


MASONIC LODGE METHODS

BY L. B. BLAKEMORE





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Masonic Lodge Methods

Methods, Plans and Ideas
for the Government, Management
and Programs of a Lodge

By L. B. Blakemore

THE
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INTRODUCTION OF AUTHOR

HALF way among the packed pages of this book are some paragraphs about the need to introduce a Lodge speaker to his audience, and why and how it should be done. It is disconcerting for a man to begin an address when he knows that in the minds of half his hearers there are running about such questions as, Who are you? Whence do you come? What do you know about this subject? But it is equally disconcerting to an audience itself, for unless its speaker has been introduced they will be listening to a stranger, and they will not know how much weight to give to what he says, or by what right he says it, or whether he is one speaking with authority—for all they know they may be in the same case with that small audience in a Western city which tried to listen to a difficult speech delivered in broken English; gave it up, and slipped out, only to learn from the newspapers next day that they had been in the presence of Franz Cumont, the Belgian savant, one of the first scholars of the world, with a name held in awe and reverence by learned men in all countries.

It is for the same reason that the reader of a book wishes to know who it is that has written the pages he is about to read, especially if, as is true of the present book, its subject-matter is of the kind that does not admit of those self-revelations by which in works of other kinds a writer can become *en rapport* with his reader. If this volume were for circulation in Ohio and its neighboring Grand Jurisdictions no introduction of its author would now be called for, because its readers would have known him these many years; but there is no likelihood that such a work as *Lodge Methods* will ever be confined to the straitened boundaries of one Grand Jurisdiction. The present writer has read every word of it in manuscript and he knows that it will not be confined to any State or section but will be read and used everywhere, in America and across the oceans. There are many books about Freemasonry, fifty or sixty thousand of them, but there are very few among them of which a reader familiar with that literature could so confidently predict that it would be read and used wherever Masons assemble. Such books as *Lodge Methods* are not often written. It is completely useful as a guide or handbook for officers and Lodge workers and

at the same time is intensely interesting to read for its own sake; it is densely packed with an amazingly diverse assembly of materials, yet at each point is succinct, clear and convenient to read. It is a single volume, yet in it are compressed the substance of a Masonic library, so that the one book is at the same time a series of books on Masonic Lodge Procedure and Programs—Speeches for all occasions, Music, Masonic Books, Lodge Expenditure and a Handbook on Lodge Entertainment.

M. . W. . Brother L. B. Blakemore was born in Cincinnati, Ohio, in 1879. He was made a Mason in Avon Lodge No. 542 of Cincinnati in 1910 and became a Charter Member of Calvary-Clifton Lodge No. 700. After going through the chairs of this Lodge he was a District Deputy Grand Master for some years; then he entered the Grand Lodge line, and in 1938 and 1939 was Grand Master of the Grand Lodge of Ohio; in the meantime he had taken the Degrees in the other four Rites and held office in several of them. During the years in which he held one Lodge or Grand Lodge office after another, and worked in them tirelessly, he visited the Communications of Bodies and Grand Bodies in every section of the United States, in England, in Europe, and all over the world and in 1939 he was one of the American delegates at the installation of the Duke of Kent as Grand Master of the United Grand Lodge of England. These years of assiduous work in offices and committees gave him a detailed and exhaustive knowledge of Masonic organizational methods,—the rules, regulations, laws, Landmarks and programs; it also happened that this knowledge of Masonic organizational practice was of a piece with his daily work, for he was during a period of some fifteen years City Clerk of Cincinnati, or Secretary of the City Council, and was one of the architects of that City's now-famous City Manager plan of municipal government, the installation of which required an expert skill in municipal research and an extraordinarily detailed ability in setting up and administering complex organizational activities for a metropolitan city.

Even so, these many qualifications do not wholly account for the large place M. . W. . Brother Blakemore now occupies in the world of American Masonry. To give that account adequately calls for a digression in our history, and it is unfortunate that this digression must be in the form of a *precis*, for it should long ago have been

written out in detail, because it comprises a chapter on a too little-known development in our American Fraternity. In 1845 Dr. Albert G. Mackey published *The Lexicon of Freemasonry*. He had become a Mason at a time when the Fraternity was still disorganized from the terrible inroads of the Anti-Masonic Crusade, and also before it had had time to settle down, to find itself, and to crystallize its forms of organization; the Craftsmen "were in confusion"; there was danger that American Freemasonry might (as had occurred in France) break into four or five separate Masonries. Dr. Mackey, who had an encyclopedist's mind and a statesman's outlook, saw that the one and only means to steady the Craft and to equip it to solve its problems was to search out, and to organize, and to disseminate, Masonic knowledge. He gave his life to that work. He followed his *Lexicon* with one book after another, each designed for the same purpose: a history of his own Grand Jurisdiction; Monitors; works on Jurisprudence, Symbolism, and Parliamentary Law; in 1874 he replaced the *Lexicon* by *The Encyclopedia of Freemasonry*, the most widely-used Masonic book in the world; and he crowned his career with his great seven-volume *History of Freemasonry*.

These works together became a reference library so much used for practical purposes by Lodges, Grand Lodges, and Bodies of the other Rites that they almost became, like Preston's "*Illustrations*," an integral part of the official machinery of Freemasonry. But the problem ever was, How to keep them in print? Grand Lodges have no publishing houses of their own; they enter with difficulty into financial arrangements with privately-owned publishing houses. For decades, Mackey's invaluable works were at the mercies of chance—a gratuitous phrase since chance shows no mercies—and there were times when it looked as if Mackey's works would be sent into the same limbo as Oliver's. But the Craft was spared this misfortune when at the end of the last century two or three Masons, more concerned for Masonry than for business, set up The Masonic History Company for the sole and express purpose of enabling the Fraternity to have Mackey's books—an act of great fraternal service, and at the same time a tribute which few authors have ever received—even Shakespeare has never had a publishing house exclusively devoted to his books! In 1897, The Masonic History Company was removed to Chicago, where it has remained ever since. In about 1912 E. L. Hawkins, a specialist in encyclopedic knowledge,

edited and revised the *Encyclopedia*. Not many years later The Masonic History Company came under the management of H. S. Burrell who, employing Robert I. Clegg as Editor, revised and re-designed the whole of Mackey's works.

