry as it touches our daily lives. The ritual is a nucleus, or foundation, upon which to start our Masonic education, but that is not enough - it must be brought before us in a practical way, and in a way that it will reach and every man who enters our portals; it is necessary that we explain and bring out the lessons as given to us, and further, that by example in our daily lives, we demonstrate that we understand what we are taught, and that the high principles of our Order are doing for us what it is intended they should do.

Freemasonry's main objects are to make men friends, to refine and exalt their lives. If the questions that are troubling us today are to be settled, it must be in an atmosphere

of mutual recognition and respect. A proper settlement can never be made in an air of hostility and mistrust. Our great Order can help furnish this required atmosphere.

Masonic education will not only explain and bring out the great lessons of our Order to our membership, but it will develop leaders in our organization, and will increase the interest in our lodges which will bring out attendance far greater in number and enthusiasm than has heretofore been thought of.

It is my wish and hope that every lodge in this State will have its Masonic educational meetings every month, following a course as outlined by the Grand Lodge, and that we shall have a Grand Lecturer who will be in the field the greater part of the year, instructing our lodges in the ritualistic work, as well as carrying out the educational program.

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Freemasonry is the subjugation of the human that is in man by the divine; the conquest of the appetites and passions by the moral sense and the reason; a continued effort, struggle and warfare of the spiritual against the material and sensual. - Albert Pike.

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THE SECRET SOCIETIES OF CHINA

BY BROTHER DUDLEY WRIGHT, ENGLAND

CHINA has, in all probability, as ancient a veridical record of the existence of organized secret societes as any nation. The soil for their growth is thoroughly congenial and, as one writer has expressed it, they "spring into life as weeds on a rubbish heap, wherever oppression and tyranny abound, and it has been by combinations of this character that the Chinese people have been able to resist the oppressions and demands of the mandarins."

The whole empire is honeycombed with these societies which include among their members persons in almost every rank of official and private life, although many are induced or even compelled to join from fear of vengeance if they refuse or in the hope of securing aid in time of distress, rather than from any wish to carry out the designs to which they pledge their assistance. Secret societies, says Kesson, "are entirely suited to the Chinese genius, which appears to delight in mysteries and enigmas and to confound language and ideas for the sake of being able to unravel them again. They are suited to a people in whose character there is nothing direct, but who seek the simplest ends by a ruse, or some needless piece of strategy."

The earliest notice of an aboriginal secret Chinese League is toward the close of the Han dynasty (circa second century B.C.) A secret society, recruited mainly from among Chinese litterateurs, was organized by three patriots solely for the purpose of defending the throne against "Yellow Cap" rebels. This association was known as the "Red Eyebrows," because its members marked themselves in that way before going into battle. The "Yellow Caps," however, were joined by the "Copper Steeds" and the "Iron Shins" and together they fought for and were successful in securing a change of government. The "Red Eyebrows" maintained their existence, although there is scarcely any farther trace of the League until the twelfth century.

In the fourteenth century a secret society, unquestionably meriting that title, entered the arena. It was a religious and, possibly, of a Buddhist character, seeing that the members adopted the title of the "White Lotus." It faded out of sight until the seventeenth century, when it is found lending its aid to a usurper who sought to wrest the throne from the Ming dynasty. Their united efforts were unsuccessful, but shortly afterwards the Ming dynasty succumbed to onslaughts of the Manchu invaders.

Many of the secret societies of China have originated with purely benevolent and philanthropic, objects, but, in time, the zeal of the members, sometimes from force of circumstances, has degenerated into political fanaticism and frequently the most important political changes in the empire have been due to their action.

The time of the greatest activity of the Chinese secret leagues or societies was from the beginning the eighteenth until the close of the nineteenth centuries, particularly from 1766 to 1795, during the reign of the Emperor Chien Lung, which period witnessed the rise of man of these association which the emperor sought vainly to suppress and exterminate.

On 8th January, 1845 the Legislative Council of Hong Kong pass the following decree:

"An Ordinance for the suppression of the Triad and other secret societies within the island of Hong Kong and its dependencies:

"Whereas the Triad Society and other secret societies prevalent in China exist among the inhabitants of the island of Hong Kong, and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority and with the security of life and property and afford by means of the secret agency increased facilities for the commission of crime and the escape of offenders:

"1. Be it therefore enacted and ordained by th Governor of Hong Kong with the advice of the Legislative Council thereof that from and after the passing of this Ordinance if any person or persons being of Chinese origin in the said island or its dependencies shall be a member or members of the Triad Society or other secret societies as aforesaid he, she, or they shall in consequence thereof be guilty of felony and being duly convicted thereof, shall be liable to be imprisoned for any term not exceeding three years, with or without hard labour, and at the expiration of such term

of imprisonment, that such person shall be marked on the right cheek in the manner used in the case of military deserters and be expelled from the said island."

In 1889 a law was passed in the Straits Settlements for the suppression of Chinese secret societies, which led to the seeming disappearance of many of these inimical organizations, but there is reason to assume that the disappearance was apparent only and that the various units remained almost as active as formerly, but worked with greater caution and secrecy.

THE GREAT HUNG LEAGUE

By the laws of the various societies no Chinaman may belong to two societies at one and at the same time; if he is already a member of one and desires to join another, he must first sever his connection with the one of which he is already a member. The largest and most important organization, however, the Great Hung League, permits neither resignation nor secession, and the member, on initiation, takes an oath that he will never leave the society.

The following are extracts from section 255 of the Penal Code of China:

"All persons who, without being related or connected by intermarriage, shall by brotherhood or association among themselves, by the ceremonial of tasting blood and burning incense, be held guilty of the intent to commit the crime of rebellion; and the principal or chief leader of such association shall accordingly suffer death by strangulation after remaining for the usual period in confinement. The punishment of the accessories shall be less by one degree. If the brotherhood exceeds twenty persons in number, the principal offender shall suffer death by strangulation immediately after conviction; and the accessories shall suffer the aggravated banishment into the remotest provinces. If the brotherhood be formed without the aforesaid initiatory ceremonies of tasting blood and burning incense and according to the rules of its constitution be subject to the authority and direction of the leaders only, but exceed forty persons in number, then the principal shall still suffer death by

strangulation, as in the first case, and the accessories a punishment less by one degree.

"If the authority and direction of the association is found to be vested in a strong youthful membership, that circumstance alone shall be deemed sufficient evidence of its criminality; and the principal shall accordingly suffer death by strangulation immediately after conviction; the accessories, as in the preceding eases, shall undergo aggravated punishment.

"If the association is subject to the authority and direction of the elder brethren, and consists of more than twenty but less than forty persons, the principals shall be punished with one hundred blows and sent into perpetual banishment to the distance of three thousand li. If the association under the last mentioned circumstance, consists of any number less than twenty persons the principal shall suffer one hundred blows and wear the cangue for three months; in both cases the punishment of the accessories shall be one degree less severe than that of the principals."

The cangue is a heavy wooden collar, taken off at night only if the sentence is a long one.

The sites for the Lodges are always carefully chosen with a view to concealment and are situated for the most part in obscure mountainous and wooded districts. The more inaccessible the spot the better suited for the meetings. Professor Schlegel once discovered the following description of the entrance to a Lodge in the Province of Shantung: "A stone road leads to the first pass called the Heaven-Screen Pass. Past this is the Earth-Net Pass. Next comes the Sun-Moon Pass, at which pass each brother is obliged to pay one mace and two candareens (about one shilling). After this pass comes a stone bridge over a river, which leads to the Hall of Fidelity and Loyalty, where are the shrines of the Five Ancestors, flanked on the right by a council-room and on the left by the court; here the Brother must produce his capital (three Hung cash) and his diploma. From this goes a long road along the mountain chain Hinling, guarded on the one side by the mountain and on the other by the sea. At the end of this road is the outside Moss Pass, called also the Pavilion of the Black

River. Thirteen Chinese miles farther on is the Golden Sparrow frontier, so called on account of the name of the mountain at whose feet it lies. Past this are four buildings; over the front one are written the words 'To extend the Empire let Righteousness flourish.' The second one is called the Palace of Justice, with the civil entrance to the left and the military entrance to the right. The Lodge follows immediately." [See bibliography at end.]

BROTHERHOOD OF THE MYSTIC CROSS

The Suastica, or Brotherhood of the Mystic Cross, claims to have been founded in B.C. 1027, by Fohi, and to have been introduced into China in B.C. 975. It has three degrees, viz., 1. Apprentice; 2. Tao Sze, or Doctors of Reason; 3. Grand Master. Apprentices wear the Jaina cross worked on a blue ribbon; the Tao Sze, a cross of silver; and the Grand Masters one of gold. The initiate takes five vows: 1. to worship God daily, to obey the law, to walk in purity and truth, to assist the Brethren of the Order, and to obey all its rules; 2. to pursue wisdom, to eschew avarice, to be charitable, to assist the poor and necessitous, never to take furtively the property of another, directly or indirectly; 3. to be pure and chaste, abstinent, and studious; 4. to be sincere and never to deceive another, to be free from lying, to avoid affectation in language, duplicity, and calumny, never to flatter, never to drink to excess any intoxicating liquor; 5. to keep faithfully all the sacred vows.

The Pe-lin-kiao, or White Water Lily Society, claims to date from the reign of Ling-Ti, who was emperor in the second century of the Christian era. He was of a tyrannical disposition and is said to have beheaded several hundred literates, which caused the bringing into existence of this society, which was founded by three brothers named Chang, who equipped three powerful armies to overthrow the tyrant emperor. Demetrius Boulger is of opinion that this the original secret of China and the parent of all subsequent societies. The name "Water Lily" is said to have been chosen on account of the popularity of that plant. Huc says: "The poets have celebrated it in their verses, on account of the beauty of its flowers; the doctors of reason have placed it among the ingredients for the elxir of immortality; and the economists have extolled it for its utility." The members of the society assert that it was once prophesied that one of their number would be emperor of China, which probably accounts for the chiefs of the Order regarding themselves as commissioned

by High Heaven to regenerate the Empire. In the early part of the eighteenth century the leaders were Wang-lung and a man named Fan-iu, and they had a following of twelve thousand. The first-named made himself master of the town of Shoo-chang-hien, but was soon driven thence, when he and many of his followers perished. Nothing more was heard of the society until 1777, when the members again rose in insurrection, but only again to be defeated. The heads of the leaders, including two women, were cut off and placed in cages for public inspection. The object of the society, behind its ostensible benevolent activities, was the overthrow of the Mentchoo-Tartar dynasty and the restoration of the Ming. The presiding Master was always given the title of Emperor and Son of Heaven, and he was invested with every imperial honour and dignity. After a plot to overthrow the dynasty in 1803 the members were accused of holding unorthodox opinions, of being possessed of magical powers, and of meditating treasonable practices. As a result of the order of suppression issued against them the society disappeared, but reappeared for a short time in a more formidable and extensive confederacy, known as the Society of Celestial Reason, but this was afterwards merged into the Triad Society. At the time of the kidnapping of Sun Yat Sen in London, in 1896, it was stated that he was not only an active member of the White Lily Society, but a prominent leader of that revolutionary society. As a matter of fact he was a member of the Triad Society or of the Hung League. Sir James Cantlie and C. Sheridan Jones in their Life of Sun Yat Sen refer to this matter in the following words:

"A powerful and widespread body, 'The Triad Society' has existed almost ever since the Manchus ascended the throne, but it consisted of men of philosophic ideas without the capability or courage to put their ideas into practice. It was not until Sun Yet Sen came to the front that the idea was given concrete shape and brought to practical issue: the old Triad Society, however, gave little direct help during the recent crisis, the members being afraid of action for they well knew what failure meant. In China the death penalty was ever at hand when reforms were even whispered, and it was only when Sun took his life in his hand and boldly declared his intention that any one was found courageous enough to denounce the throne openly."

In some of the rites and ceremonies of the White Lily Society there seem to be traces of a Nestorian form of Christianity. The mandarins often confounded Christian gatherings for meetings of this society and punished the members accordingly.

THE BLACK FLAGS

The Black Flags was another secret society opposed to the Manchu dynasty and their members were so successful in their propaganda in certain provinces that they established an imperium in imperio where they reigned virtually supreme and their flat was law. In 1888 a Chinaman in New York of the name of Lee You Du died. It was reported in the newspapers of the time that he had been a general of the Black Flag Order in China.

The Gee Hin Society is believed originally to have been an offshoot of the Black Flag Society. Brother J. Vopley Moyle in Ars Quatuor Coronatorum, vol. vii., says that the society had certainly existed for several centuries and, like many other Chinese secret societies, was founded for the express purpose of overthrowing the Tartar rule and replacing the Ming dynasty on the throne of China. It has branches in Burma and the Straits Settlements. It is governed by three principals or headmen, who are elected for life, and who are assisted in the government by councillors. The routine business of the Lodge is left entirely to the secretary. In 1807 the number of members in Penang alone was estimated at 26,000 and the Society had at that time, in addition to Lodge premises, property worth over $20,000 invested in houses and lands in the province of Wellesley. In 1887 four members of this society were sentenced to twenty years' imprisonment for conducting an Agency for the introduction of members. The Straits Times of 17th September, 1889, contained a full report of the trial of a number of prisoners who were proved to be members of this, or of the Sam Tien secret society at Sarawak. The six leaders were shot; eleven active members who carried out the orders of the leaders and frightened, beat, and, in some cases, murdered non-members, were sentenced to receive six dozen strokes with a rattam, to have their heads shaved and to be imprisoned during the Rajah's pleasure. The following account of the initiation ceremony was given by a subpoenaed witness before the Commissioners appointed under the Penang Riots Enquiry Act of 1867:

"At eleven o'clock we were taken into the Kongsee House (Lodge) two by two, passing doors successively after certain questions were asked and answered at each door, two guards being stationed at each door.

"At each of the doors we were asked:

Q. Where do you come from?

A. From the East.

Q. For what do you come here.

A. We come to meet our Brethren.

Q. If the Brethren eat rice mixed with sand, will you also eat of it?

A. Yes, we will.

"The doorkeepers then showed us a broad-bladed sword and asked:

Q. Do you know what this is?

A. A knife.

Q. What can this knife do?

A. With it we can fight our enemies or rivals.

Q. Is this knife stronger than your neck?

A. My neck is stronger.

"Each candidate was told what answer to make and afterwards was allowed to enter. The secretary was standing on a table while another person was standing on the ground in front of him beside a tub of water. The secretary ordered this person to prick the third finger of the left hand of each candidate with a needle and the blood that trickled from it was allowed to drop into the tub of water. After this the candidate was made to pass under another and higher table behind the secretary and upon which there was a Joss (Chinese god) where the candidate received three cents, was told to go to a small charcoal fire at the back and step over it, the left foot first. Near by were three square blocks of granite, on which the candidate was made to step with the left and right foot alternately. After passing these blocks the candidate was conducted to a man who kept a kind of shop and took the three cents that had been given to the candidate, giving him in return some cigarettes, Sirth leaves, and sweetmeats. There the candidate waited until all the candidates came up, when all were led to the front of a Chinese altar with a Joss on it. All knelt, rose again, and each drank a little water from the tub in which had been dropped the blood from the fingers of all the candidates. After returning into a room the candidates returned to the altar where they saw the Secretary dressed like a Chinese priest. All the candidates knelt while the Secretary read in Chinese from numerous folds of red paper. When he had finished reading, a fowl's head was cut off and the Secretary then read the papers he had read, telling the candidates that if they did not obey the rules of the Society they would meet with the fate of the decapitated fowl."

The oath contained thirty-six articles, with penalties for transgression varying in severity from death to beating and fines. Members pledged themselves on oath to consider and treat the fathers and mothers of other members as their own; to rise and join the standard of the "true Lord" of China when he should appear; not to reveal the

secrets of the society, nor to show its diploma or statutes to anyone; to relieve a member in distress; not to seduce a member's wife under penalty of death; not to refuse money to enable a member to escape from justice; not to cheat or rob a brother member, under the penalty of the loss of one or two ears. To ridicule a member on account of poverty entailed a punishment of thirty-six blows; to reveal the fact that a member smuggled opium meant the loss of both ears and 108 blows. Members were forbidden to marry the widows of other members, and a severe punishment awaited the member who left the society. The initiation fee in Penang was three dollars and in Burma twenty-four rupees. Mr. W. A. Pickering, writing in 1879, said that for many years there had been no Grand Master of this society, as no person dared come forward to undertake the onerous and responsible duties of the office, but each branch was under the direction of a General Manager, a Lodge Master, a Van Guard, and a Red Baton or Executioner, with a varying number of Councillors or District Head men, who carried out the orders of the Superior. This Society was evidently connected with the Triad Society and the Hung League.

(To be concluded)

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THE THIRD INTERNATIONAL CONFERENCE OF SUPREME COUNCILS

BY BROTHER PERRY W. WEIDNER, 33d,

Secretary General, the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A.

THE THIRD International Conference of regular Supreme Councils of the Ancient & Accepted Scottish Rite was held at Lausanne, Switzerland May 29 to June 2, 1922. The following Supreme Councils participated:

Southern Jurisdiction of the United States of America

France

Spain

Northern Masonic Jurisdiction of the United States

Belgium

Brazil

Peru

Portugal

Uruguay

Argentina

Cuba

Mexico

Republic Dominicana

Central America

Greece

Switzerland

Italy

Egypt

Netherlands

Serbia

From the Transactions of its labors the Supreme Councils seem to have done a constructive work in several matters.

First, they took notice of Spanish violation of territorial rights of Freemasonry in the United States. The delegates from the Southern and Northern Supreme Councils of the United States declined to participate in the Conference with Spanish delegates seated until Spain would acknowledge error and make some guarantees that this offense would be removed. A special commission was appointed by the Conference consisting of Ill.'. Brothers E. C. Day, 33d, and Perry W. Weidner, 33d, of the Southern Jurisdiction of the United States of America; Barton Smith, 33d, and James I. Buchanan, 33d, of the Northern Masonic Jurisdiction; and Ill.'. Brothers Auguste Barcia, 33d, and Manuel Portela, 33d, of the Spanish Supreme Council. At a conference held by these brethren on the subject it appears that the Spanish delegates were very desirous to meet the views of their American brethren and cordially concurred in presenting to the Conference the following:

To the International Conference of Supreme Councils, 33d:

The special commission of the Conference of Supreme Councils having investigated the complaint presented by the Supreme Councils of the Southern and Northern Jurisdictions of the United States about the invasion of their territory by the Supreme Council of Spain, requests the Conference to invite the Supreme Council of Spain to retire from their territory.

After this the Spanish brethren presented to the Conference the following statement, which was signed by all three of the delegates from the Supreme Council of Spain, the first of whom was Brother Auguste Barcia, at the present time Grand Master of the Grand Orient of Spain.

To the Assembled Conference of Supreme Councils at Lausanne, Switzerland:
Illustrious Brethren:

The undersigned delegates of the Supreme Council of Spain to this Conference hereby solemnly declare at the earliest possible moment after their return to Madrid they will cause the Supreme Council of Spain to take immediate action to withdraw the charters of all Bodies claiming to be Masonic under its obedience within the territory of the States of the United States and the District of Columbia. We also solemnly promise that we will use all influence and power resting in us to secure like action by the Bodies in the same territory under the obedience of the Grand Orient of Spain. We also promise that we will not encourage or tolerate any action or attitude contrary to the wishes of the brethren of the United States of America relative to the Bodies under the obedience of organized Masonic authority in Spain, in the Island of Porto Rico, and the Phillippines.

(SIGNED) Auguste Barcia, 33d, G.'.M.'.L.'. G.'.O.'.E.'.

Manuel Portela, 33d

Jose Lescura, 33d

After this communication was received and accepted by the Conference upon the motion of Illustrious Brother Barton Smith, 33d, which was seconded by Illustrious Brother E. C. Day, 33d, the delegates from the Supreme Council of Spain were seated.

The International Conference also admitted to seat representatives from the newly organized Supreme Councils of Czecho-Slovakia and Poland, both of which were organized in 1922, and it resolved to hold the Fourth International Conference in the city of Buenos Ayres, in the Argentina, in 1927, upon dates set by and under the auspices of the Supreme Council of Argentina.

The Conference did another constructive work and made clear that regular Supreme Councils do not countenance irregularities. This is set out in the report of the section having to deal with such subjects:

To the International Conference of Supreme Councils, 33d:

The second section, having under consideration questions relating to the protection against any irregular and clandestine organization, submits the following resolutions:

1. RESOLVED, that in the opinion of this Conference every Supreme Council should be supreme, sovereign and free from the control or direction of any other body or organization in the method of selecting its members and officers, the duration of the term of office of its officers, the qualifications and regulations of membership in its subordinate Bodies, in its powers of legislation, and in the discipline of its members and subordinate Bodies throughout its entire Jurisdiction, subject to the rights of regular Grand Lodges which govern membership in the first three Degrees of Masonry, consistent with the landmarks and laws of Ancient Craft Masonry.

2. RESOLVED, that hereafter any Supreme Council granting or withdrawing recognition from any other Supreme Council shall immediately notify every other Supreme Council of such action and the reasons therefor; and if the withdrawal of recognition is approved by a majority of the Supreme Councils represented at this Conference, the Supreme Council from which recognition is withdrawn shall be debarred from participating in future International Conferences until the cause of the withdrawal of recognition has been removed to the satisfaction of a majority of the said Supreme Councils, and of the first Conference after said withdrawal of recognition.

3. RESOLVED, that hereafter any Supreme Council, other than those already represented at this Conference and the Conferences of 1907 and 1912, seeking representation at International Conferences of Supreme Councils shall satisfy the Conference that it is organized and is existing in harmony with the principles laid down in the Grand Constitutions and Regulations of 1762 and 1786, as those Constitutions and Regulations have been generally promulgated and remain in force.

4. RESOLVED, that in the opinion of the Conference Bodies of Free and Accepted Masons, or other persons who confer Degrees, perform Rites, or conduct the business of Scottish Rite Masonry, or the Supreme Council thereof, who are not either mentioned in the list of those invited to be present by delegates to this Conference or recognized now or hereafter as regular, by at least a majority of the Bodies in the list of invited and admitted or recognized Bodies, are irregular and clandestine, and no regular Scottish Rite Masons should, under any circumstances, hold any intercourse with any such irregular Body, or any member acting under it, or of any of its subordinate Bodies. And hereafter no Body shall be considered a Supreme Council in any country unless it shall have obtained recognition and established fraternal relations with every existing regular Supreme Council, within a period of four years from the date of its organization.

5. RESOLVED, that regular Supreme Councils recommend to all organizations at their regular obedience not to entertain any relation with irregular Bodies in accordance with the preceding paragraph and to this end each Supreme Council will communicate to all organizations at its obedience the list of all regular Supreme Councils and the present resolutions.

6. RESOLVED, that each Secretary-General, or other proper officer of each Supreme Council, forward to each of the other Supreme Councils by this Conference considered regular, a list of all Masonic Bodies, whether under the Scottish Rite of, otherwise, recognized as regular, and also a list, so far as possible, of all Bodies known to be regular.

7. We regret and deplore that many good men who would make good Masons and be a credit to the institution of Freemasonry have become members of irregular and clandestine organizations calling themselves Masonic. We advise all such men who are upstanding in character and morals to take immediate steps to become members of regular and internationally recognized Masonic Bodies, and recommend that when any such apply to regular Bodies that they be given courteous consideration and helpful assistance in accomplishing their worthy desire.

8. The petition for recognition of the Grand Orient of Denmark is covered by the rules adopted by the Conference and we therefore recommend that no action be taken by this Conference regarding such petition.

They also treated the subject of Italian Masonry by unanimous agreement in the following resolution:

To the International Conference of Supreme Councils, 33d:

The Committee of the second n begs to submit the following report:

After having read the communications concerning the Supreme Council of Italy received from the Supreme Council of Egypt and from Mr. Camera, relating to certain claims for recognition, and considering that the Supreme Council headed by M.'.P.'.Bro.'. Raoul V. Palermi is the only regular Supreme Council in Italy and is in such capacity duly recognized by all the Supreme Councils represented at this Conference, the Committee proposes to the Conference or Supreme Councils that no action be taken on the above said communications of the Supreme Council of Egypt and of Giovanni Camera,

and passed the following resolution which was presented by Ill.'. Bro.'. Leon M. Abbott, 33d, M.'.P.'. Gr.'. Comm.'. of the Northern Masonic Jurisdiction:

RESOLVED, That the delegates to the International Conference pledge themselves to use every lawful and legitimate effort and influence within their power to establish universal and permanent peace among nations. That we heartily approve the efforts that have been and are Being made by the representatives of the various National Governments to bring about greater harmony and a better understanding and relationship among the peoples of the world.

The Ancient Constitutions of our Rite define the ends of our Society to be these: "the harmony, the happiness, the progress and the well-being of the human race taken as a whole, and of every individual man in particular." Our Rituals teach that these ends can be reached only through a practical application of the rule of brotherly love. We would, therefore, constantly remind each of the members of the Rite, wherever dispersed, of his duty and obligation to use his personal influence in his daily intercourse with all men to establish the sovereignty of this rule.

That we pledge ourselves to renew and make more effective our efforts to overcome hatred and bitterness, to destroy ignorance and superstition, and, through the light of education, to bring joy and peace into the hearts and lives of men of every tongue and race and creed.

It would seem from all the foregoing that the Supreme Councils are resolved to establish a close communion with all regular Masonic Bodies, discountenancing every other form of so-called Masonry.

The International Masonic Association, of a rather unreserved membership, and which claims to be devoted to universal Freemasonry, held its last conference at Geneva during October 1921. [See note.] It may be well to note the list of the Masonic Bodies that participated therein:

The Grand Lodge of New York, U. S. A.

Grand Lodge of Vienna.

Grand Orient of Belgium.

Grand Lodge of Bulgaria.

Grand Lodge of Spain.

Grand Orient of France.

Grand Lodge of France.

Grand Orient of Italy.

Grand Orient of Netherlands.

Grand Orient of Lusitania Unite of Portugal.

Grand Lodge of Switzerland Alpina.

Grand Orient of Turkey.

In reading the above list it will be observed that few of the above Bodies are in fraternal relations with the Grand Lodges of the United States of America and some of them are notoriously irregular and yet the Grand Lodge of New York, the Grand Orient of Belgium, and the Grand Lodge of Switzerland sat in conference with these irregular brethren and agreed to the following:

Art. 1. The object of the Association is:-

To maintain and develop existing relations between Masonic Grand Jurisdictions.

To create new relations.

Art. 2. The Association and each Grand Jurisdiction forbids itself all interference in the domestic affairs of other Jurisdictions.

Each Grand Jurisdiction is invited to exchange with associated Grand Jurisdictions its Programme of work and to promote opportunities of contact with a view to harmonizing and co-ordinating efforts held in common. Nevertheless the fact of membership in the Association does not imply an obligation to entertain direct relationship with other Grand Jurisdictions which are members.

Art. 3. All Grand Jurisdictions belonging to the Association must be composed of men exclusively,

and it is reported that, notwithstanding the last mentioned subject, one of the Bodies that sat in this conference has recognized so-called Co-Freemasonry and agreed to exchange guarantors of amity, although it limited visitation to their Bodies "strictly masculine," which seems at least rather odd. This action was done by the Grand Orient of France.

It does seem odd to many who follow closely the work of the Masonic Fraternity in the United States than an American Grand Lodge, knowing full well the effort that is

being made on all sides in this country to keep Freemasonry clean and free from alliance with any irregular institutions, should participate in such a conference.

The action of the Grand Lodge of New York at its last communication was watched with interest and it appears that that great Body of Freemasons did not ratify the International Masonic Conference, nor did it even agree to a temporary membership. It seems that the Grand Lodge believed it had a monetary obligation, since it had representatives at the conference, which it felt constrained to meet as the following resolution will indicate:

The Geneva Conference (such payments not, however, to be construed as acceptance of membership in such Association nor to prejudice or forestall such future action in relation thereto as the Grand Lodge may deem ovine and proper) $1,000.

All regular Masonic Bodies would welcome a conference of all regular Symbolic Lodges of the world and it is believed that they themselves would be glad of the opportunity of having better understanding and of knowing each other better; but it is also believed that Grand Lodges keeping uppermost in their work the protection of the Craft, its rites and its landmarks, would neither favor nor countenance the association with any Masonic Bodies concerning which there is question as to their regularity or being a part of an association or conference which "does not imply an obligation to entertain direct relation with other Grand Jurisdictions which are members" - in other words an association without regard to regularity.

NOTE. - A full account of the meeting/of The International Masonic Association by Bro. Townsend Scudder of New York was published in THE BUILDER, April 1922, page 99.

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WAS DR. JOHNSON A FREEMASON?

SOME PHASES OF HIS LIFE

BY BROTHER ARTHUR HEIRON, ENGLAND

CONTINUED FROM JANUARY NUMBER

"SAMUEL JOHNSON," A RARE NAME

IT IS STRANGE to note how parents, whose surname is "Johnson" scarcely ever christen their sons by the title of "Samuel."

A search through the official Directories reveals the fact that in the year 1922 there is no Barrister-at-law, Solicitor, Chartered Accountant, Medical Practitioner or Dental Surgeon bearing the name of "Samuel Johnson" practising in London, England or Wales; neither is there any clergyman of that name.

The London Telephone Directory for April 1922 also proves that there are only two named "Samuel Johnson" out of the long list of about 200,000 subscribers!

The Post Office Guide for 1920 discloses no such name; so it is a reasonable statement to make that there must have been very few by the name of "Samuel Johnson" in London in 1767; and still fewer those who admitted that they knew their Wapping as Dr. Johnson did in 1783.

DR. JOHNSON'S MELANCHOLY"

From childhood he was afflicted with a species of melancholia causing him at times great mental depression; his personal friend, Rev. George Strahan, Vicar of Islington, writing in 1785, described it as a "morbid melancholy," which Johnson often said was the infirmity of his life. In 1770 Dr. Johnson in a Prayer beseeches the Almighty to "Mitigate, if it shall be best unto Thee, the disease of my body and compose the disorders of my mind."

He was once found by Mrs. Thrale on his knees with a clergyman beseeching Divine help that his reason might be spared. There is no doubt that this "Melancholy" accounts for much of Johnson's irregular life and conduct and every allowance must be made for one so afflicted.