After Brother Burrell's death there ensued another one of those interregnums which had occurred two or three times since 1875, and in which it began to look as if the Craft might lose Mackey's works. It is at this point that our digression brings us around again to the statement that "those many qualifications do not wholly account for the large place M. . W. . Brother Blakemore now occupies in the world of American Masonry," and enables us to fill out the account. For though Brother Blakemore lived in Cincinnati, and had many active business interests already to fill his hands, he stepped in and took over The Masonic History Company and ever since, as its President, he has made sure that the Fraternity can continue in the use of a number of books without which it would be difficult for Lodges and Grand Lodges to carry on their work. It is a labor of love more than of business, for Masonic literature pays no profits, not even when it should. But a "labor of love" has its own way of being profitable.

If *Lodge Methods* be viewed against the background of Masonic history, and appraised in a frame-work of eight centuries of Masonic practice, an extraordinary fact emerges to view, a fact which is so extraordinary that it is almost romantic: namely, that while as a volume written and signed by one man it is not only something new in the sense of newly-published but new also in combining within itself what has heretofore been divided among six or seven books, there is another sense in which it is, in substance at least, the oldest Masonic book in the world. When a Candidate is taking his Degrees he hears, and hears about, certain *Old Charges*; and later on, when he becomes a well-informed Mason in his own right he discovers that the *Charges* were written down very early in Operative Masonry, that each Lodge had a copy of them, often called "Old Constitutions," and that the oldest one known to exist was written about 1390 A. D., and the second oldest one about 1420. When one comes to study any one of the versions of these Old Documents he discovers that they consisted in substance of what M. . W. . Brother Blakemore has described as "Lodge Methods," were rules and regulations; what a Mason can do and

can not do; duties of officers, and instructions for Masons in both Lodge work and in their behavior both in and outside the Lodge room.

This means that even in the earliest periods when a modern Mason, who may have notions about progress and evolution lying about in his mind, might have expected Lodge work and Lodge administration to be far simpler than it is now (as a matter of fact it was far more complex and exacting) a written guide or handbook on Lodge work and administration was found to be necessary. They have been necessary ever since, and will ever continue to be, and more particularly so for a Worshipful Master; for no non-Masonic outsider and no non-experienced Mason inside the Lodge can ever guess how very complex Freemasonry is, how many different forms of work and duty it requires, how diverse and numerous are its rules and regulations, and how much toil is required to carry out its purposes; without guidance, without the use of reference works, the Lodge officers in general and the Worshipful Master in particular are helpless to proceed.

The need for these guides and references has been steadily increasing in American Lodges ever since 1915; for at about that date American Masons found that the Craft had begun to sink back into a sort of officialism, with the Lodge doing little more work than to confer Degrees or carry out the Order of Business, and they began to insist that Lodges be lifted out of this rut, and that Freemasonry begin to realize its own great potentialities; and that a national, powerful Fraternity of some four million adult men should begin to do its share of the world's work. In consequence, Lodges everywhere in the nation have been adding to their duties and adopting programs of new activities; and as the life and work of the Lodges have thus been expanding the calls on, and the responsibilities of, the officers in general and of the Master in particular have been expanding along with them. Brother Blakemore's book is issued at just the time when it can be of the largest possible and practicable usefulness to the Craft, for it not only contains the age-old practices, rules, regulations, and methods, but in even larger measure contains also the information, plans, and guidance for which the new expansion and new and often unprecedented activities are calling.

H. L. HAYWOOD.

PREFACE

THE current events, happenings, occurrences, changes, comings and goings in any Lodge in the United States are very much like those of any other Lodge, and are familiar because they are easily observed. They have changed so little in their form and operation from the first years of the Century that a Worshipful Master of that date would feel as much at home in the East as a Worshipful Master this half century later. But behind, or under, these familiar events, changes of another kind have been at work since 1900, national in their scope, profound in their importance, and so gradual as almost to escape attention. These changings and reshaping from beneath are affecting the essence of Freemasonry; they are, as it were, moving the Fraternity into a different orientation; they set the Lodge in another frame-work; they give a changed direction to a Worshipful Master's administration, and they pose for him tasks and questions of a new kind.

During the Presidency of Theodore Roosevelt American cities began with an almost abrupt rapidity to increase in population over and above that ever known before. This was in its own turn the consequence of a national movement in finance and industry which gathered up thousands of small shops and factories into giant plants, each of which was set up in cities as large as possible so as to be near supplies of labor and convenient to railroads. In the act of this consolidation of many small plants into a comparatively small number of large plants, the nature of the work was twice deeply altered, first, by replacing handwork as much as possible by machines, and, second, by replacing, wherever possible, hand-operated machines by automatic machines, and by assembling these latter into systems of mass production. The number of workmen increased, but the percentage of skilled, specialized workers decreased, with the result that a great bloc of the national population became fluid. Families could not remain rooted in one place, relatives were separated; they began to live in tenements, flats, and apartments instead of in houses; and the general population became so nomadic that according to post-office statistics only one family in three continued to have the same address for two years hand running.

This altered the American local community from a center of life-long neighbors and relatives by blood and marriage into a mere local population, *impregnated* with the typically nomadic indifference to local landmarks, habits and customs, so that even in small towns Americans began to learn for the first time what it means to live next door to *strangers* year in and year out; and incidentally to this the old and often long-established colonies of "foreigners," or hyphenated Americans, also became fluid and nomadic, and their families found themselves living in neighborhoods of a new kind, and among unfamiliar customs.

The Masonic Lodge, which is "bone of the bone, and flesh of the flesh," of any town or city in which it works, was affected more than most organizations by this change in the make up of its town or city. For more than a century it had become fixed in ways and customs shaped by communities in which there had been continuity and permanence, where a son followed his father into the Lodge, as he in turn had followed his own father before him and where they were also life-long neighbors, and most of them were either closely or distantly related. That is not true now. Lodges with sixty per cent of their members non-resident, with half of them not native in the community, and with a third of them members by affiliation, and almost none of them related, are too common now to attract attention.

It means that while a Master continues to Open and Close his Lodge as before, and follows the same Order of Business, and confers the same Degree as did his predecessors, of a generation before, his members are not the same men as those of that generation, nor do they have the same interests; while the Making of a Mason is unaltered since 1900 the Mason who is now made is a new man in the Fraternity, one of a wholly different kind from any ever seen before. The Lodge must therefore change its activities; the Master must find new objectives for the old Masonic purposes; even the physical Lodge room with its equipment and appurtenances is being re-made to suit the needs of a new kind of world. This results in a need for the Master to find out new activities, and to exercise ingenuity, leadership, and originality; to find a way to let Freemasonry fulfill its functions by means and methods it has not used before.

As early as the period from 1910 to 1915 Grand Lodges saw this

change so clearly and understood it so well, that they turned away from their prepossession with Masonic laws, rules, and regulations which had been absorbing them for thirty years, and began to give their attention to these new circumstances. Out of this came many Grand Lodge Departments and Committees for Masonic Education and Service, Masonic periodicals, hundreds of new books, scores of new Masonic Libraries, such voluntary organizations as Masonic Research Societies, The Masonic Relief Association, and hundreds of inspirational Masonic mass meetings. Had this general, nation-wide endeavor continued unchecked, the Fraternity would have accomplished that which Gladstone declared to be the statesman's task; to "make the past slide smoothly into the future without dislocation." But it was interrupted by World War I. Our *armies* were in Europe only one year; but we as a people were actively in the War for two years, and we had thought of little else for the two years before that. Upon the heels of that War came the long period of the Great Depression, when as many as sixteen million men and women were unemployed or half-employed, and our Fraternity's own plans, already interrupted, went by default for lack of funds, and for at least five years Masonic educational and social activities stood still. Then, when they were ready to get under way again, came 1939, and Pearl Harbor; our men, our money, our time, and our energies, a large part of them, were lost to the Craft.

That five-year period made a Worshipful Master's work difficult. Since the end of World War II—and perhaps it could be written "World Wars II and III," because we fought two wars at once—it has become plain that for some decades in the future the Worshipful Master's work will be not only difficult but new; because what with those Wars, the atomic and hydrogen bombs and the United Nations, American life will again, and for the second time in less than fifty years, be radically changed. Henceforth our Masonic plans and thoughts can no more stop at our country's boundaries than can our national plans or thoughts. We are definitely launched into the "One World," for our Grand Lodges will establish Lodges in foreign countries; our own members will live in stations across the seven seas. We cannot keep out of our American Masonic consciousness the consciousness of World Masonry. It does not matter if a Lodge apparently finds no need for new activities in its own

operations; the entire climate will be changed, there will be new thoughts in the members' minds, there will be a new feeling, and a Master will find that what would have interested his Lodge in 1939 will not interest it now. *He must search out new inspirations. He must "read his book" anew. He needs a new assemblage of Methods, Plans and Ideas.*

The AUTHOR

ACKNOWLEDGMENT

I AM very deeply indebted to my friend, co-worker and collaborator, Brother H. L. Haywood for the general arrangement and the literary form in which this work appears. Any one at all familiar with his writings will at once recognize his distinctive and inimitable style in many of its best written and most effective passages. For reasons of his own Brother Haywood did not choose to appear as a co-author, although I urged him to do so, but his fine "Italian hand" is quite evident and his advice and suggestions were invaluable.

The AUTHOR

Readers should consult the article on "How To Use The Index" which appears in the back of this book before using it as a reference work.

CHAPTER I

LODGE METHODS
TO INCREASE ATTENDANCE

To interest Members

To make Lodge Rooms more attractive

To provide better Entertainment

To Assist the Master

in conducting Lodge Business

1

ADVERTISING

(Allowable Publicity)

The word "advertising" has a connotation so commercial that any Mason, and any Worshipful Master in particular, must hesitate to use it of anything done by a Lodge; but the word advertising or publicity must serve, especially if used loosely, because there is no other adequate term. If wisely handled, allowable publicity can be a fruitful method for a Master to use, and it can be made to pay for itself. When some special occasion needs to be brought to the attention of Masons, or to their families, or to the community at large, when it needs to be described or explained, publicity may be the most economical and effectual method to employ. There are many forms of it, and for any purpose not involving Masonic secrets you may use:

1. A paid display advertisement in a newspaper.
2. A paid notice in a newspaper.
3. An unpaid news story in a newspaper.
4. Announcement by radio or television.

5. A notice or news story in a Lodge Bulletin.
6. A printed postcard or letter sent by mail.
7. Display cards for store windows.
8. Person-to-person telephone calls by members of a special committee.
9. Paid announcement on the screen in a moving picture theater.
10. Paid notices or advertisements in printed theater programs.
11. Handbills distributed house to house.
12. Display placards and billboards.
13. If an invitation or announcement is to be sent to other Masonic bodies it can be mailed, or it may be carried in person by a member.
14. Notices or news stories in the Grand Lodge periodical if it publishes one.

Copy sent to newspapers must be legible, clear, full and correct and written on only one side of the sheet. News editing takes time, and copy that needs editing usually never appears, or it may be incorrect if it is printed.

2

ART AND MASONRY

There is an ancient tradition that Freemasons are lovers of the Arts; that is, the Fine Arts. Masonic writers have often pictured the Operative Masons (who alone comprised the Craft for six centuries) as squat, slant-browed, heavy-lidded, callous-handed fellows who drudged through the day amid heaps of stone chips. If they had been such louts as that description asserts that

they were, then they most certainly possessed supernatural powers because without a miracle *such men* could never have created and filled the countryside with cathedrals, churches, abbeys, halls, castles, palaces, mansions and bridges; buildings full of sculptures, carvings, engravings, wonderful glass, mosaic floors, lovely furniture, and perfect arches, doors, pillars, and columns,

warmed and set afire within by gleaming tapestries, candelabra, crystal work, gold and silver ornaments, chapels, altars, and wall paintings. Their work gave to Britain and to Europe these most beautiful things. When in the new speculative Lodges of the Eighteenth Century the Brethren sought for a symbolic means to memorialize those masterpieces of true and sound art their good genius did not lead them astray. They set up on the pedestals in front of each of the Principal Officers the Columns of Wisdom, Strength, and Beauty—Wisdom to commemorate the knowledge and skill the old builders had possessed; Strength as a reminder of how hard those Masons had worked and labored with their own hands; and Beauty to be a sign that Freemasonry had ever been an art, and the Masons had been artists. But we who now often live in homes filled with machine-made furniture bought on installments, and meet in Lodge Rooms whose colors, decoration, and furniture are frequently as hideous as they are unsatisfying, have thrown away that Column of Beauty.

Our American Philistines and the champions of mediocrity, the enemies of the Fine Arts, are dreadfully mistaken about them. They take it that the Fine Arts are expendable luxuries and commodities, a conspicuous waste or a hypocritical show made for the rich by professionals, instead of being actually the commodities for daily use which each man needs by virtue of his own nature, and which almost every normal workman is capable of producing if he is trained for it. They take it that "beauty" is mere ornamentation, applied after a thing is made, and put on for show. The old Craftsmen knew that one-half the beauty of a thing is the fine materials of which it is made, and that those materials are beautiful in themselves and can be enjoyed for their own sake. What is more beautiful than a good piece of wood, or copper, or wrought iron, or pewter, or glass, or gold, or silver, or a finely-grained stone?