EXTRACTS FROM "BOSWELL"

1763, (aged 54). "He mentioned to me (Boswell) now for the first time, 'That he had been disirest with Melancholy, and for that reason had been obliged to fly from study and meditation to the dissipating variety of life.'"

1761 (aged 55). "About this time, he (Dr. Johnson) was afflicted with a very severe return of the hypochondriae disorder which was ever lurking about him." Dr. Adams said, "I found him in a deplorable state, sighing, groaning, talking to himself and restlessly walking from room to room." Dr. Johnson himself said, "I would consent to have a limb amputated to recover my spirits."

1765 (Easter). Dr. Johnson said "Since last Easter I have reformed no evil habit; my time has been unprofitably spent.... My memory grows confused and I know not how the days pass over me. Good Lord, deliver me!"

1782. Dr. Johnson (aged 72) wrote, "My health has been from my 20th year such as has seldom afforded me a single day of ease."

DR. JOHNSON'S ILL-HEALTH IN 1767

"His Devotional Records"

(Extracts)

1767, Aug. 2. "I have been disturbed and unsettled for a long time and have been without Resolution to apply to Study or Business, being hindered by sudden Snatches."

1767, Aug. 17. "By abstinence from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me, which I have wanted for all this year, without being able to find any means of obtaining it."

Boswell says, "I received no letter from Johnson this year." (1767.)

"His Diary affords no light as to his employment at this time."

(Note: A "Samuel Johnson" was "Made a Mason!" in the "Dundee Lodge" No. 9 at Wapping on 11th June, 1767; was he not identical with Dr. Samuel Johnson of dictionary fame?)

1768, Sept. 18. Townmalling in Kent (at night), "I have now begun the 60th year of my life. How the last year (i. a, 1767) has past, I am unwilling to terrify myself with thinking."

"This day it came into my mind to write the history of my Melancholy; on this I purpose to deliberate, I know not whether it may not too much disturb me."

Now the above statements (or rather confessions) made by Dr. Johnson himself on Aug. 2nd and Aug. 17th, 1767, and on Sept. 18th, 1768, point clearly to the fact that he was at that period unfit to perform any study or business owing to a severe attack of "Melancholy" and it is suggested that in order to create a diversion to his disordered mind and body, he set out to "Explore Wapping" and whilst so engaged met some of our members and in that way was induced to join the Lodge, not so much that he had any keen desire to become a Mason, but because of his great love of tavern and club life, for a Mason's Lodge was renowned in those days for its good fellowship and social attractions.

THE DUNDEE LODGE BOOM

In 1767 the Lodge Room of the Dundee Lodge No. 9, at Wapping, would display the brethren seated at tables (covered with green cloth) set out on trestles in the middle of the room, on which were placed bowls of steaming punch, bottles of wine, rum, Hollands, brandy, sugar, lemons, nutmegs and glasses, and for the smokers "church-wardens," screws of tobacco (called "papers"), and pipe lights were also supplied; all for the delectation of members and visitors, for drinking and smoking in open Lodge and also in Grand Lodge too were then quite in order; full details of purchases of the above items and their cost appear in the Treasurer's books of "Old Dundee"! Songs and toasts (especially when the Lodge was "called off from labour to refreshment")

were then the vogue; the Book of Constitutions of 1756 officially prints nine Masonic songs (including those belonging to the "Master," "Wardens," "Fellow Craft," and "Enter'd Prentice"), whilst in preunion days there was a list of over 100 Masonic Toasts to select from. (Note: Our Lodge still possesses its copy of this book of 1756 and the many thumbmarks and wine-stains plainly visible on the pages thereof, give ocular proof that our Master and Wardens actually sang these songs from same in the "Dundee Lodge" No. 9, at Wapping, in 1767.) These customs would surely interest a man of Johnson's bohemian tastes especially when suffering from an attack of his "Melancholy" and thus help to divert his thoughts from his mental sufferings. Bye-Law No. 30 (passed and added to the Rules of the "Dundee Lodge" in 1764) states that "Any Brother who is a Member of this Lodge who shall Behave Anyways Irregular on a Lodge Night, shall pay a Fine of Two Shillings for the Use of this Lodge, and shall Make Good All Damage that he may Do or Cause to be Done to any of the Furniture etc."

Johnson was renowned as a great talker, very argumentative and his forcible comments might easily have led to a breach of this regulation, but as he was a powerful fellow, his physical strength would enable him easily to take good care of himself if a fracas ensued in such an emergency! Boswell informs us that "Johnson one night was attacked in the street by four men but kept them all at bay till the watch came up carried both him and them to the round-house." Garrick also tells us that "In the play-house at Lichfield, Johnson having for a moment quilted his chair, gentleman took possession of it, and when Johnson on his return civilly demanded his seat, rudely refused to give it up; upon which Johnson laid hold of it, and tossed him and the chair into the pit."

JOHNSON'S "PRAYERS AND MEDITATIONS" (published 1875)

Dr. Johnson shortly before his death in 1784 destroyed by fire a large number of his private papers, but saved the manuscript of his "Devotional Records." He handed the original to his intimate friend and spiritual adviser, Rev. George Strahan, the Vicar of Islington with full authority and instructions to publish same and accordingly they were printed in 1785 and are generally known as Johnson's "Prayers and Meditations." The actual manuscript of same is still in the possession of Pembroke College, Oxford, where Johnson studied from 1728 to 1731.

They represent a very human document, full confessions and regrets, also full of contrition and repentance pointing out to all of us how much easier it is to preach than to practice. Johnson tried hard to conquer his weaknesses (which were to a great extent induced by his "Constitutional Melancholy") but often failed, and the fact that he deliberately saved these sacred memoirs from destruction and wished them to be published, is vastly to his credit and can only mean one thing, namely, that he desired that this record of his constant failings, yet yearnings for a better and nobler life, should be used as Boswell says, "in the hopes of doing good," and as a warning and an inspiration for those who should come after him. These "Prayers and Meditations" must be carefully read to be fully understood and appreciated.

AN EXTRACT

"Monday, April 20, 1778.

"This year, the 28th of March passed away without memorial. Poor Tetty, whatever were our faults and failings, we loved each other. I did not forget thee yesterday; Couldest thou have lived! I am now, with the help of God, to begin a new life."

(Johnson's elderly wife, called "Tetty," died on 28th March, 1752; evidently he missed her restraining influence.)

JOHNSON'S GREAT LOVE OF LONDON

1770. Dr. Johnson was much attached to London and preferred it to the Country. He walked the streets at all hours; at 12 noon he was frequently found in bed; he never refused to go with Boswell to a Tavern, and often visited Ranelagh which he deemed a place of innocent recreation.

EXTRACTS FROM "BOSWELL"

1777, (aged 68). "No, Sir, when a man is tired of London, he is tired of life, for there is in London all that life can afford."

1784, (aged 75). "The town is my element, there are my friends... there are my amusements."

TAVERNS AND CLUB LIFE

Johnson was very partial to Tavern-life; his own home was so unattractive, it is no wonder that he was glad to dine out. His wife died in 1752, when he was only 43 years old and he had no children. His praise of Taverns is proverbial; he told Boswell once: "No, Sir, there is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn." Dr. Johnson was also instrumental in forming about five clubs, the most important being the far-famed "Literary Club," which, with the assistance of Sir Joshua Reynolds he founded in 1764; this club first met at the "Turk's Head," Gerrard Street, Soho. Johnson's favourite taverns were the "Mitre" in Fleet Street, and the "Crown and Anchor" Tavern in the Strand; at all these inns Masonic Lodges used to meet; it is therefore certain that Johnson and Boswell when visiting same must often have met members of the Craft attending to their Masonic duties, and even perhaps mingling with them when a Lodge "called off" from "Labour to Refreshment."

The "Mitre" Tavern almost faced the entrance to Fetter Lane in Fleet Street and formed part of the site now occupied by "Hoares Bank." The "Crown and Anchor" was on the south side of the Strand, opposite the Church of St. Clement Danes where Dr. Johnson was wont to worship; and his favourite seat in the gallery (just behind the pulpit) is still pointed out to interested visitors. The "Crown and Anchor" was a very popular tavern in the 18th Century, possessing a large and spacious room on the first floor and the Grand Lodges of both the "Moderns" and "Antients" frequently met there, sometimes holding in this Inn their "Quarterly Communications." An

interesting fact to note is that these two Taverns, the "Mitre" and "Crown and Anchor" were also favourite inns frequented by William Preston, the "Masonic Lecturer," and it is therefore almost certain that he and Dr. Johnson must often have met there.

JOHNSON'S KINDNESS TO CHILDREN

Boswell says: "Johnson's love of little children which he discovered upon all occasions, calling them 'pretty dears' and giving them sweetmeats, was an undoubted proof of the real humanity and gentleness of his disposition;" he also displayed "uncommon kindness to his servants," and though poor himself, sometimes on his way home late at night would put pennies into the hands of children sleeping on doorsteps in the Strand.

MASONIC REFERENCES

If Dr. Johnson were indeed a Freemason, he seems to have hidden his tracks rather cleverly, but yet certain items peep out here and there which lead one to suspect that after all he was pretty well acquainted with the ceremonies of the Craft, but for some reason best known to himself observed a discreet silence on the matter.

Dr. Johnson Delivers a "Charge"

In 1773, Boswell was elected a member of the famous "Literary Club," and on being introduced for the first time makes the following statement:

(1) "Upon my entrance, Johnson placed himself behind a chair ... and gave me a 'Charge,' pointing out the conduct expected from me as a good member of the Club." Now, why did Dr. Johnson select this unusual word that has such a special signification to the Craft; surely he could have given an address or exhortation? Boswell had previously received a "Charge" sane years earlier, when he was "Made a Mason" in "Canongate Kilwinning" Lodge, No. 2, at Edinburgh. (See later on for details.)

"Eye of Omnipresence"

(2) In 1774, Johnson writing to Boswell said, "I am now writing and you when you read this, are reading under the 'Eye of Omnipresence.' Had Johnson ever listened to a ceremony of Holy Royal Arch?

"Rev. Dr. Dodd"

(3) In 1777 the Rev. Dr. Dodd, Chaplain to Grand Lodge had been sentenced to be hanged for forgery; and although a stranger to Johnson begged his assistance. After some hesitation, he [Johnson] agreed to help and wrote the draft of a letter that Dr. Dodd (a Freemason and an officer of Grand Lodge) was to address to His Majesty beseeching a pardon, or at any rate a reprieve; but it is strange to note that Dr. Johnson when giving his valued help used these words to Dr. Dodd: 'I most seriously enjoin you not to let it be at all known that I have written this letter. Tell nobody."

Why should Johnson be thus ashamed to admit to a kind act; did he fear that his own connection with the Craft at Wapping might thereby be revealed?

(Note: In spite of Johnson's eloquence Dr. Dodd was hanged on 27th June, 1777.)

"A Solemn Obligation"

(4) In 1778, Boswell said to Johnson, "But you would not have me to bind myself by a solemn obligation?" Johnson (much agitated) replied: "What a vow - O, no, sir, a vow is a horrible thing, it is a snare for sin."

"A Freemason's Funeral"

(5) In 1780, Dr. Johnson went to see a Freemason's funeral procession when he was at Rochester.

"Profession of Freemasonry"

(1756)

(6) These actual words were used by Dr. Johnson in an essay he wrote on the "Life of the King of Prussia," first published in the "Literary Magazine" for 1756. The extract is as follows:

(The King of Prussia, Frederick III) "then declared his resolution to grant a general toleration of religion and among other liberalities of concession, allowed the profession of free-masonry."

This is the only recorded occasion (known to the writer) when Dr. Johnson actually spoke of Freemasonry; his "Dictionary of the English Language" published in 1755 is silent on the subject.

DR. JOHNSON'S "BOHEMIANISM"

Johnson, when middle aged, at times lived a very irregular life, especially when suffering from the "morbid melancholy" that seemed to take all the poetry out of his existence, so that when a severe attack came on he had to throw aside his literary work and seek relaxations and relief in dissipation and amusements of lighter character, hence his fondness for taverns and clubs, his great love of London and its underlife, his constant attendance at Ranelagh and its gaieties. It will be noted that Dr. Johnson is quite honest with himself, does not excuse his own frailties or attempt to exonerate his conduct except perhaps when he places the chief blame for his lapses on his "vile melancholy."

EXTRACTS FROM BOSWELL

1752, (aged 43). One night Beauclerk and Langton, two of his friends, having supped at a Tavern in London and sat till about three in the morning, called up Johnson, rapping violently at the door of his chambers in the Temple, till at last he appeared in his shirt with his little black wig on the top of his head instead of a nightcap, armed with a poker in his hand. He agreed to join them, saying: "What is it, you dogs I'll have a frisk with you." They went to a neighbouring Tavern, made a bowl of "Bishop" (Johnson's favourite beverage), then walked down to the Thames, took a boat, and rowed to Billingsgate (adjacent to Wapping). Beauclerk and Johnson were so well pleased with their amusement that they resolved to persevere in dissipation for the rest of the day. (Dr. Johnson often took a boat on the river and rowed past Wapping on his way to Greenwich.)

1763, (aged 54). Boswell says, "It must be own that Dr. Johnson was not a temperate man either in eating or drinking."

At this period he told Boswell "that he generally went abroad about four in the afternoon and seldom came home till two in the morning; he owned it was bad habit." Boswell further states, "That Johnson after he came to London and had associated

with Savage and others was not so strictly virtuous in one respect, as when he was a younger man. It was well known that his amorous inclinations were uncommonly strong and impetuous." Johnson once remarked "Why, Sir, I am a man of the world, I live in the world, and I take in some degree the colour of the world as it moves along."

In Johnson's "Meditations and Prayers" Boswell says he thus accuses himself:

1764, Good Friday (aged 55): "I have made no reformation; I have lived totally useless, more sensual in thought and more addicted to wine and meat ... my appetites have predominated over my reason." He then solemnly says, "This is not the life to which Heaven is promised," and he earnestly resolves an amendment.

JOHNSON AND THE "THRALES"

In 1765 he was introduced to Mr. and Mrs. Thral of Streatham. The husband was the owner of a large brewery at Southwark, London. They showed Dr. Johnson great hospitality and kindness, provided him with a separate apartment at each of their two houses, and for about sixteen years the learned sage was their constant guest; they considering the privilege of enjoying his conversation and company an ample recompense. Thrale died in 1781 leaving Dr. Johnson one of his executors; the business was then sold for 135,000 pounds Robert Barclay (a Quaker) the originator of "Barclay and Perkins," now one of the most important breweries in London, who still place the head of "Dr. Johnson" on the labels of their bottles of beer. It was "when the sale of Thrale's brewery was going forward, that Johnson appeared (in his character of an executor) bustling about, with an ink-horn and pen in his button-hole like an exciseman; and on being asked what he really considered to be the value of the property which was to be disposed of, answered, "We are not here to sell parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice." The widow Mrs. Thrale, thus became wealthy at her husband's death but she soon tired of the company of the learned Doctor (who was fast becoming a confirmed invalid) and without consulting him, allied herself in marriage with Signor Piozzi, an

Italian music-master, much to Johnson's chagrin and disgust; it is even said that he had himself cherished hopes of leading the rich widow to the altar!

Dr. Johnson undoubtedly owed much to the generosity of the brewer and his wife, and under the influence of their quiet home life at Streatham, he certainly lost some of his rough ways and brusque manners; the Thrales also took him as their guest to Bath, Wales, Paris and Brightelmstone (Brighton).