The other half is the shape, or form, or finish by which a thing is made to serve its use or function; and if a thing is made of poor material and is ill-designed for its function, it is ugly.

The favorite notion held by these Philistines, these champions of mediocrity, is that the Fine Arts are spun out of their own minds by artists, who are long-haired men, much given to affectation, and probably not morally sound: the truth is that every man is an artist, that art belongs to his anatomy, and that though a man may never make a profession of any art he will nevertheless practice the arts in his own way and for his own sake, because they are as necessary to him as eating or breathing. To be a normal man is to be a cultured man, and no man can become uncultured unless he destroys something *out* of himself. Moreover, the arts are not spun out of an artist's mind as a web is drawn from within a spider, but are external and independent, and belong to the world itself. Pictures are always occurring here and there; a painter sees them and preserves them by recording them on canvas. Music occurs everywhere, of itself, as an act of nature; the musician captures it and preserves it. The ways of men and women in the many countries is history itself; the historian merely records it. Here and there a man or a woman, an animal, a tree, becomes something for a moment which has a poise, something universal in it, something perfect or eternal; sculptors only preserve it. Poems occur of themselves and no man lives but has been in one or has discovered one; a poet writes them down. Within a block of where this is being written, and at this moment, no doubt at least one story is progressing, and it is a real story though no author is writing it, because stories happen, occur, and have ever done so. As for oratory it is as universal as language, and any man, if sufficiently moved, may become eloquent if only for a moment. Language is the means by which we say

things, and when in some hour we have something great to say, we become eloquent. As for architecture every building would become a real piece of architecture if it could, because architecture is nothing but the art by which one building is made into what every building ought to be. Art belongs to what the world is; it happens, it occurs, it is, and that independently of men, so that there was as much art in nature before the first man came into being as there is now. The Craftsmen who made our Fraternity understood these things, and they were therefore called Freemasons, and were distinguished from other crude builders who did not understand them; why, they asked their fellow men, degrade yourselves and bedevil yourselves with ugly buildings? No building can be a true or a sound building if it is ugly.

Four of the methods which will be described later in this chapter show that the good Lodge has the Column of Beauty among its supports, and must have if it is not to become a dead Lodge. Here, and for our immediate purposes, it is asked of a Master why he should not also set up that Column *outside*, in front of his Lodge premises; why he should not make sure that the facade, the porch, the steps, and the yard of

his Lodge premises do not give the lie to the Lodge Room teachings of the art of Freemasonry, and of the Masonic arts, and the statement, officially made, that "Freemasons are lovers of the Arts and Sciences." A building front in disrepair, stained and dirty, with the front door askew, and litter on the ground, and a Square and Compass sign made of an absurd, cheap tin box and hanging awry, is not the face which any Lodge should show to the public.

The front of the building should be kept painted, or at least be kept clean; the porch and door and steps should be kept in repair; the name and number of the Lodge with the Square and Compasses can be inscribed on a bronze tablet set into the wall at the left of the door. If there is a yard it can be in clean sward with shrubs and trees; a piece of statuary could be set up in it, perhaps a memorial to Lodge members engaged in the Wars, a drinking fountain, a bird-bath, a statue. Once it is made neat it should be kept that way. After all, the necessary premises of a Lodge are always in three parts, the Lodge Room, the Ante-Room, and the outside approach and entrance; they should be equally well kept, and the outside ought not to shame or misrepresent the inside.

3

ATTENDANCE, LODGE

The word "attend" is almost pure Latin. It was derived from *attendo*, which was formed by combining the prefix *ad*, meaning to, with *tendo*, meaning to stretch. One of the six standard definitions of "to attend" is given as, "To be present at or in (a meeting, etc.)." The story of how a word meaning "to stretch" came to denote "present at a meeting" is too complex to tell here, though one is tempted to add that there is a certain ironic fitness in combining the one term with the

other. The equally complex story of how this word "attendance" came to be chosen to denote the presence of a Mason in his Lodge is also ironic, because of the many words which it was possible to use it was almost the least correct. The practitioners of the learned professions are compelled to be careful with words. A contract may be void if a lawyer uses an incorrect term in it, a physician may be sent to the penitentiary for using a wrong term in a prescription. It is a misfortune that the

makers of our Masonic nomenclature were not equally careful. Certainly, they harmed the fraternity by embedding in its established and official usage a number of terms which are either misleading or wholly untrue. One of the most harmful of these misnomers is the word "attendance"; it is doubtless too late to replace it by a correct term but a Mason can at least save his own mind from confusion by seeing how misleading "attendance" is; also, and what is more relevant here, a Master is assisted to solve his problems of non-attendance by seeing clearly what he means when he says that too many of his members do not "attend" Lodge.

The term-phrase "Lodge attendance" in the ordinary sense of the words would mean that a Mason is present at an assembly or Communication of his Lodge as a member of an audience, or in a gallery of spectators; the phrase clearly implies that since he is there in the capacity of auditor or spectator other men are there to do the Lodge work while he listens or looks on. This whole picture of a member in his Lodge is false and therefore, to repeat, the word "attendance" is a misnomer. The true nomenclature is found by beginning with the word "*work*." The word "Lodge" itself means a body of men organized to *work* together as a unit. When a Lodge is said to be "in Communication" (this word is used in a very old sense) it means that the workers are at work. By saying that a workman is "present" it is meant that he is there among the other workmen doing his

share of the work. It would be completely false to say that he is there as a spectator or as an auditor. Each workman in a Lodge has his own place or station, and if he is not busy where he belongs the other workmen are hindered or disturbed and some of them cannot do their own work properly. A body of men in which there is no work or place of work for each and every workman is not a Lodge but only a poor imitation of one. It accomplishes nothing to have the workmen "present" if there is nothing for them to do when they arrive.

It is therefore not a solution of the non-attendance problem merely to persuade the members to be "present" by appeals, or devices to entertain them; *because even if they are present but do nothing, nothing is accomplished.* It is at this point that the whole solution of the attendance problem is easily and clearly to be seen. "As the amount of your Lodge *work* is, so shall the amount of your attendance be." Keep the whole of Freemasonry in activity; give each member his own place or station in it; a Lodge Communication then becomes not a meeting to attend but an amount of work to be done; the members will be there to work, not to look and listen. Members do not "attend" a Lodge; they *are* a Lodge. To say that a Lodge *works* is only another way of saying that its members work, because they themselves are what is meant by "Lodge"; if they come to work they will "come to Lodge" because the Lodge Room is Freemasonry's work room.

4

ATTENDANCE TEAMS

If a Lodge has had a small attendance for a succession of years, and if in consequence its income and its work have fallen to a low level and remained there, a new Master who is determined to lift it out of its rut can use methods which

would be unnecessary, or else too laborious in a more prosperous Lodge—something to shake the Lodge out of its paralysis.

Attendance Teams are one such method. The Master divides his total

membership list into lists of ten (or some other equally convenient number). From each list of ten he selects one to act as a captain; you might call him the "Decemvir," or head of ten. He calls these captains into conference in order to give them instructions, perhaps after a Regular Communication. Each captain is given the nine names and addresses of the members of his team, and it is for him to get out as many of them as he can at the next Communication, and he may do so by a personal call, a letter, a postcard, or by telephone. The captains may do this each stated meeting, or four or five times a year, and each time he and the Lodge should keep a record of the response of his team. At the end of the year the Master calls for the reports and gives the results to the Lodge, and should publicly compliment the captain whose team has made the best record. Half the Lodge teams can be pitted against the other

half and let the losers serve a dinner to the winners at the Lodge's expense.

One of the advantages of this very simple method is that it needs little or no machinery, no publicity, and costs nothing. Captains with non-resident members on their team should aim at getting letters from them to be read to the Lodge and should get full credit for their attendance if they send such letters in. Another advantage is that the method has some useful by-products: the captains themselves are sure to attend, having asked others to do so and this helps to increase attendance. In carrying out this plan the Lodge secures valuable information about its members, which it needs to have, and learns if a member has moved, or is ill, etc. It tends to increase non-resident members' interest and results in better collection of current and delinquent dues; and it helps to get the members more closely acquainted with each other.

5

"BOSSISM" IN LODGES

A "Boss" is a member of a Lodge who has determined that he himself will rule it, and he is not deterred by the fact that the Lodge has elected and installed a Worshipful Master to govern it, and that both the Ancient Landmarks and the Grand Lodge statutes make it irregular and un-Masonic for any member to interfere with the Master, or to usurp his prerogatives. Such a Brother may not be crude or dictatorial, he may not openly flaunt his powers, he may have the welfare of the Lodge at heart at least to some degree, and he may not intentionally disturb its peace and harmony; it does not matter, his mere presence as a "Boss" flouts the dignity of the Lodge, is an affront to the Grand Lodge, a disgrace to the members, and in the long run his influence is a disease which will blight or deaden the Lodge.

If a Worshipful Master has too much

self-respect to permit a self-appointed ruler behind the scenes, by what process can he free himself from such unwarranted interference and illegal usurpation? He can carry out two actions, can do so himself, and does not need to consult other members before doing so. First, he can state personally to the Brother in question, openly, in clear and unambiguous words, that he himself is Worshipful Master and that the Brother in question is not; that he will tolerate no interference; that he will not share his prerogatives or divide his powers with another. If a Master does this straightforwardly he will have an infallibly sound position, because not even the Grand Master of the largest Grand Lodge in the world can impair, or remove, or disturb the rights, duties, prerogatives, and powers which inhere in the Office of Worshipful Master. Sec-

ond, if the Brother in question comes to him with commands veiled as suggestions, or as a spokesman "for a number of Brethren," etc., he can be instructed to bring the matter up on the floor of the open Lodge when each member can

hear and vote upon it. No Master needs to submit to being directed or commanded, directly or indirectly, by any member of his Lodge, because he himself is its Chief Officer. He only could, but should not, boss the Lodge.

6

BUDGET, LODGE

A chapter elsewhere in this book is devoted to the Lodge Budget and it is there defined, described, and explained in detail; but there is a place for it also among these Lodge Methods for increasing attendance, enlarging activities, and for improving efficiency because any Master can make use of a budget to enrich or increase the life of his Lodge, as effectively as he can use it in the Lodge bookkeeping.

He can use it, first, as a means to prevent Lodge activities from being narrowed down to too few kinds of operations. Freemasonry is many-sided; it is rich and various in itself; it covers, or can cover, a surprisingly broad field, and because it does, it can mean many times as much to a Mason as it now means. Since it is one of the purposes of a budget to make sure that each kind of Lodge activity is recognized and financed and otherwise provided for, a Master can keep Lodge activities of each kind in proper proportions by continuing to enforce the budget, and by keeping his members conscious of it. A budget is not a map but a program; the departments to which it allocates funds are departments of activity; a budget is not therefore being enforced if nothing is done except to keep books but is enforced only when it is adhered to in practice. If one-sixth of the funds are allocated to social and entertainment activities then the Master should see to it that they are one-sixth of the Lodge's activities and not one-tenth or one-twentieth; if the budget provides funds for educational activities then educa-

tional facilities should be provided for the Lodge. If a many-sided budget is adopted a many-sided Lodge life will result, if the Master *enforces* the budget. It becomes for him a program of work, and is therefore a method for increasing attendance and enriching the Lodge life.

He can use it, second, as a method to rid the Lodge of areas of apathy among the Lodge members. No adequate and many-sided budget can be enforced without bringing into activity the whole membership, or at least a large part of it, and bringing them into not only one or two kinds of activity but into each and every kind which belongs to Freemasonry. If a Lodge reduces its activities to the duties and functions of its officers, with the attending members sitting apart as spectators, it is afflicted with officialism, and nothing is more certain to paralyze a Lodge than that, because it makes Lodge Communications intolerably monotonous and uninteresting. Members who regularly attend a Lodge suffering from officialism usually are the members who possess the least potential value because men of large natures and active minds and many capabilities and interests will not waste their time sitting through dreary routines. A budget makes officialism impossible; it also makes impossible any other narrowing of the Lodge life to only one or two kinds of activity. A budget budgets Lodge work as well as Lodge funds. Why does a member attend Lodge? because it is a place where he can *do* something; if when he comes there is

nothing for him to do, or if he is prevented from doing what he ought to be doing, he will remain away. If the enforcement of a budget makes it possible for a member to do something, if it is something he likes and knows to be worth doing, he will attend Lodge be-

cause the Lodge is the place where he can do it. When it is said that a Lodge is doing little or nothing except to exist, it means that the *members* are doing little or nothing, because a Lodge is not an entity which exists apart from its members.

7

CANDIDATES, MASTER'S OWN

The Candidates raised during a Master's year are a special group because their having been raised during the same Lodge year is a tie which they have among themselves, and they together have a special tie in with the Worshipful Master because he raised each of them. The Master himself can never have for other members of his Lodge the same feeling that he has for them; he became acquainted with them when they made their Petitions, presided over the Ballot which elected them, had authority over them during all the time they were being conducted through the Three Degrees, was their guide, counselor, and friend. A Master should send each one of them a personal letter during, or at the end of his term; better still, he could invite them as a group to spend an evening with him for social enjoyment and a renewal of their acquaintanceship; afterwards, for at least some years, he and they should meet in a similar reunion each year.