As an illustration that Dr. Johnson at times could unbend and enjoy some innocent fun, the following further extract from Boswell is given:

1770, (aged 61). "Two young women from Staffordshire visited him when I (Boswell) was present, to consult him on the subject of Methodism, to which they were inclined. 'Come' (said he), 'you pretty fools, dine with Maxwell and me at the Mitre, and we will talk over that subject,' which they did, and after dinner he took one of them upon his knee, and fondled her for half an hour together."

An extract from Boswell's "Tour to the Hebrides"

(An incident in the Isle of Skye)

1773, Sept. 27. Monday. "This evening one of our married ladies, a lively pretty little woman, good humouredly sat down upon Dr. Johnson's knees and being encouraged by some of the company, put her hands round his neck and kissed him. 'Do it again,' said he 'and let us see who will tire first: He kept her on his knees some time, while he and she drank tea. He was now like a 'buck' indeed.'..... "To me Boswell it was highly comick, to see the grave philosopher ... toying with a Highland beauty!" (Johnson at this date was 64 years old.)

The following story was recently told to the write by a Scotsman (not, however, a Freemason). "About 1910, on a holiday tour in the Isle of Skye, his attention was directed to an old ruined building (near Corrichatachin), and he was informed that was the old farmhouse in which Dr. Johnson and Boswell stayed in 1773, and that one evening after the punch bowl had been circulating freely, Johnson beckoned two of the serving maids to approach him and then placing one on each of his knees, put his arms round them and said, 'Now, let us have a dance together.' The learned sage then indulged in a kind of jig on the farm-house floor with these two servant girls; you can imagine how eagerly they subsequently told their mothers of the honour thus conferred upon them, viz., that they had danced with the great Dr. Johnson!

"This story is still current in the local village." (It will be noted that his friend Boswell writing in 1785, describes Dr. Johnson as a "buck;" in 1922 he would perhaps he better designated as "a good old sport.")

(To be concluded)

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AN ACCOUNT OF THE RELIGIOUS STRUGGLES OF THE EARLY AMERICAN COLONIES

BY BROTHER BENJAMIN WELLINGTON BRYANT, CALIFORNIA

THE BUILDER is so often asked for information concerning the part played by various churches in the development of early American colonies that Bro. Bryant was commissioned to prepare an article on the subject. He gives a rapid and restrained account in which inquiring brethren may find an answer to many of their questions. Brother Bryant has on hand an accumulation of facts concerning early American

Freemasonry other instalments of which, so it is hoped, may appear in THE BUILDER later on, and ultimately in book form.

IT IS universally recognized that the struggle for religious liberty played a most important part in the early settlement of our country and in the creation of our national fabric. The details of the struggle are not so well known, and unfortunately there appears to be an effort on the part of some to obscure many of the most important events as well as to belittle the heroism and cast doubts upon the sincerity of the faith of the founders of our nation.

Many of our popular histories have been tainted in this way, and, sad to relate, those designed for use in our public schools have been so far denatured that it is well nigh possible to gain from them a clear conception of fundamental, causes in American history. The works of John Bach McMaster, and for the more recent historical period of James Ford Rhodes, are notable exceptions. These, and the works of some of the historians who wrote in an age when it was not considered necessary to appease the vanity or flatter the conceit of any particular party or sect, are veritable mines of information for the student of unbiased history. There are a few of the special histories of the Colonial period which may be consulted with real profit, and on certain points a careful reading of some articles in the Catholic Encyclopedia will yield valuable information.

Because Freemasonry and the ideal of religious liberty are so mutually dependent, and because both our institution and this ideal are so closely interwoven with our national history, it seems incumbent upon Masons to familiarize themselves with this phase of our history. Hence a review of some of the less familiar phases of the subject in the columns of THE BUILDER may not be amiss.

THE PERIOD OF BITTER RELIGIOUS STRUGGLES

Much has been written of that ferment of intrigue and sudden death out of which the Reformation finally emerged. That struggle continued during the first two centuries

following the discovery of America. The Spanish sent our their missionaries, backed by fire and sword, to Central and South America, the West Indies, and even to the southern boundaries of what is now the United States. Whatever measure of culture and civilization existed among the native inhabitants of the central and southern parts of the continent, (and there are numerous indications that it was far from negligible) went down in such a sea of blood as has seldom disgraced the name of the white race. Under Catholic France, settlements were made at an early date in the northern part of the continent, and the results of the alliance between the Jesuit priest and the American Indian were scarcely more credible.

In England the separation from the Roman communion was a terrific blow to the papal hopes for world domination; the thunders of the Vatican had echoed without ceasing across that island until the destruction of the Armada rendered null the bull of Sextus V that had been designed to depose Elizabeth; while the hanging of the Jesuits, Garnet and Oldecorn, discouraged further Gunpowder Plots and gave the English a temporary respite. Religious persecution and suspicion pervaded every class, and, in the words of Eggleston, "every one was sure that divine authority was on his side, and that human authority ought to be." (1) However, it was only after a century of bitter, and often bloody, contest that in 1701 the Act of Settlement vested the title to the English crown in the Electress of Hanover and her Protestant heirs.

Meanwhile the reformed English Church had suffered a new reformation within its own ranks - the reforming of religious organizations had become fashionable - and a little group, finding that both parties were ready to make common cause to the jeopardy of their own devoted heads, fled first to Holland, and later to America, to seek asylum for their faith.

Leaving behind them a maelstrom of religious bigotry, these early colonists brought with them fresh and bitter memories of the lengths to which man's inhumanity to man might be carried in the name of religion. With the English Church alone they might in a semblance of peace; indeed they were not entirely sure that they were irretrievably divorced from it; but with the Roman Church they knew that there was no truce. Hence, it is not strange that they took steps to prevent that organization from gaining a foothold in their new home.

The separation from Church and State was an undreamed of condition in that day, and the Puritans made their religious edifice to be an integral part of their body politic; but, considering the time, they made a most radical advance in the direction of freedom of thought. The farewell sermon of Pastor John Robinson to the Pilgrims as they were leaving Leyden, Holland, should not be forgotten, for it is one of our brightest beacons of progress and throws a flood of light on mental attitude of those early colonists. According to the paraphrase of Winslow, which is the only word of that famous sermon,

"Hee used these expressions, or to the same purpose; We are now ere long to part asunder, and the Lord knoweth whether he should live to see our faces again: but whether the Lord has appointed it or not, he charged us before God and His blessed Angels, to follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of His, to be as ready to receive it, as ever we were to receive any truth by his Ministery: For he was very confident the Lord had more truth and light yet to breake forth out of His holy Word."

Fleeing from the horrors of Old World conditions, the Colonists found here a constant menace from the Catholic colonies of France to the North, and of Spain to the South. Frequently and bitterly they felt the edge of that menace, as the authorities of those settlements, inspired perhaps by their Jesuit spiritual leaders, incited the Indians to strike against the Protestant Colonies. And, as if this were not enough, they saw the Jesuit explorers pushing down the Mississippi, thus hemming them in.

Only by the miscarriage of the scheme of La Salle for the colonization of Louisiana and the establishment of a string of French forts and trading posts from the Great Lakes to the Gulf, was prevented the planting of an almost insuperable barrier to the westward expansion of the English Protestant colonies. In the circumstances it is not strange that the colonists wrote into their political code some very emphatic religious "reservations."

RELIGIOUS LIBERTY IN MASSACHUSETTS

In Massachusetts the laws of 1631 excluded all except Puritans from the freedom of the body politic; and that lovable trouble maker, Roger Williams, even compromised the loyalty of the Colony somewhat by persuading the Governor to cut the cross from the flag as a "Popish emblem." (3) In 1647 the laws of the colony were amended to exclude priests - some say the Jesuits were specifically named, but I have been unable to verify this. If any priest returned to the Colony after being driven out, he was to be put to death. The charter of William and Mary in 1696 granted full liberty of conscience to all except papists. Laws had been passed in 1692 against French Roman Catholics settling in the colony.

A meeting at Fanueil Hall in 1746 adopted resolutions demanding that Catholics be required to prove, as well as affirm their loyalty to the Colony, and in 1770 the act of 1647 was reaffirmed. (4) The odour of papal incense was far too strong around the reigning Stuarts to please these Puritan Colonists, and when the regicides Gaffe and Whatley appeared in their midst, these were permitted to go freely about the streets of Boston and Cambridge, and to attend devotional services. When news arrived of the passage of the Indemnity Act, these men fled to Rhode Island where they remained for nearly two years. Later they were protected by the colonists in New Hampshire for a tune, and finally returned to Massachusetts where they remained until their deaths. (5)

On the whole, and notwithstanding all that has been said of their intolerance, the fact remains that the Massachusetts colonists represented a great advance toward religious liberty. They were sincerely Protestant, and possessed no illusions as to the identity of their real enemies, or the price they must pay if those enemies should gain a foothold in their midst. Their so-called bigotry was a product of conditions, not of inherent cruelty. Goldwin Smith says of them: "At the worst they were never guilty of forcible conversion, nor did they rack the conscience, like the Inquisition." (6)

Rhode Island, established by Roger Williams, who was the cause of so much discord in Congregational Massachusetts, was the first commonwealth where full liberty of conscience was written into the law.

"Noe person within sayd colonys, at any tyme hereafter, shall bee anywise molested, punished, disquieted, or called in question for any difference in opinione in matters of religion, and [he] doe not actually disturbe the civill peace of our sayd colony: but that all and everye person and persons may, from tyme to tyme.... freelye and fullye have and enjoy his and their own judgments and consciences in matters of religious concernments; they behaving themselves peaceablie and quietlie, and not using libertie to lycentiousnesse and profanenesse, nor to the civill injurys or outward disturbance of others; any laws, statute, or clause therein contayned, or to be contayned usage or custome of this realme, to the contrary hereof, in anywise, not-withstanding."

Much has been said of Rhode Island toleration, but there do not appear to have been many Catholics in the colony at any time to put that commonwealth's toleration to the supreme test. The few who did settle there were at times denied the franchise. (8)

RELIGIOUS TOLERATION IN NEW YORK

New York, under the Dutch, was officially Protestant, but inclined toward toleration. However, Sidney Fisher remarks that "the Dutch looked askance at papists, having had most bitter experience with them when the Spanish Inquisition slaughtered the people of the Netherlands by thousands." Comparing anti-Catholic outbreaks in New York with the Salem witch-craft craze, he says further that "to the Dutchman a papist seemed far more dangerous than a witch who rode a broom." (9) The English confirmed the property rights of the Dutch Reformed Church and granted full toleration to other forms of the Protestant faith. The General Assembly in 1682 granted religious liberty to all Christians and the Colony had a Catholic governor for a time, in the person of Thomas Dongan. A Jesuit priest, Father John Smith, quietly held Catholic services. (10) But with the Revolution of 1688-89 in England came a change in this policy and all Catholic priests and teachers were ordered to keep away from New York under severe penalties.

The Leisler Rebellion of 1689-90 seems to have borne a distinctly anti-Catholic aspect, though other motives have often been attributed to its leader. In 1700 a law was passed which provided that every Roman Catholic who voluntarily came into the Colony was to be hanged. This was designed to prevent the settlement of Jesuit priests among the Indians, and was the most severe statute enacted against them in any of the colonies. In the disturbances and panic incident to the "Negro Plot" of 1741 in New York and New Jersey, Catholics were accused of complicity and Father John Ury was convicted and hanged for the crime of being a "Popish Priest." (11)

The General Assembly of New Jersey in 1668, excluded a Catholic because of his religion. The government of the Colony was intrusted to Lord Cornbury by Queen Anne in 1701, with instructions to grant full liberty of conscience to all except papists. The Colony had passed laws of similar tenor in 1698. (12)

Pennsylvania seems to have kept to the ideal of toleration in her colonial laws, and Catholics were permitted to exist and to hold services, provided they were not too public about it. Toleration was extended to them with a sort of tacit understanding that they should be as inconspicuous as possible. William Penn wrote from London to James Logan in Philadelphia in 1708: "With these is a complaint against your government, that you suffer public mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here." (13) The province was never free from a religious test imposed upon office holders. When Penn's rights of government were suspended in 1693-94, and Governor Fletcher of New York was directed to assume control of Pennsylvania affairs, the latter was required by his commission to administer to all who should be chosen members of the General Assembly the oaths and tests required by the Toleration Act of William and Mary. These oaths and tests were directed against the claims of the Pope to temporal supremacy; and against the mass and other doctrines peculiar to the Catholic faith. Fletcher's zeal resulted in the imposing of these tests, or their equivalent, on all officials, thus absolutely disfranchising Catholics in Pennsylvania. (14) During the French War hostility to France is said to have provoked an attack on the Catholics in the Colony. The Quakers protected them.

Virginia made it clear at an early date that Romanists were not wanted in that Colony. The reception accorded Lord Baltimore when he landed there after the

failure of his Avalon venture in Newfoundland was, to put it mildly, lacking in hospitality. The House of Burgesses passed laws requiring strict conformity to the rites of the English Church, and in 1641 enacted a statute that prohibited Catholics from holding public office. The second charter, granted to the colony by James I, prohibited the admission of Catholics to the Colony.

The charter which Oglethorpe obtained from George II for Georgia in 1732 provided liberty of conscience to all except papists. According to the laws of North Carolina in 1697, minors might not be committed to papists for instruction. South Carolina in 1697 granted liberty of conscience and worship to all except papists.

AN EXTENDED ACCOUNT OF MARYLAND

Maryland requires more extended notice, being the only one of the thirteen colonies which was established under Catholic auspices. The first settlement was founded under a charter from James I by Lord Baltimore, a converted Catholic who seems to have stood high in the favour of the king. Goldwin Smith says that he "endowed the colony with toleration for the 'spiritual benefit' of a church which, elsewhere dominant and persecuting, was depressed and persecuted in England." (15) However, according to Sidney Fisher, "the religious liberty which prevailed in Maryland under the Roman Catholics was forced upon them by circumstances which they could not avoid.... The grandiloquent phrases in which the first settlement of the Maryland Catholics at St. Mary's on the Potomac is described as the home of religious liberty, and its only home in the wide world, can deceive only the ignorant.... the Catholic colonists dared not establish their religion to the exclusion of all others. It was a question in the minds of most Englishmen whether these people who believed in the authority of a foreign power to depose English kings and foment rebellion against them, and who were continually plotting the overthrow of the British government, should be allowed to exist at all." (16)

It is true that Calvert brought over both Catholics and Protestants in the first party but there is no reliable data to indicate the proportion of each faith. There is an interesting story of the efforts of the party to slip away from England without taking

the oaths of allegiance and supremacy, but it is not necessary to recite it here. The followers of each faith were permitted to bring with them clergymen of their own denomination, but the Protestants seem to have brought none, nor did they apparently make any efforts to secure one until some years later. As late as 1642 it appears that there were none in the Colony.