A Master need not let his year come

to an end merely because it has ended; he can preserve it, and renew it, and re-live it. That which is called a Lodge Year is a remarkable fact, in its own way is a beautiful one and a poetic one, and it is strange that Masonic essayists have missed a theme so ready-made for their art; for while a Lodge operates according to the civil calendar like every other body of men, it also has a calendar of its own, and even its own scheme of dating; its Year runs, for the most part, from one St. John the Evangelist's Day to another, and when it begins the Lodge has a new Master, and new faces in many of the other Stations and Places; it is not a new year which begins, but a new administration. In consequence Lodge Years are not mere lengths of 365 days each, but units of time with individualities of their own, and each one so clearly marked off from any other that it might be given a signature, after the fashion of the Chinese calendar which marks a year with a name instead of a number.

8

CEMETERIES OR BURIAL PLOTS

A Lodge is required by its Charter to carry on a fixed number of activities, such as to hold Communications, confer Degrees, give Masonic relief, etc., and the means to carry them on are provided for in the Lodge's form of organization; there are Officers, Standing Com-

mittees, and rules and regulations for that purpose. A Lodge is also permitted by its Charter to carry on a certain number of other activities which are of a Masonic character or else are not in violation of the spirit and purposes of Masonry; no means are provided in the

Lodge's form of organization to carry them on, but Lodge members are permitted to use that organization for those non-required activities if they are suitable. If a Lodge refuses to confer Degrees it loses its Charter; no Lodge loses its Charter if it refuses to have a dance, or a home-talent play, or a movie. On the other hand a Lodge does not lose its Charter if it does have the latter, and it can, if it desires, use the Lodge Room or Lodge equipment for that purpose. Some Lodge activities are required; some Lodge activities are not required but are permitted. A Master has no responsibility for the former kind of activities except to see that the machinery of Lodge organization works smoothly; he himself has complete responsibility for activities of the latter kind.

A cemetery or burial plot maintained by a Lodge, or by a Lodge in association with other Masonic bodies, is a Lodge activity, but it is difficult to place it in either of the above two classifications because it belongs in part to each of them. If a Mason dies, if he has no relatives, if he has left no funds of his own, a Lodge is placed under a moral obligation by its own Charter to see that his body is given a respectable burial; on the other hand that moral obligation does not demand that the Lodge shall have a cemetery or plot of its own in which to make the burial. For two centuries some Lodges, either by themselves or in association with other Masonic bodies, have maintained cemeteries or burial plots; the majority of Lodges have always refused to maintain them. There is a perpetual difference of opinion as to the wisdom of one course or the other, and if a Lodge raises the question for itself it has no long-established, clearly-defined precedent to follow.

Among Lodges which have maintained cemeteries and plots there has always been a disagreement as to the purpose for which they are maintained; is it the purpose to have a cemetery

in the ordinary sense of the term, for burials of men, women, and children, like the cemeteries which churches maintain? Or is it the purpose only to provide a place of burial for indigent Masons and their dependents? If the former is the purpose, a cemetery is needed; if the latter is the purpose, a plot inside a cemetery is sufficient.

The history of Lodge cemeteries is usually a history of difficulties, and those difficulties are unavoidable. A capital investment is required to purchase a tract of land; shall the capital be taken from Lodge funds or from private gifts and endowments? There are expenses for the care of the tract, for repairs and improvements, and for wages; where is the money to be found? Shall a quasi-independent cemetery board of trustees be set up, or shall Lodge Officers act as such a Committee? Shall a Lodge act by itself, or shall it join with other Masonic bodies in an association? if it chooses to do the latter it does not evade complete responsibility for what is done, because a Grand Lodge holds a Lodge responsible for what it does whether it acts by itself or in association with other bodies.

A Lodge which acts as a member of an association, or under a contract with an association, Masonic or otherwise, encounters more difficulties than one which acts alone. An association has rules and regulations of its own which sometimes conflict with Masonic laws; thus, to give one example only, an independent cemetery association of which a Lodge is a member may permit what the public would take to be a Masonic Burial of a man who is a member of a clandestine Lodge whereas a Lodge would give no such permit in a cemetery of its own; nor would a Lodge permit supposedly Masonic services for an expelled Mason, whereas independent (or public) associations, as the records prove, have permitted them a number of times. Cemeteries come under a number of state laws of several kinds, those governing associations, cooperative financing, trusteeships, etc.,

and also, often, county and city ordinances; a Masonic Lodge is a unique organization, and in some instances its own laws would bring the Lodge into conflict with civil laws. There is a final difficulty of another kind: cemeteries tend more and more to be private commercial enterprises operated for profit, and the moral record of such companies is not high; a Lodge which would unwittingly become a party to "a cemetery scandal" would be in a humiliating position.

If in spite of the difficulties and risks they will confront, a Master finds that a majority of his members desire to have a Masonic cemetery of their own, or a Masonic plot in a cemetery owned by an association or corporation, he can protect himself and his Lodge if he will, first, appoint a lawyer, or a committee of lawyers, to report on the legal commitments which will be involved; second, if he will ask a bank to report on the financial obligations which will be incurred, or on the financial structure of the cemetery association; third, if he submits a detailed statement of the proposed undertaking to his Grand Master

in order that Grand Lodge legal and financial authorities can review it; fourth, if before the final vote is taken he submits a detailed description and explanation of the proposal to each and every member (preferably in writing) and makes sure of a full and open discussion by the whole body of his members summoned to a Communication called especially for that purpose.

The majority of Lodges in America follow the plan of purchasing a burial space when one is required, and in the same manner that private individuals do. This avoids many risks and difficulties; it also avoids the sometimes embarrassing predicament of a Lodge having its own members refuse to use the Lodge's own cemetery or plot because in some communities the impression is abroad that there is somehow in it a taint of "charity." Each and every Mason believes in Masonic Burial; many thousands of Masons do not believe in distinctive Masonic cemeteries or plots because they do not believe in the use of Masonic insignia or grave-stones or in any distinction between Masons and non-Masons among the dead.

9

CHILDREN'S PARTIES

In the large cities the giving of parties for children has become a specialized profession to which a number of women devote the whole of their time and at which they become expert; they compare notes with each other, are always seeking new ideas, and thus have developed a body of time-tested methods, which a few of them have described at length in books they have published on the subject. Any Lodge in or near a large city can employ a party expert for its own children's parties; a Lodge anywhere can commandeer their knowledge and methods from one of their books—to be found in almost any bookstore or public library.