Calvert himself attended to the matter for the Catholics and secured the detail of two Jesuit priests from the General of the Order at Rome. It is said that the Provincial in England privately furnished Baltimore with arguments in defense of the policy of toleration before the party sailed. (17)

In 1639 an Act for Church Liberties was passed which was a typical example of the subtlety of the party in power. It was enacted that "Holy Church within this province shall have all her rights, liberties immunities, safe, whole and inviolate in all things." The phrase, "Holy Church" is supposedly a substitution "the Church of England" in a similar passage of Magna Charta, and, to quote Eggleston - "was worthy of Bunyan's Mr. Facing-both-ways. Interpreted by judges holding office at the will of a Catholic proprietary, it could have but one meaning. For the outside world it might bear another sense. It did all that could be done in the circumstances for the Roman Catholic religion and for Catholic ecclesiastics." (18) As to toleration, any denial of the divinity of Christ was a capital offence!

The victory of Cromwell over Charles I incited the Protestants to strike for power, and the party of the Pope and the proprietary were defeated in a miniature pitched battle at Providence. The government of the Baltimores returned with the Restoration, and Charles Calvert, the third of that line, appears in some manner to have quieted the religious quarrels of the Colonists for a time. The period of quiet was short lived, however, for the Revolution in England brought another uprising against the Catholic brand of toleration and the Church of England was established as the official faith of the Colony. Thus, in 1689, the Catholics were deprived of liberty to practice their rites in their own colony.

During this time the Baltimores themselves had learned from experience that the Jesuit was far from being an unmixed blessing. It seems that these priests had scattered themselves among the Indians of the Putuxent and Pascataway tribes, who received them kindly and readily became converts. They bestowed upon the Jesuit fathers large tracts of land - out of "gratitude" William Hand Browne is careful to state. (19) These tracts became the property of the Jesuit Order. Browne says: "The priests, moreover, dwelling in the wilderness and no longer under the shadow of praemunire were disposed to claim the immunities and exemptions of the bull In Coena Domini and to hold themselves free from the common law, and answerable to the canon law only, and to ecclesiastical tribunals. Baltimore was a Romanist in faith, but he was an Englishman with all the instincts of his race. He at once planted himself on the ground that all his Colonists, cleric or lay, were equal before the law, and that there should be no land held in mortmain in the province ... foreseeing that this was likely to bring him into conflict with the Jesuit Order, he promptly took a decisive step. He appealed to Rome to have the Jesuits removed from the missions, and a prefect and secular priests appointed in their stead, and an order to this effect was issued by the Propaganda." (20)

The trouble was finally patched up when the Jesuits surrendered their lands. The provincial, Father More, in the extremity, deciding that the conditions of plantations were not in conflict with the bull in question, executed a release of all lands acquired from the Indians. The order for the removal of the Jesuits was then rescinded. It was a complete victory for Baltimore.

MARYLAND BECOMES PROTESTANT

Maryland emerged from the turmoil incident to the accession of William and Mary with a royal governor, and with the Protestants outnumbering the Catholics in the Colony in the ratio of twelve to one. In 1715 the fifth Lord Baltimore renounced the Catholic faith and the proprietary control of the Colony was restored to the family. In 1718 even more stringent laws deprived papists of the franchise and barred them from public office. So passed Romanism from its first and only stronghold in the thirteen colonies.

Coincident with it must have passed in great measure the fear, hitherto ever present in the Protestant mind as long as the Stuarts reigned or there was a possibility of their return to the throne, that England might become a Roman Catholic dependency of France. The fresh courage growing out of the presence on the throne of William and Mary, and later of Queen Anne, injected new life into England and her colonies.

It was a period of great portent. Events of tremendous importance to the cause of human liberty were shaping themselves. With 1701 came the Act of Succession and the throne was at last securely in Protestant hands. The contest that had raged for more than two centuries was decided and the British nation was definitely and finally out of the control of Rome.

In America only the fall of Quebec and Montreal which occurred in 1759-60, was needed to finally banish forever the possibility of a great Catholic empire on this continent and to establish that principle of freedom of conscience and worship which is a corner-stone of Protestantism. Catholic France was driven from Canada, and that country was securely under a Protestant power. Catholic Spain had already passed the meridian of her advancement in this hemisphere.

The great clock of eternity had ticked off another round of the waning night and was about to strike the hour that would mark the dawning of that "New order of the ages" which is proclaimed on the yet uncut reverse of the Great Seal of the United States.

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(11) Catholic Encyclopedia, Vol. X, p. 35.

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(14) Osgood, The American Colonies in the 17th Century, Vol. II, p.345.

(15) Goldwin Smith, The United States, p. 48.

(16) Fisher, Men, Women and Manners in Colonial Times, Vol II, pp. 150 et seq.

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MEMORIALS TO GREAT MEN WHO WERE MASONS - STEPHEN GIRARD

BY BROTHER G.W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

STEPHEN GIRARD was a great merchant, a great philanthropist and a great Mason. He was strictly accurate in all his dealings, and as a business man was very exacting, but liberal withal.

Stephen Girard was born near Bordeaux, France, in 1750, and died in Philadelphia in 1831. He was the son of a sea captain and himself began to go to sea at an early age, making one voyage to the West Indies when he was only fourteen years of age. It was through his voyages to the West Indies that he came to know something about the United States. At that time French possessions in the West Indies were very extensive, and it was our misfortune in agreeing to protect these possessions that led to our war with France.

Stephen Girard became master of a ship, then part owner, and later owner. He settled in Philadelphia in 1776, married the beautiful Mary Lum (she afterwards became insane), and became a grocer, wine dealer, and in time a merchant on a large scale. When the war of 1812 had ended he took advantage of conditions and opened up a profitable trade with the West Indies. He was a farseeing man, able to make profitable ventures in the midst of the hazards of war: he drove close bargains, but he always met his obligations promptly, and he had the confidence of the people.

During the historic epidemic of yellow fever which so decimated the population of Philadelphia in 1793 he volunteered to serve as manager of the hospital at Bush Hill. During the second epidemic of 1797 he again took the lead in relieving the distressed and did not hesitate to use his own hands, his own time, and his own money in assisting the most loathesome cases, after many citizens had fled.

In 1810 Girard helped to bolster up the economic security of the United States by purchasing a million dollars of stock in the Bank of the United States, at a time when that institution was almost defunct. Later on he established the Bank of Stephen Girard. When the Government in 1814 tried to float a loan of $5,000,000 and only $20,000 of it had been taken, Girard came to the rescue by advancing the Government $5,000,000, in those days a vast sum.

He was active in procuring the charter of the second Bank of the United States amid was himself made a director. During all this while he contributed to upbuild, to improve and to adorn the city of Philadelphia. He was frugal in his private habits almost to the point of parsimoniousness, but he was not avaricious.

Girard was a strictly self-made man, and unpretentious in every way, especially in his dress. The story is told that a young man upon arriving at a hotel mistook Girard for a porter, and offered him a quarter to take his bag to his room. Girard carried the bag up and accepted the quarter, which, however was a Spanish coin I worth about twenty-two cents. The young mans handed him his card and' asked him to take it to Mr. Girard, upon which he astonished the youth by saying, "I am Mr. Girard." The young man was profuse in his apologies and asked of Mr. Girard the favor he had come for, but Girard replied, "I will not do this, because you do not tote fair; you promised me a quarter but you gave me less. I cannot do business with you."

Another characteristic story is told of him. A drayman's horse was accidentally killed. A crowd gathered to pity the poor drayman for his loss. Girard raised a coin above his head and said, "I pity the drayman five dollars, let us all chip in and buy him a new horse."

Girard left about $9,000,000 worth of property, the largest fortune ever accumulated in this country up to that time. His relatives received but little of it. To the Pennsylvania Hospital he left $30,000. The Deaf and Dumb Hospital received $20,000; $10,000 went to the public schools; and $20,000 was put in a fund for Masonic charities. The Grand Lodge of Pennsylvania accounts for the Masonic fund in its annual reports, and the Masons in the Keystone State delight to be informed year after year of the good still being done by Girard's famous bequest.

Girard was a radical and a freethinker as was shown by his naming his ships such names as "Rousseau," "Voltaire," "Helvetius," and "Montesquieux." Because of this he was sometimes accused of atheism, which accusation, as is usually the case, was a calumny.

The most famous of all of Girard's bequests was that which provided for what is known as Girard College. He laid down in his will some specifications that caused a great stir at the time, as witness this clause: "I enjoin and require that no ecclesiastic, missionary or minister of any sect whatsoever, shall ever hold or exercise any duty whatsoever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college.... I desire to keep the tender minds of orphans . . . free from the excitements which clashing doctrines and sectarian controversy are so apt to produce."

On the strength of this obnoxious clause Girard's heirs-at-law contested the will in 1836 and had Daniel Webster argue the case before the Supreme Court of the United States. The will stood.

In 1851 the remains of Girard were removed from Trinity Church to Girard College and there placed in a handsome sarcophagus in one of the college buildings which has been described as "the most perfect Greek Temple in existence." His remains were followed by a procession of Freemasons and they had charge of the ceremonies.

The memorial, a photograph of which is herewith given, is a fitting one: it is a portrait statue of the modest man who had done so much for the city and country of his adoption and who saw to it that his fortune continued to work after his death, as it had done during his life, for the welfare of his fellow beings.

From Philadelphia I have the information that Girard was made a Mason in 1788. "His certificate, dated 28th January, 1788,* gave his membership in Union Blue Lodge No. 8, under the jurisdiction of the Grand Lodge of Ancient York Masons of Charleston, State of South Carolina."

* According to another records Girard was initiated in Lodge No. 3 (Pennsylvania), September 7, 1778. Both records seem authentic. It has been suggested that Girard

was not able to prove himself to a Mason in 1788 and was initiated a second time, an irregular proceeding not impossible in that formative period of the Craft. - Editor.

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THE STUDY CLUB

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD

A new series of Study Club Articles by Brother H. L. Haywood will begin next month to be called "Chapters of Masonic History." His first series, which covered Ceremonial and Symbolical Masonry, is now in press preparatory to being issued in book form. It will be followed immediately by the publication in book form of the series on "The Teachings of Masonry," the eighteenth and concluding chapter of which appears in this issue. The new series will differ in every way from the preceding series except that it will continue to be arranged in form suitable for use by Study Clubs.

Many histories are too long or too technical for popular use; others are too short or too skeletonal; in his new Study Club series Brother Haywood has sought to find a golden mean. Guided by his extensive knowledge of the wants of the average reader he will present in connected form such information as is essential without long digressions or technical arguments, but at the same time he will try to base his narrative on the findings of the best Masonic scholarship. Unlike most of the chronicles of the Craft already published, "Chapters of Masonic History" will do full justice to the stirring story of American Masonry, from the early eighteenth century, through the Revolutionary period, down to the present time.

PART XVIII - SCHOOLS OF MASONIC PHILOSOPHY

I

LECTURES on the Philosophy of Freemasonry" by Roscoe Pound, of the Law School of Harvard University, is the book wherewith to begin a study of the Philosophy of Masonry in a technical and systematic manner. The book is not bulky, and the language is simple, so that a novice need have no difficulties in reading it. I value this little manual so highly that I shall bring this series of studies of the Great Teachings of Freemasonry to conclusion by giving a rapid review of its contents, the same to be followed by reference to two or three schools not canvassed by Brother Pound, and by a suggestion of my own concerning Masonic philosophy.

The eighteenth century in England was a period of comparative quiet, despite the blow-up that came at the end of it, and men ceased very generally to quarrel over fundamental matters. It was a period of formalism when more attention was paid to manner than to matter. Also, and this is most important, it was everywhere believed that Knowledge is the greatest thing in the world and must therefore be the one aim of all endeavour.

William Preston was a true child of his century in these things, and he gave to Freemasonry a typical eighteenth century interpretation. This is especially seen in our second degree, most of which came from his hands, or at least took shape under his influence, for in that ceremony knowledge is made the great object of Masonic endeavour. The lectures consist of a series of courses in instruction in the arts and sciences after the fashion of school-room discourses. "For what does Masonry exist? What is the end and purpose of the order? Preston would answer: To diffuse light, that is, to spread knowledge among men." In criticizing this position Brother Pound has the following provocative words to say: "Preston of course was wrong knowledge is not the sole end of Masonry. But in another way Preston was right. Knowledge is one end - at least one proximate end - and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century - the

mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal presentation as the one sound method of instruction. But what shall be said of the greater mistake we make today, when we go on reciting his lectures - shorn and abridged till they mean nothing to the hearer - and gravely presenting them as a system of Masonic knowledge? ... I hate to think that all initiative is gone from our Order and that no new Preston will arise to take up his conception of knowledge as an end of the Fraternity and present to the Masons of today the knowledge which they ought to possess."

* * *

Have you ever read "Philosophy of Freemasonry" by Brother Roscoe Pound? What can you tell about the eighteenth century in England? Tell what you know about William Preston. What was his idea of the purpose of Freemasonry? In what way was he wrong? In what way was he right?

II

Of a very different cast, both as to intellectual equipment and moral nature, was Karl Christian Friedrich Krause, born near Leipzig in 1781, the founder of the great school of Masonic thought of which Ahrens afterwards became so powerful an exponent. In the period in which Krause grew up conceptions of the human race and of human life underwent a profound change: thinkers abandoned their allegiance to the Roman Catholic theological leaders of the Middle Ages with their dependence on supernatural ideas and resumed the principal idea of the classical Greek and Roman scientists and jurists which was that man must be known for what he is actually found to be and dealt with accordingly. The goal of all endeavours, according to this modern way of thinking, is the betterment of human life in the interest of men and women themselves - a vastly different conception from that of the Middle Ages, which was that human life must be twisted and hewn to fit a scheme of things lying outside of human life. Krause believed that Freemasonry exists in order to help perfect the human race. Our Fraternity should work in cooperation with the other institutions, such as Government, School, Church, etc., all of which exist for the same

purpose. According to what principles should Masonry be governed in seeking to attain this end? "Krause answers: Masonry has to deal with the internal conditions of life governed by reason. Hence its fundamental principles are measurement and restraint - measurement by reason and restraint by reason - and it teaches these as a means of achieving perfection."

Contemporaneous with Krause, but of a type strikingly different, was the Rev. George Oliver, whose teachings so universally influenced English and American Masonic thought a half century ago. Romanticism (understood as the technical name of a school of thought) was the center of his thinking, as religion was the center of his heart. Like Sam'l Taylor Coleridge, the most eloquent interpreter of Oliver's own period, he rebelled against the dry intellectualism of the eighteenth century in behalf of speculation and imagination; he insisted that reason make way for intuition and faith; he attached a very high value to tradition: and he was very eager to reconcile Christianity with philosophy.

"What then are Oliver's answers to the three fundamental questions of Masonic philosophy?

"1. What is the end of Masonry, for what does the institution exist? Oliver would answer, it is one in its end with religion and with science. Each of these are means through which we are brought into relation with the absolute. They are the means through which we know God and his works.

"2. How does Masonry seek to achieve its end? Oliver would answer by preserving, handing down and interpreting a tradition of immemorial antiquity, a pure tradition from the childhood of the race.

"3. What are the fundamental principles by which Masonry is governed in achieving its task? Oliver would say, the fundamental principles of Masonry are essentially the principles of religion as the basic principles of the moral world. But in Masonry they appear in a traditional form. Thus, for example, toleration in Masonry is a form of

what in religion we call charity; universality in Masonry is a traditional form of what in religion we call love of one's neighbour."

Albert Pike was, during a large part of his life contemporaneous with Oliver and Krause, and consequently grew up in the same thought world, but for all that he worked out an interpretation of Masonry radically different from others. In spite of all his studies in antiquity and in forgotten philosophies and religions Pike, at the bottom of his mind, attacked the problems of Masonic thought as though no other man before him had ever heard of it. He was impatient of traditions, often scornful of other opinions, and as for the dogmas and shibboleths of the schools he would have nothing of them. What is genuinely real? that was the great question of his thinking: and accordingly his interpretation of Freemasonry took the form of a metaphysic. He was more interested in nature than in function.

"1. What is the end of Masonry? What is the purpose for which it exists? Pike would answer: The immediate end is the pursuit of light. But light means here attainment of the fundamental principle of the universe and bringing of ourselves into harmony, the ultimate unity which alone is real. Hence the ultimate end is to lead us to the Absolute - interpreted by our individual creed if we like but recognized as the final unity into which all things merge and with which in the end all things must accord. You will see here at once a purely philosophical version of what, with Oliver, was purely religious.

"2. What is the relation of Masonry to other human institutions and particularly to the state and to religion? He would answer it seeks to interpret them to us, to make them more vital for us, to make them more efficacious for their purposes by showing the ultimate reality of which they are manifestations. It teaches us that there is but one Absolute and that everything short of that Absolute is relative; is but a manifestation, so that creeds and dogmas, political or religious, are but interpretations. It teaches us to make our own interpretation for ourselves. It teaches us to save ourselves by finding for ourselves the ultimate principle by which we shall come to the real. In other words, it is the universal institution of which other spiritual, moral and social institutions are local and temporary phases.

"3. How does Masonry seek to reach these ends? He would say by a system of allegories and of symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually. Masonry preserves these symbols and acts out these allegories for us. But the responsibility of reaching the real through them is upon each of us. Each of us has the duty of using this wonderful heritage from antiquity for himself. Masonry in Pike's view does not offer us predigested food. It offers us a wholesome fare which we must digest for ourselves. But what a feast! It is nothing less than the whole history of human search for reality. And through it he conceives, through mastery of it, we shall master the universe."

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Tell what you know of Kraus. What was Krause's conception of the purpose of Freemasonry? Do you agree with him? Tell what you know of Rev. George Oliver. What was his philosophy? What did he believe to be the purpose of Freemasonry? How would you criticise Oliver's theories? What was Albert Pike's general outlook? What is the end and goal of Masonry according to his theories? Do you agree with Pike's philosophy of Masonry?

III

Brother Pound, it seems to me, might well have included in his survey two other well defined schools, one of which, it is probable, is destined to out-do all its predecessors in influence. I refer to the Historical School, and to the Mystical School, neither of which thus far has developed a leader worthy of conferring his own name on his group, though it may be said that Robert Freke Gould and Arthur Edward Waite are typical representatives.

The fundamental tenet of the historical school is that Freemasonry interprets itself through its own history. This history is not broken into separate fragments but is continuous and progressive throughout so that the unfolding story of Masonry is a

gradual revelation of the nature of Masonry. Would you know what Masonry actually is, apart from what in the theory of men it appears to be? read its history. Would you know what is the future of Masonry? trace out the tracks of its past development, and from them you can plot the curves of its future developments. Would you discover what are the ideals and possibilities of the Fraternity? study to learn what it has been trying to do in the past and is now trying to do.

This philosophy makes a profound appeal to men in this day when science, with its interest in history, development and evolution, rules in the fields of thought, and I have no doubt that more and more it will be found necessary for the leaders of contemporary Masonry to master the history of past Masonry, especially because Masonry, more than most institutions, derives from and is dependent on its own past. Nevertheless, in Masonry as in all other fields, philosophy cannot be made identical with history for the reason that such a method does not provide for new developments. What if some mighty leader - another Albert Pike, for example - were to arise now and give the course of Masonic evolution an entirely new twist, what could the historians do about it? Nothing. They would have no precedents to go by. An adequate philosophy must understand the nature of Masonry by insight and intuition as well as by history. Also, Masonry must not shut itself away from the creative genius of new leaders, else it petrify itself into immobile sterility, and condemn itself to the mere repetition of its own past. A great public institution must ever-more work in the midst of the world and constantly learn to apply itself to its own new tasks as they arise in the world; otherwise it becomes no institution at all, but the plaything of a little coteric.

Of the school of Masonic Mysticism it is more difficult to speak, and this partly for the reason that mysticism itself, by virtue of its own inner nature, cannot become clearly articulate but must utter itself darkly by hints and symbols. On the one side mysticism is ever tending to become occultism; on the other side it has close affinities with theology. All three words - mysticism, occultism, and theology - are frequently used interchangeably in such wise as to cause great confusion of thought. Owing to this shuffling of use and meaning of its own ideas and terms the school of Masonic mysticism has thus far not been able to wrest itself free from entangling alliances in order to stand independently on its own feet as an authentic interpreter of the Great Teachings of the Craft. But in spite of all these handicaps a few of our scholars have been able to give us a tolerably consistent and, in some cases, a very noble account of

Freemasonry in the terms of mysticism. Notable among these is Bro. A.E. Waite, whose volume, "Studies in Mysticism," is not as widely known as it should be.

To Brother Waite - unless I have sadly misread him, a thing not at all impossible, for he is not always easy to follow - the inner and living stuff of all religion consists of mysticism; and mysticism is a first-hand experience of things Divine, the classic examples of which are the great mystics among whom Plotinus, St. Francis, St. Theresa, Ruysbroeck, and St. Rose of Lima may be named as typical. According to the hypothesis the spiritual experience of these geniuses in religion gives us an authentic report of the Unseen and is as much to be relied on as any flesh-and-blood report of the Seen; but unfortunately the realities of the Unseen are ineffable, consequently they cannot be described to the ordinary non-mystical person at all except in the language of ritual and symbolism. It is at this point that Freemasonry comes in. According to the mystical theory our Order is an instituted form of mysticism in the ceremonies and symbols of which men may find, if they care to follow them, the roads that lead to a direct and first-hand experience of God.

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What two schools of Masonic philosophy were omitted by Brother Pound? What is the principle theory of the historical school? Name some representatives of the historical school. What are some of the shortcomings of the historical philosophy of Freemasonry?

What is meant by mysticism? How would you define Masonic mysticism? What is Brother Waite's theory of Masonry? Do you agree or disagree with him?

IV

If I may come at last to speak for myself I believe that there is now shaping in our midst, and will some day come to the front, a Masonic philosophy that will not quarrel with these great schools but will at the same time replace them by a larger and more complete synthesis. I have no idea what this school will be called. It will be human, social, and pragmatic, and it will exist for use rather than show. It will not strive to carry the Masonic institution to some goal beyond and outside of humanity but will see in Freemasonry a wise and well-equipped means of enriching human life as it now is and in this present familiar world. We men do not exist to glorify the angels or to realize some superhuman scheme remote from us. Human life is an end in itself, and it is the first duty of men to live happily, freely, joyously. This is God's own purpose for us, and, unless all modern religious thinking has gone hopelessly astray, God's life and ours are so bound up together that His purposes and His will coincide with our own great human aims. When man is completely man God's will then be done.

As things now are we men and women have not yet learned how to live happily with each other, and there is a great rarity of human charity under the sun. Why can't we learn to know ourselves and each other and our world in such wise as to organize ourselves together into a human family living happily together? That, it seems to me, should be the great object of Freemasonry.

What do you think of Brother Haywood's own suggestion concerning a Masonic philosophy? What would such a philosophy be good for? What would be a good name for it? What, according to his theory, is the purpose of Freemasonry?

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THE LOST WORD

BRO. H. L. HAYWOOD, IOWA

The young Augustine held by sleep or trance

Heard cry a lordly voice, "Take up and read,"

The words he found were such a mighty screed

As changed his life with all its circumstance.

Such words are like strong men with sword and lance

That trample down at will a lesser breed!

They move with such a power from deed to deed

That gods and men are chaff where they advance.

Such Word it was and rich beyond all cost

The Craftsmen used upon Moriah's height

Until through ruffian malice it was lost.

Remaining lost we find ourselves in plight

So dour and drear that till we learn its powers

There can't be life or health for this dead world of ours.

NOTE: For account of words heard by Augustine see "Confessions of St. Augustine." Pusey's Edition. Book VIII, Section 29.

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EDITORIAL

THE CHINESE SAGES

WHY IS IT that such a mighty master of the art of life as Confucius has never received his due mead of recognition and appreciation among us ? Of the Jewish leaders we know very much. Mohammed has had a profound influence on our culture, Buddha has drawn thousands of Occidentals to a reverent study of his life and teaching, but of Confucius, and also, it may be added, of Mencius, who in a sense was to Confucius what St. Paul was to Jesus, the majority of men living in the western world care little and know less.

Why is this? The great gaps in race and in time have had much to do with it; so has the extreme dissimilarity of language; and so has religious prejudice; but even so, many have bridged wider gaps in order to become acquainted with lesser men, then why not in this case? One may imagine that this is so because Confucius was a sage and not a seer or a prophet, and that men do not discover in such leaders the fascinations they feel in a Buddha, an Isaiah, a Plotinus, or a King Asoka. There is nothing to fascinate one in a man who lives in the cold gray light of reason' whereas in the mystic, with his ventures into the Unseen, most men find a great charm.

When the Hypatia of the Kingsley romance found herself confronted by the terrible crisis of her career she attired herself in symbolical raiment, went into see elusion, and then induced the trance of the Hellenic mystic. She let herself sink down into the abyss of abstraction until every sense of the external world fell away so that she felt herself falling from nothingness to nothingness, stripped of every human attribute and became, according to her own belief, a mere impressionable wax for the words and visions of the Divine. There is something interesting in such gymnosophy: it is appealing and romantic, and draws people like an exciting tale. To get away from the workaday world in this wise, to live in a trance or ecstacy, toward this goal many of the prophets, seers, and mystics have tried to make their way; they have been enamoured of the unknown, the unseen, and have clutched at the mysterious forces which play behind the scenes. To all the great Chinese sages this kind of thing appeared useless, and often dangerous. Gods, First and Last Things, Heavens, Hells, Satans, Eternities, Trances, Abysms and all that, they ignored entirely or else pushed to the circumference of their minds; and they taught people that it is safer to walk in the cool light of day.

Life is a thing of such vast mysteriousness - so one may venture to paraphrase their teachings - that it scorns our imagination; nevertheless one should not let himself become obsessed by the Unknown. The only life we possess and really know is our every day life, and this same every day life is therefore the thing of chiefest value. In a million years from now what other life can one possess than this which he calls "to-day's ?" Always, if a man exists at all, his life must necessarily be this same commonplace familiar every-day life. Consequently since this every-day life is our one sure and supreme possession, so these sages taught, a man is wise to make it as serene and beautiful as he can. To that end men must learn the art of manners, of deportment, and of behavior; the most tedious or humdrum tasks should be shaped to the uses of beauty, just as the builder will carve a fine ornament for some unnoticed angle of a roof. To bring all one's wisdom, one's ability, one's genius to bear upon one's daily life, that is the authentic message of the sages, and whatever be their language or their accent, one will discover it as a refrain in the teachings of them all, from Confucius, and Socrates, and the Jewish proverb makers, down to Francis bacon and Benjamin Franklin.

Such a philosophy no means complete nor can it satisfy all the needs of human life, nevertheless it is a high and eternal lesson. And it is a lesson that Freemasons are interested in because they use as one of their Working Tools an emblem that represents this same truth. The Twenty-four Inch Gauge is in itself a small thing but the idea for which it stands has within it all the dignity of Confucius' Gospel. Proportion in life, the wise adjustment of means to ends, nothing over-much, the golden mean, the expenditure of time and energy in proportion to the aims sought - such ideas have not the intriguing interest of Hypatia's trance, but they are of greater value to a wise man.

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OUR BOOK LIST

Being a non-commercial incorporation it is impossible for this Society to develop a Masonic book business after the fashion of those concerns which devote themselves

exclusively to books as a money making enterprise. We began by selling to our members a few titles of our own publishing. In the course of time, and as a result of a desire to serve readers in search of Masonic literature, we continued to add to our stock until now our list, as printed anew in the inside back cover of the January issue of THE BUILDER, comprises nearly all the worth-while titles at present on the market. As rapidly as new titles are available, or old titles reissued, they are added; and our hope is ultimately to keep on hand every Masonic book (in English) that can be had, and is worth having.

Meanwhile our members can continue to assist us in the future, as in the past, by calling our attention to titles overlooked, or to new books not otherwise brought to our notice. If they understand that all profits are returned to the treasury of the Society in order to enlarge the scope of its services to the Craft, they can lend a hand with all the more grace and readiness. Those who desire to purchase or sell second hand books on Masonry are entitled to free notice of the same in THE BUILDER, providing their notices are kept within reasonable bounds as to length and frequency.

Masonic books, gentle reader, are a necessity to Freemasonry. It is to our shame by "our" is meant Masonry in "largest commonalty spread" - that up to now so little has been done by our rulers and leaders to develop a literature adequate to our needs. ("Needs" is used in a very literal and strict sense.) One may be an intelligent man who does not read Masonic literature but he cannot be an intelligent Mason. More and more, as Masonry develops in numbers and power, it will be discovered that a Masonry without a literature is a Masonry without a mind. The able brethren at Salt Lake City who prepared themselves to prosecute the American "Masonic" Federation, discovered how impossible it is to advance one step in a clear understanding of Masonry without the use of Masonic books. One of the lawyers (a brother Mason) who worked most actively in preparing the brief for that trial remarked to the present writer, "I used to wonder why any Mason should bother himself about reading Masonry: now I know." Knowledge of Masonry in the large sense is necessary to the guidance and the governance of Masonry, and such knowledge can no more be snatched out of the air than any other knowledge.

It is in point also to say here that an increasing number of Masons are awakening to this fact, and their awakening means that an ever larger number of Masons in the

future will learn to read Masonic books. The man who can study and write about Masonry now has a great opportunity before him. And so with publishers. It will be a golden day for the Craft when the largest and best publishers discover what is the need for an adequate literature, and make use of their great experience and resources for the production of such a literature. The National Masonic Research Society has been at work for some months to persuade some of them of this opportunity, and thus far not without success.

More important still, the need (the word should be printed in red) for a Masonic literature should be brought to the attention of those affluent Masons who desire to place their means at the disposal of the Fraternity. Why shouldn't these brethren lend a powerful aid to Freemasonry by making it possible for some of our most gifted writers to publish such Masonic books as are most badly needed? It would be easy to include just here a list of fifty subjects on which nothing is obtainable, but which are of greatest importance to the practical success of the Masonic enterprise. To endow new temples is a noble thing; why not endow a few Masonic authors? Nothing else that a wealthy Mason could do would more powerfully assist to build up the empire of light within the Order, or more certainly accoutre it to wage its warfare for humanity.

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THE LIBRARY

A BOOK ON CHINESE MASONRY

FREEMASONRY IN CHINA, by Herbert Allen Giles, W. M. Ionic, No. 1781, E C., and District Grand Senior Warden, Hongkong. Privately printed, Shanghai, 1890. Small quarts, 38 pp. and addenda. Originally published forty-two years ago. (First edition, Amoy, China, 1880, 34 pp.)