From a survey of the methods used by these experienced managers of children's parties it is evident that a few fundamental rules are everywhere and always to be followed. 1.) The room must have plenty of open space in it, and should be rather lavishly filled up with bright and colorful decorations, preferably with surprising novelties included in it here and there. 2.) There must be a program which the children can see or listen to as a group. 3.) There must be at least an hour for active games or sports, indoors or out. 4.) There must be at the end plenty to eat and drink. If the party is managed by ladies from members' families or from

the Eastern Star the Lodge should either appoint a committee of men to help with the heavy work or else hire a man or woman (or both) from outside. The party may be for children of members' families only; or for all the children in the community; or for some special group of children (as from a children's home).

The values to a Lodge are many. A children's party helps Masonic families to become better acquainted with each other. It brightens up and enlivens a Lodge, and helps to prevent it from becoming stodgy. It brings the Lodge to the attention of members who attend infrequently. It is a good thing in itself.

10

CHURCH ATTENDANCE BY LODGES

The attendance at least once a year at a church service by a Lodge as a body is so old a custom that it may be rightly described as of Time Immemorial, and cannot be questioned on the grounds of custom, usage, or the Landmarks.

It is a regular church service that a Lodge attends, and not a Lodge meeting held in a church; the Master should make his arrangements with the Pastor some two to four weeks in advance, but the arrangements for the service itself should be left to the Pastor; so also it should be left to him to decide whether to deliver a regular sermon or a special sermon addressed to Masons.

If a Pastor decides to preach a sermon on a Masonic theme a Master may assist by helping him to find material, or by giving him data from his own knowledge, and this will be especially appreciated if the Pastor is not himself a Mason.

The Lodge should enter the church as a body, and a block of pews should be reserved for it. The members may assemble at the Lodge Room first, and then march to the church in a body; or

they may meet in front of the church at a fixed time and then form themselves as a body; or they may meet in a room in the church and from it walk as a body into the auditorium.

It is not advisable on such occasions for the Lodge members to attend church individually, and to sit separately; for the Lodge members to attend the same church on the same day is not the same as for the *Lodge* to attend.

Such a service is so flexible that many of its arrangements may be worked out between the Pastor and the Master as either or both of them may desire. The Pastor may ask the Master to sit with him behind the pulpit railing; or to take part in the services; a Lodge organist may play or a Lodge quartette may sing; one or two Masonic hymns may be used; a Pastor, if himself a Mason, may walk in with the Lodge; if not he should meet the Lodge at the door, bid it welcome, stand to one side, and then walk in behind it; the Lodge may make a donation to one of the charities of the church; the members may wear regalia or not; preferably not.

11

COMMITTEES, LODGE

The White Race is such that every man or woman who belongs to it is born an individualist—the name is a poor

one, and very misleading, but it is the best we have; and "white" itself is a misnomer because honey-colored Arabs

and smoky-gray Hindus belong to our order; a member of the white race, anywhere and at any time, is such by nature that *he is himself* capable of being responsible for everything which concerns himself. If he acts in a group, or collectively, or communally, or as a people, he nearly always must be persuaded, or forced, or lectured, or enticed into it, and he consequently looks upon communal and collective activity as merely an "ideal." The Yellow Race, including its sub-races which may be Brown or Red, has as its unit the family or the clan, which is a group of related families, and carries on collective and national life by means of the clan. The Black Race, including its sub-races which may include peoples almost white or almost yellow, has as its fundamental principle "we all," which means that the whole village, or the whole tribe, or the whole people acts as if it were one man; it is as difficult for a Black man to be an individualist as for a White man to be a collectivist. It is because these universal and inalterable principles belong to what each race is in itself that races do not coalesce, or mingle, that marriage from one to another is miscegenation, and that heredity acts differently from one race to another.

Each people has its own way of life, which means that the members of it have everywhere the same way of acting together. Each people, and whether of one race or another, has a way of life which is in conformity to the fundamental principle of its race, and a Black People or a Yellow People could not possibly have a way of life conformable to a White people, nor could either of them have a way of life the White race could conform to; but the peoples in any given race may have any one of a large number of forms of a way of life of their own—perhaps in the White Race seventy-five forms are possible; furthermore a people may abandon one form in favor of another. The English people had from the Sixteenth Century to the middle of the Twentieth Century a

monarchical way of life; this did not merely mean that the whole people had a king to rule over it, but that each man at the head of a family, group, circle, or society was king of it; thus, the father as the head of a family was a monarch, and in exactly the same sense that the king was monarch over England. When a woman kept house, or went to market, or sent her children to school, she did so according to her Monarchic Way of Life.

Americans had that same way of life until about 1770 when it began to break down because it was no longer workable. The military phase of the Revolution lasted from 1776 to 1781 but a new form of an American Way of Life was not completed or generally adopted until about 1820. The Revolution consisted, in part, of the Revolutionary War; it consisted far more largely of the establishing of a way of life here unlike the English Way of Life. Freemasonry, like every other unit, group, or society, was slowly but wholly transformed by that new way of life; and it is because they have overlooked this fact that so many Masonic historians have been puzzled and confused by the transition from the old Colonial Masonry to the new and independent American Masonry.

The way of life adopted by Americans for themselves, about 1820, consisted of the Committee system—or, perhaps it can be more accurately stated, made use of the Committee system as its principal method or agency (there have always been Committees, and there always will be). The Continental Congress was a Committee of the Whole, acting for thirteen independent Colonies, or (later) States. The Constitutional Convention of 1787 was another Committee of the Whole, as was each of the State Conventions called to ratify the Constitution. The new Federal Government itself was designed to be a Standing Committee of the Whole, with the Constitution as its By-laws; and an imitative form of this Committee was set up in

each State. American Political Governments and Political Parties operate by, and largely consist of, thousands of Committees. A bank is operated by a Board, which is a Committee, and so are business, industrial, and commercial corporations. A public library is governed by a Library Board. A church is governed by a Board (or Synod, etc.) of Trustees, or Stewards, or Wardens. A hospital is governed by a hospital board. Boards, Committees, Trustees, Stewards, etc., these are different forms of the same thing, and for more than a century we Americans have never been able to picture any collective or communal activity as being possible otherwise; each of them is followed by the Committee System as invariably as a man is followed by his shadow. Even the American family acts according to the principles of it, and a father is not a patriarch or king or leader, etc., but a Committee chairman; he *represents* or speaks for his family but he does not own, or govern, or rule it.