THIS book presents facts which are of vital interest to the Craft today. It effectively disposes of the claims that there is a Chinese Freemasonry almost identical with the Freemasonry we practice today in America or the British Empire. Brother Giles was frequently asked, "Have you a Freemasonry in China ?" In answering the questions he responds, "What do we mean when we ask if Freemasonry exists in China? Do we confine ourselves to the comparatively modern system in vogue at the present day among western nations, with its ritual of doubtful date, its signs, its passwords, and its Book of Constitution? If so, then I would affirm that our noble Fraternity does not exist now among the Chinese, and has never existed in China at all."

However, the author does show the antiquity of some of our present day Masonic symbols, and herein lies the value of his book. The familiar emblem of square and compasses, which term in Chinese is usually expressed "compasses and square," is traced back through the centuries to Confucius and to Mencius. Brother Giles gives three quotations from the writings of Mencius (who lived about two hundred and eighty years before the Christian era) which are of sufficient interest to be reproduced here:

"The compasses and the square are the embodiment of the rectangular and of the round, just as the prophets of old were the embodiment of the due relationships between man and man."

"A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and square."

"A carpenter or a carriage builder may give a man the compasses and the square, but he cannot necessarily make him a skillful workman."

Mencius is only one of the Chinese philosophers who used Masonic terms in a familiar way. A book known as the "Great Learning," written between three hundred

and five hundred years before Christ, gives us the Golden Rule, followed by the statement that "this is called the principle of acting on the square."

Omitting mention of other Chinese writers of note, and coming down to comparatively modern times, we learn of an edict issued about two hundred years ago in which the Emperor says: "The wisdom of our sons may ripen day by day, and they may walk within the limits prescribed by the compasses and the square." Three other passages of the same imperial document use the word "compasses" in a metaphorical sense.

Our learned brother also effectively disposes of the myth that the ancient Emperors of China wore a jewel identical with our square, which was transmitted at death by every occupant of the throne to his successor as a badge of imperial sway. Brother Giles points out that the "jewel" referred to was merely a musical stone, opened at an obtuse angle, and, never having had any operative Masonic significance, would be entirely out of place as a speculative Masonic symbol.

In referring to the Masonic apron, an emblem which has been seized upon by amateur antiquarians in many fields to support claims for Masonic antiquity otherwise unsubstantiated, we quote Brother Giles again: "Let us now take the apron, that distinguishing badge of a Freemason. Masonically speaking, it is considered as dividing the body into two halves, the upper and nobler half containing the brain and the heart, which are thus separated from the merely corporeal and baser half below. Now the Chinese have for centuries recognized this division of the body, and in their ancient ceremonial of several thousand years ago an apron of some kind undoubtedly played a part. Such an article of dress is in fact mentioned in the 'Discourses of Confucius', and is depicted in the old illustrated dictionary of the classics as ornamented with a plant, seven stars, an axe and the character a or ya. The plant or shrub will of course commend itself to the notice of every master mason, while I may add that the Chinese symbol for an axe placed inside of the symbol for square, is the identical character by which the term 'master mason' is expressed in the written language of China." Other instances of the use of an apron are then cited, clearly indicating that Freemasonry has never had a monopoly of this emblem.

This all too brief work closes with some comments on present day Chinese secret societies, and illustrates points of similarity between their ceremonies and those of Freemasonry. Startling as these similarities are in some respects, it can be seen very readily how a superficial observer would be convinced that native Freemasonry exists in China. There is no doubt in our minds that persistent claims of this sort are based upon unwarranted conclusions, and that a methodical study of the subject would soon dispel these beliefs.

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In our consideration of Freemasonry in China, a book by Hosea Ballou Morse entitled The Gilds of China should not be overlooked. (Longmans, Green and Company, 1909.) While not Masonic in the sense in which we use the term, the work is of value in a study of the various fraternities of the Orient. The book is a contribution to the story of China's economic development, and concisely relates the history of the religious fraternities, craft gilds, merchant gilds, political societies and organizations existing for similar purposes. There are frequent comparisons throughout the volume with the gilds of medieval Europe, especially England. Masons interested in the gild origin of Masonic ceremonies and practices will find this book of much value. An excellent bibliography and a comprehensive index are included in the ninety-two pages of printed text.

Jacob Hugo Tatsch.

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STEPHEN GIRARD

THE HISTORY OF BROTHER STEPIIEN GIRARD'S FRATERNAL CONNECTIONS WITH THE R.W. GRAND LODGE OF PENNSYLVANIA, by

Norris S. Barratt, P. M., and Julius F. Sachse, P. M., Curator and Librarian of Grand Lodge, Philadelphia, 1919.

History offers no tale that savors more of romance than that of the diminutive one-eyed French sea captain who settled in Philadelphia at the eve of the American Revolution, and who, before his death in 1831, had built up a fortune second to none in the country at the time. Stephen Girard was one of those lonely souls who inspire in their fellow men no desire for the more intimate relations of friendship and understanding, endure often, in consequence, judged as harsh and bitter. Yet when half of the city had fled from the dread scourge of yellow fever; when thousands were sick and dying without care; when the dead lay rotting in the streets, in homes and in hospitals, Girard was one of the few who feared not to remain and to perform the most menial, loathsome, and dangerous offices for the victims, even going with his own carriage to gather them up.

When the country's finances were in a serious condition during the War of 1812 it was Girard who came to the rescue while citizens of native birth and ample means were hesitating. At his death it was found that he had bequeathed the bulk of his estate for the foundation of an institution pre-eminently American, - a college for non-sectarian education. Furthermore, he had hedged his gift about with such safeguards as should insure its perpetuation on the same broad and Masonic lines.

Brother Girard was made a Mason at Charleston, S. C., in Union Blue Lodge No. 8, in 1778, and never severed his connection with that jurisdiction. His philanthropic efforts, however, were all devoted to the benefit of the city, the state, and the Masonic jurisdiction where his fortune was gained. He was buried from the German Holy Trinity Roman Catholic Church of his home city, December 31, 1831. Various civic, fraternal, and charitable organizations, in which he had been interested, were invited to attend the services. The Grand Lodge attended in part regalia, having dispensed with their aprons to avoid friction, for it was in the midst of the anti-Masonic craze. However, when the brethren entered the church, the clergy immediately left it, and it appears that no services were held over the remains until some twenty years later when the body was re-interred in the sarcophagus at Girard College, where it now rests. At that time the Grand Lodge of Pennsylvania officiated with appropriate cerise monies. By one of the provisions of Girard's will, the Grand Lodge was made the

custodian of a considerable sum to be devoted to Masonic charity. That fund has increased until it now amounts to upwards of $100,000.

An account of Brother Girard's Masonic connections has previously been published in the third volume of "Freemasonry in Pennsylvania," but the matter contained in that large work is now made available to a wider circle of readers by a reprint in a neatly arranged pamphlet of fifty-two pages, which is in itself a worthy token of the esteem which our Pennsylvania brethren still cherish for the memory of this worthy and patriotic Mason. - B.W. Bryant.

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THE QUESTION BOX

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

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

UNIFORM WORK A COMPARATIVELY RECENT DEVELOPMENT

May I ask you a question that came up in our Study Club ? A brother posed the query to me - I am leader of the Club - "When did uniformity in work become necessary? have we always had it?" I passed the question up. Please give me light. J. C. D., Connecticut.

- Uniformity of work in this country came into demand some half century or so ago. Prior to that time subordinate lodges were left pretty much to their own devices, though there were some "workings" more popular than others and therefore of greater prestige, as is now the case in England where lodges are granted a freedom in the choice of ritual that would appear strange to us. The movement for uniformity of work in the American jurisdictions made its way slowly, and in the face of much opposition, as a quotation will illustrate. During its seventeenth annual communication the Grand Lodge of Iowa debated at great length, and with much acerbity, the proposal to adopt some one working to the exclusion of all others. Commenting on the report of this debate the well-informed Masonic editor, Brother J. F. Brennan, expressed himself in a paragraph that leaves nobody in doubt as to his opinion:

"Uniformity of work seems to have exercised this Grand Lodge more than any other in the Union. It is possible they may secure this ignis fatuus, but not probable; nor can we agree with those who strenuously desire it, that its possession would be of any permanent value. If the spirit of Masonry remains intact, its letter may well be entrusted to the good sense of those who have it in their keeping. That there are gross inconsistencies in the language, and departures from historical facts in the statements of even the real old original Barney work, and every other work that exists representative of the York Rite, as given in the lodges of America, is evident to every reader of history and lover of common sense who has ever heard them. That Masonry has suffered in its body or spirit from such inaccuracies, however, we do not believe. Men are more willing to be satisfied to continue in a beaten track than blaze and clear a new one; and it must be evident to all, that neither Webb nor Barney, Cushing nor Gleason could have received the language of the lectures of Masonry less obliquely or more correctly than those who succeeded them. Granted that Webb got them directly from Preston, which is not true, it cannot be contended that he did not alter them to suit himself; for it is well known that the Webb work is not the Preston work, nor is it important it should be. Neither is the work practiced in the lodges of Great Britain at the present day. And yet the Mason taught here can avail himself of all the advantages conferred upon him by Masonry in any part of that country."

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WHEN THE STARS AND STRIPES WERE MADE OFFICIAL In the last meeting of our Study Circle we got into a discussion about the flag. Some of the brethren claimed we use it only by custom; I held that it is by law, but I can't find the law. Can you give me some information through the Question Box? E. A. S., Texas.

You are in the right. A Congressional committee reported in a bill on January 2, 1817. It occasioned a long debate. The bill was passed in 1818, and approved April 4, 1818. It is simple and brief, and can be given full:

"An Act to Establish the Flag of the United States.

"Section 1. Be it enacted, etc., That froth and after the fourth day of July next, the Flag of the United States be thirteen stripes, alternate red and white; that the union have twenty stars, white in a blue field.

"Sec. 2. And be it further enacted, That on the admission of every new State into the Union, one star be added to the union of the Flag; and that such addition shall take effect on the fourth of July next succeeding such admission."

While we are at it we may as well give the dates on which new stars were added: Illinois, Dec. 3, 1818; Alabama, Dec. 14 1819; Maine, March 15, 1820; Missouri, August 10, 1821; Arkansas, June 15, 1836; Michigan, January 26, 1837; Florida, March 3, 1845; Texas, December 29, 1845; Iowa, Dec. 28, 1846; Wisconsin, May 29, 1848; California, September 9, 1850; Minnesota, May 11, 1858; Oregon, February 14, 1859, Kansas, Jan. 29, 1861; West Virginia, June 19, 1863; Nevada, October 31, 1864; Nebraska, March 1, 1867; Colorado, August 1, 1876; North Dakota, November

3, 1889; South Dakota, November 3, 1889; Montana, November 8, 1889; Washington, Nov. 11, 1889; Idaho, July 3, 1890; Wyoming, July 10, 1890; Utah, January 4, 1896; Oklahoma, November 16, 1907; New Mexico, January 6, 1912; Arizona, February 14, 1912.

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RAVAGES OF THE ANTI-MASONIC MOVEMENT

Did the Anti-Masonic movement prove as disastrous to Masonic lodges as we are often told it did ? or do our Masonic orators sometimes exaggerate a little in telling about it?

J. L., Ohio.

See "The Anti-Masonic Movement" by Brother Emery B. Gibbs, in THE BUILDER, December 1918, page 341. Meanwhile you will care to read of the experience of one state in that devastating time. The Proceedings of the Grand Lodge of New York for 1860 contain a paragraph that speaks for itself: the "tornado" referred to was the Anti-Masonic Movement.

"At the commencement of the present century there were 91 lodges, with a membership of about 5000, in a population of 588,603. This was the era of Livingston, Morton, Hoffman, Astor, Jay and Van Wyck. In 1810 the lodges had increased to 172, with a membership of 8600, in a population of 961,888. In 1820 there were 295 lodges (numbered to 128), and a membership of 15,000 in a population of 1,312,812. This decade witnessed the tornado which swept over the States, so that in 1830 the number of lodges, which in 1825 had run up to 480, with a membership of over 20,000 was but 82, and a reliable membership was scarcely exceeding 3000, in a population of 1,918,131. In 1840 the institution began to exhibit

symptoms of resuscitation, and brethren awakened from the blight and persecution of the ten preceding years as from a terrible dream. The number of lodges then was 79, - 22 in New York, and 27 in 14 counties west of the Hudson River, with but about 5000 members, in a population of 2,428,921. The increase was slow, but steady, to the year 1850, when there were 172 lodges in the three Grand Lodges then existing, with about 12,000 members, and the population of the State then was 3,097,304. At the present time (1860) there are 432 working lodges (numbered to 477), and a membership of over 30,000 and the population is computed at about 4,000,000. It will thus be seen that the ratio was in 1800 one to every 117 inhabitants; in 1810 one to 111; in 1820 one to 91; 1825, one to 80; 1830, one to 637; 1840, one to 485; 1850, one to 258; and in 1860, one to 133; and it should be borne in mind that there are computed to be in the State 5000 unaffiliated Masona, who are recognized as such, making the ratio now to be one to every 114 inhabitants - a state of prosperity fully equalling that of the best days of the Fraternity."

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MASONIC FUNERAL CUSTOMS

At Masonic funerals and elsewhere there is a custom of crossing or folding the arms over the breast. Where did this custom originate and is there any special reason for the left hand or arm being over the right ? L. E. L., Nebraska.

As for the last point in your query it may well be that the left hand or arm is held uppermost for the reason that in all the more general systems of symbolism the left hand is held to be unlucky, or weak, or the sign of surrender, or the indication of death. In Latin the word "sinister," which means extreme bad luck, originally meant "left hand." In placing the left hand over the right it may be that the triumph of weakness and death over life and strength is thus indicated. The only attempt at an interpretation of this symbolical act as a whole known to us is that given in an essay on "The Funeral Rites and Service of Masons" by the Hon. Charles Scott, which was published in The Freemasons' Magazine for April 1860, and which we hope some day to republish in THE BUILDER:

"The funeral grand honors are given in the following manner: 'Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given, each time, namely, on the breast, on the palms of the hand, and on the thighs, making nine concussions in all, the grand honors are technically said to be given 'by three times three.' On the occasion of funerals, each one of these honors is accompanied with the word 'Alas,' audibly pronounced by the brethren. It will be observed, that in the arms folded on the breast, and palms of the hands resting on the shoulders, there are formed two living triangles, and two sides of a third, or lower triangle, whose base has been removed, or cut off. The reference is striking or sublime.

"The next motion, or sign, is the outstretched arms, and then the palms of the hands brought together over the head. The hour has come - death has taken place - the ghost is given up. Each arm falls perpendicularly to its own side, pointing to the dust, and the world of departed spirits."

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CORRESPONDENCE

RABBI BEN LEON'S MODEL OF THE TEMPLE

Since the wording of a communication in the October number of THE BUILDER under this head (page 323) implies that my reply in the April issue of THE BUILDER to N.W.J. Haydon, Ontario, was inaccurate, permit me to say that the letter from Bro. Lionel Vibert of the Quatuor Coronati Lodge, quoted by N.W.J.H., is not an answer to the same query that was submitted to me. My Ontario brother asked, as I recollect it, whether a model of the Temple had been exhibited in the time of Charles II or

before the Grand Lodge era, and whether there was any evidence that it had influenced our ritual. To which I replied that the story was absurd and that there was no such evidence.

I judge that N.W.J.H., like myself, is a student who is trying to ascertain the period when the Hiramic legend entered the "work." As the subject is of deep interest and as Bro. Vibert refers to the Ars Quatuor Coronatorum of 1899, Volume XII, let me quote from the article of which he speaks, which was written by that eminent Mason, the distinguished Bro. W. J. Chetwode Crawley, whose work from beginning to end threw so much light upon the history of the Craft. This is the opening paragraph:

"It is not a little remarkable that the two cardinal epochs in English Freemasonry were associated with the appearance in London of Models of the Temple of Jerusalem. At the first epoch, that of the Revival of Freemasonry, the Model ascribed to Councillor Schott had arrived in London, and was on exhibition in 1723 and 1730. At the second epoch, when the organization of the Antients was struggling into existence, the Model of Rabbi Jacob Jehudah Leon was on view in 1759-60. The formed exhibition seems to have won its way to popular favor and cannot have been without effect on the rank and file of Freemasons at the very time when our legends were being moulded and harmonized. Much of the outside interest in the affairs of the Craft was doubtless due to the object-lessons presented by these popular Models of the Building to which, it was understood, Freemasons referred their origin."

As Charles II died in 1685 and as these models were exhibited in London in 1723, 1730 and 1759-60, it is quite obvious that either Bro. Vibert or I misunderstood the question asked by N. W. J. H. Despite Bro. Crawley's attainments as a historian and a scholar, the interest of outsiders to which he refers shows that, when the models were exhibited, it was generally known that Freemasons "referred their origin" to the Temple. Hence it is obvious enough that the exhibition of the models could scarcely be said to have influenced a fraternity that already was built, so to speak, about the Temple.

Bro. Vibert, in his letter to Bro. N.W.J.H., himself says that "the idea that there was, therefore, some contemporary change made in the Craft ritual is one for which there is no evidence." To quote Bro. Vibert again, "The Temple is clearly referred to in the legend long before Charles II," and he refers to the Cooke MS. It is that very reference in the Cooke text which convinces me of the antiquity of the legend and will you permit me to quote just this part of it, though it must be familiar to all readers of THE BUILDER:

"And the kyugis sone of Tyry was his master mason, And [in] other cronyclos hit is seyd and in olde bokys of masonry that Salomon confirmed the charges that David his fadir had geve to masons. And Salomon hymself taught hem [them] here [their] manors [customs] but lityll difl!erans fro the manors that now teen usyd."

(This is copied from Vol. I, page 161, Clegg's Revised Mackey's History.)

It just happens that the last number received from the publisher of Ars Quatuor Coronatorum (Vol. XXXIV, 1921, page 59) has a very valuable article by Bro. Eustace B. Beesley on the Colne manuscripts of the Old Charges, illustrated with facsimiles. In the first of these "the kyugis sone of Tyry" of the Cooke MS. has become "Hiram of Tickus" and in the later MS. he is "Hiram Ticku." The senior MS. says: "And shear was one Hiram of Tickus A mason's sonne that was Master of Geomitry and that was the chiefest of all his Masons and of all the gravings and Carvings and of all other maner of Masonry that belonged to the Temple the wittnes in the Bible," etc. The date of the elder of the Colne MSS. is given in the table in Gould's "Collected Essays" (page 9) as the seventeenth century and of the younger as eighteenth century.

In Bro. Vibert's letter to Bro. N.W.J.H. he speaks of the Robert Race paper on the Third Degree as "showing very convincingly that the degree was originally a private play." Bro. Race's essay has certainly added great weight to the belief of nearly all Masonic students on this point, but that play has not yet been found, nor has the least trace of it been discovered. With all the Masonic students of the world, however, bending their energies toward the search, success may be achieved.

D.E.W. Williamson, Nevada.

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HOW LODGE ATTENDANCE WAS INCREASED 100%

I recently received a letter requesting suggestions for the improvement of THE BUILDER. I do not know what could be done to improve that publication as in my judgment it answers every requirement. I am the present Master of the Lodge of the Temple No. 110 F. & A. M., this city, and throughout this year I have quietly endeavored to conduct a campaign of education. Ten different Masonic speakers have addressed the lodge on various phases of Masonry. I have delivered short speeches on the following subjects: In the Entered Apprentice Degree, "The Lambskin Apron" and "The Masonic Lights"; in the Fellowcraft Degree, "Boaz and Jachin, A Message in Brass," "The Legend of the Winding Stairway" and "The Middle Chamber"; and in the Master Mason Degree, "The Hiramic Legend."

I have had a Past Masters' Night, A Treasurer's Night, a Secretary's Night, a District Deputy's Night, a World War Veterans' Night and a Schoolmen's Night and will hold a George Washington Night on November 2nd. Our Lodge has given a reception to my predecessor in office and the class raised by him, and also held one Open Masonic Mass Meeting. I have given to every Mason raised by me either a copy of Newton's "Builders or Street's "Symbolism of the Three Degrees." I have mailed to every member of my lodge a copy of Haywood's "Vest Pocket History of Freemasonry." Our average attendance has increased more than 100% and I attribute it entirely to the educational campaign. I wish that every member of the Lodge was a subscriber to THE BUILDER. It has been a wonderful help to me in the preparation of the Masonic talks I have given. There is no greater need in the Fraternity today than that of Masonic education and I cannot too much commend THE BUILDER for its educational value.

When the Master of a Masonic Lodge catches a clear conception of the dignity and sublimity of the office he occupies and the mental, moral and spiritual grandeur it symbolizes it makes him very humble in the throne room of his own conscience.

Howard R. Cruse, New Jersey.

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CONCERNING BROTHER GABRIEL McGUIRE

I have just read Brother Regennitter's letter on page 356 of THE BUILDER for November, in which he makes inquiries concerning Brother Gabriel McGuire, pastor of Ruggles Street Baptist Church of Boston. You might be interested to know that Brother McGuire is well known among Masons and among members of many other organizations in and near Boston. He is at present the pastor of a large church in Vancouver, B. C., having gone there after a long pastorale at Ruggles Street, Boston. He is one who will not be forgotten by any who has had the privilege of his acquaintance.

Lincoln K. Drake, Massachusetts.

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ACKNOWLEDGMENT TO PROFESSOR PHlLADELPHEUS

May I refer back to my article entitled "Further Notes on the Eleusinian Mysteries" which appeared on page 133 of THE BUILDER for May? In preparing that article I wrote to the Museum at Athens to ask for photographs of sculptures suitable for this particular article. The Curator believed that none of the photographs or picture cards kept in stock for public sale would be suitable for my purposes, therefore he went to the trouble to have some original photographs made. I believe that this may be of interest to your readers. Also, I should like to make this public acknowledgment - all the more sincere for the delay occasioned - of the kindness of Professor Alexander Philadelpheus, Curator of the Archaeological Institute of Athens.

N.W.J. Haydon, Ontario.

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TWO MORE RESEARCH SOCIETIES

Your list in the November issue of THE BUILDER, pp. 353-4, lacks two very important publishing research organizations, viz.:

Manchester Association for Masonic Research: Secretary, Chas. P. Noar, 50 Murray Street, Higher Broughton, Manchester, England.

Masters and Past Masters Lodge No. 130 Christchurch: Secretary, S. Clifton Bingham, P. O. Box 235, Christchurch, New Zealand.

D. D. Berolzheimer, New York.

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A WORSHIPFUL MASTER AT TWENTY-THREE

In the October issue of THE BUILDER you published an item under the heading of "Young Worshipful Master." I believe I can mention the youngest in the country. On July 4th, 1922, Brother Chas. H. Owens was installed Worshipful Master of Hurtsboro, Lodge No. 346, Hurtsboro, Ala. Bro. Owens was twenty-three years old at that time.

Perry L. Borom, Georgia.

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YE EDITOR'S CORNER

We are all at work in our new quarters, full sails set, ready to travel fast and far. Drop in for a visit when coming this way.

* * *

Our cover is lithographed by the stone method. Changing a stone takes time. This accounts for the fact that the January cover continued to locate us Anamosa. Auf Wiedersehen, Anamosa!

* * *

It is impossible for me to reply personally to all the letters that have come in about "The Visitant." Many thanks, kind friends. The poems are now being published in book form.

* * *

We shall be one hundred months old in April next. The event will be signalized by a special number - very special.

* * *

Brother Jacob Hugo Tatsch has a penchant for Masonic book plates and is now preparing an article on the same. If you possess such a thing please send him copies, care THE BUILDER, stating the name of the designer, date and any other facts of interest.

* * *

"Chapters of Masonic History" begins in The Study Club Department next month. We should have a lot of fun with this series.

* * *

Brother Fred Wm. Powell, an old-time Middlesex man, but. now a resident of Willmot, Minnesota, has called attention to two errors in the November issue. "Hertfordshire" is misspelled at top of page 354. On page 356 it is said that "Mrs. Irene S. Eggleston was chosen in 1810," etc.: this is a manifest error. Will Brother John Kyllingsted of Mississippi correct this for us? Thanks, Brother Powell, you have a sharp eye.

* * *

I wish I was a rock

A-sittin' on a hill,

Not a-doint nothin'

But just a-sittin' still.

I wouldn't eat, I wouldn't sleep,

I wouldn't even wash.

I'd just sit there 10,000 years

And rest myself, b'gosh.

This was written by some inspired soul who felt as we did after moving.

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PUBLICATIONS WANTED, FOR SALE AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects which are not offered in our Book List printed on the back cover of THE BUILDER.

Titles which cannot be readily procured through our American and European connections will be printed in this column, thus enabling readers having copies to dispose of them if they so desire. Inquirers are requested to state what prices they are willing to pay, for we are frequently able to obtain books at reasonable prices which might be sold out if we were first obliged to have the price approved by the prospective purchaser. Such figures will be considered confidential and will not be published.

It is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER for the benefit of Masonic students.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no ease does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Ars Quatuor Coronatorum," volumes 1 to 11, inclusive; "One Hundred Years of Aurora Grata," C. A. Brockway; "Cryptic Masonry," Mackey; "Cryptic Rite" and "History of F.M. in Canada," J. Ross

Robertson; "Migration of Symbols," Goblet d'Alviella; "Ante Room Talks," A. F. Bloomer; "Stellar Astronomy and Masonic Astronomy," Robt. H. Brown; Freemason's Manual," Jeremiah How; "English Guilds," Toulmin Smith.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All Kinds of Masonic literature in Spanish. Write first quoting prices.

By Bro. N.W.J. Haydon, 564 Pape Avenue, Toronto, Ontario, Canada: "The Beautiful Necessity," and "Architecture and Democracy," by Claude Bragdon.

By Bro. Frank R. Johnson, 306 East 10th Street, Kansas City, Ho.: "The Year Book," published by the Masonic Constellations, containing the history of the Grand Council, R. & S. M., of Missouri.

By the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa: "Discourses upon Architecture," by Dallaway, published in 1833; any or all volumes of "The American Freemasons' Magazine," published by J. F. Brennan, about 1860. "Ars Quatuor Coronatorum," volumes 1 to 5; "Quatuor Coronati Antigrapha," volumes 1, 2, and 8; "Caementaria Hibernica," 3 parts, also part 2 separately W. J. Chetwode Crawley; any books by Hughan, Gould, Sadler and early American Masonic writers.

By Bro. D. D. Berolzheimer, 334 Fourth Ave., New York, N. Y.: Any Proceedings or Books of Constitution prior to 1840 of the Grand Lodge F. & A. M. of New York; also any miscellaneous publications St. John's Grand Lodge and Phillips Grand Lodge, New York.

FOR SALE

By the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa: See back cover of this issue for special announcements; January, 1923, issue contains list on inside back cover.

APPLICATION FOR MEMBERSHIP

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA

The Aim of this Society is to uphold the principles of Freemasonry, first, by conducting and encouraging original investigation into the history, philosophy arid symbolism of the Craft, and secondly, by assisting to diffuse a better understanding of those principles among Masons everywhere. It exists to promote Masonic Fellowship, to encourage Masonic study and to make the lore of the Craft available to every student. Its Journal, "THE BUILDER," offering a forum for frank, free and fraternal discussion of every possible aspect of Masonry, is a prerogative of membership, and subscription for one year is included in the annual dues, which are payable in advance.

The undersigned, a Master Mason in good standing in.....Lodge No. .....

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CAREFULLY SELECTED BOOKS

The publication and distribution of Masonic books is one of the manifold activities of the National Masonic Research Society. The books herein described are part of an extensive list to be issued during the coming months.

TWO BOOKS BY ROSCOE POUND, LL.D.

Carter Professor of Jurisprudence, Harvard University

Past Deputy Grand Master of Masons

THE PHILOSOPHY OF MASONRY

This interesting and eminently practical book consists of five lectures on Preston, Krause, Oliver, Pike and "A Twentieth Century Masonic Philosophy: The Relation of Masonry to Civilization." These lectures were delivered before the Harvard Chapter of the Acacia Fraternity, and reprinted from THE BUILDER in response to numerous requests for them in compact form. Readers who wish to pursue the subject further will be aided by the bibliography appended to each lecture. (See Study Club article on page 55, this issue.) Printed on heavy paper, substantially bound in blue buckram, 92 pages and index $1.25, postpaid.

LECTURES ON MASONIC JURISPRUDENCE

The subject skillfully discussed in this book is one that often perplexes and confuses students. Masonic Jurisprudence differs in many respects from civil law and customs. Brother Pound treats the subject in five chapters under "Data of Masonic Jurisprudence," the "Landmarks;" "Masonic Common Law" and "Masonic Law Making." This is a book which especially should in the hands of Lodge officers" and

those who are interested in the peculiar customs of the Craft. A comprehensive index adds to the value of the work. Heavy paper, buckram, 112 pages $1.50, postpaid.

Pamplets

A VEST POCKET HISTORY OF FREEMASONRY

H.L. Haywood. (Special prices on lot orders for 25 or more copies for presentation purposes.) Single copies $.25

MORMONISM AND MASONRY

S. H. Goodwin, Grand Secretary of Utah. Printed for the Society by the Grand Lodge of Utah. A fascinating story of a little known chapter in the history of American Masonry. Paper binding, 38 pages $.25

WHAT AN ENTERED APPRENTICE OUGHT TO KNOW

Hal Riviere. (Special prices on lot orders for 25 or more copies for presentation purposes.) Single copies $.15

THE COMACINES, THEIR PREDECESSORS AND THEIR SUCCESSORS. and FURTHER NOTES ON THE COMACINE MASTERS

W. Ravenscroft. The two works in one binding, paper covers, illustrated $1.00

THE STORY OF OLD GLORY, THE OLDEST FLAG

J.W. Barry, P. G. M., Iowa, paper covers, illustrated. A story of the Flag and Masonry. $.50

DEEPER ASPECTS OF MASONIC SYMBOLISM

Arthur Edward Waite, with introduction by Joseph Fort Newton. A treatise on the esoteric interpretation of Masonic lore and ceremonies. $.15

THE BUILDERS – A STORY AND STUDY OF MASONRY

By Joseph Fort Newton, former Editor-in-Chief of THE BUILDER, is nova the fastest selling Masonic book in the world. It is being translated into several languages. (Special price in lots of twelve or more copies.) Bound in substantial blue cloth; beautifully printed. Single copies $1.75

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA

A complete list of books obtainable through the Society appears on the inside back cover of the January issue.