There are at the time of this writing signs everywhere to indicate that the Committee system way of life is breaking down. It is notorious that voluntary Committees function lackadaisically or not at all. City Councils, which are Committees of the Whole for an incorporated town, are often so inept and unreliable that municipal government is a national scandal and such schemes as a Commission form of Government or the City Manager Plan are being tried in substitution. The multiplication of Special and Standing Committees in the National Congress is in itself a sign of failure because each new Committee formed every few months is because of the failure of some Committee already in existence. As for the American family, it is breaking down, and divorces are racing to catch up with marriages, and the number of juvenile delinquents is doubling itself every five years. Nevertheless the Committee system way of life may be continued for another half century, because any people's change of

its way of life is necessarily exceedingly slow.

Any Worshipful Master must have already read the lesson for himself in the set of facts set forth in thumb-nail fashion in the preceding paragraphs. Lodge Committees are the Achilles' Heel in Lodge work. And this is dangerous because its Committees belong to a Lodge's substance; it is not as if the Lodge were a body of men standing in one place, with Committees standing in another, extraneous to the Lodge; they belong integrally to the Lodge itself and help to make it what it is. If a Master cannot manage his own Committees, or if they fail in spite of his management, the Lodge is crippled and will cease to function wholly, or else will function in part only, or with indifference or negligence. If his Lodge is in that state a Master will do wisely if he searches out and examines and studies his Committees, because their failure is often at the bottom of a Lodge's failure. Once he has done that, and if he finds Committee failure is at the root of Lodge failure, he may wish to ponder a number of recommendations which represent the experiences of some thousands of Masters over the past twenty-five years:

1. Abolish superfluous, inactive, rebellious, inept Committees and set up nothing in place of them.

2. Use Lodge Officers in places on Committees, especially as chairmen. As explained in another chapter the system of Freemasonry provides that the Senior Warden is in charge of many Lodge activities, including special programs often now in the hands of Special Committees; the Junior Warden, assisted by the Stewards, is in charge of entertainment, etc. The Treasurer is in charge of finances. The Secretary is in charge of records, correspondence, archives. The Master himself is in charge of the building, its janitoring, furnishings, etc.

3. Instead of appointing Committees impromptu, select appointees beforehand and have private conversations

with them to make sure that they will accept with full sincerity and are ready for actual work.

4. Have each and every Committee Chairman report to the Lodge *in person* at least once a month.

5. It is more satisfactory or economical to employ a paid specialist for certain activities than to entrust them to lukewarm Committees—as for a party, a musicale, Lodge music, a picnic, etc.

6. Above all these other recommendations a Master should give full and en-

thusiastic commendation to an efficient Committee when it has completed its assignment by calling its members before the Lodge, introducing each member by name, and then by complimenting them upon their accomplishment. If a Committee does the work, it, and not the Master, should have full credit for it. If a special Committee, such as a Building Committee, has labored successfully at that very difficult task, and with marked efficiency, it should be tendered a banquet by the Lodge.

12

CREDIT FOR MASONIC WORK

A Master may find that his members are apathetic, indifferent, and refuse to take the initiative. If that be true something is at fault with the Lodge, or perhaps with the corps of Officers, or possibly with the Master himself, because it would be impossible to gather twenty, or thirty, or fifty adult American men in an assembly once or twice a month without their having innumerable ideas, feelings, criticisms, suggestions, plans, because it belongs to the nature of an American to give his mind free and critical play over anything he is engaged in. If he does not, if he sits back in silence or indifference, it is because something has cooled him off or is thwarting him or obstructing him. It may be that there is too much officialism in the Lodge; or that Lodge activities are too narrowed down—perhaps are confined to the capacity of a few “leaders” and Committees; or it may be that the Lodge has fallen into the error, as dismal as it is abysmic, of thinking of

the members on the sidelines as audience or spectators, who come only to look on while the Officers are at work. A Master does not need to leave his Lodge in this apathy; he can break it up if he determines to, and there are any number of ways to do it.

One way, and one of the best, is suggested by the title of this section. If a member, and more especially a new member, has an idea for something new or something interesting or for some program a Master ought not to begin by fending it off or by discouraging the member, even if it is not a sound idea, but should draw him out on it and discuss it, and should encourage the member to go on having ideas. If the idea is a sound one, and the Master is in favor of it, he should not take it as his own but should leave it with the member, should discuss and perfect it with the member, and should have the member present it on the floor—and give “credit where credit is due.”

13

DEBATES, LODGE

A debate is a contest. The issue at stake is important and vital. Men on

each side are sincere, and each side is determined to win. The winning of the

debate is a true victory, and both sides accept the verdict. When a number of men must decide one way or else its opposite, when there are a number of indubitable facts which tell for one side, a number of facts, equally indubitable, which tell for the other, and a third set of facts the significance of which are not clearly known or well understood, the question at issue is in debate among those men whenever they think of it or discuss it; this debate is the effort of the men on each side (*pro* or *con*) to show that the facts not yet clearly known or understood belong on their side and tip the scales their way. The known facts themselves are not in conflict with each other; the men are.

In high schools and colleges practice debates are held to teach students their form and nature, and to give them the experience of speaking to an audience; such a debate is academic, and nothing is really decided. In social clubs a debate is a form of sport or entertainment, and often is humorous, and the whole performance is an act of make-believe. In actual debate there is never anything either academic or make-believe, and the stake at issue may be war or peace, the victory of one party or another at the polls or some other equally momentous question which involves men, their lives, property, and persons. The great debates in American history have had that deadly seriousness—the debates in the Continental Congress, the debates between Hamilton and Jefferson, between Webster and Hayne, between Clay and Calhoun, between Lincoln and Douglas. In 1919 the debate in the Senate for and against the League of Nations altered the consequences of the first World War; and in 1945 the debate over the Charter of the United Nations in the Senate had the future of Europe at stake. Debates are real; as contests they are real; the decisions are real; the men on one side are as sincere and as determined as the men on the other. In the dialogs about Socrates, Plato argued that dialectics are a form of thinking,

and that the mind itself is in its essence a debater, the issue always being truth or falsehood; perhaps he was sound in his argument; at the very least, dialectics are included in the Liberal Arts and Sciences, and many of the turning points of history have been decided by debates.

Many of the subjects open for discussion and decision in a Masonic Lodge are not subjects for debate; a number of them are declared by the Landmarks or the Grand Lodge statutes not to be debatable (a decision by the Master is not debatable); but other questions are debatable, and often they continue to be in debate among the members in their private discussions and conversations for weeks or months or even years; when questions are brought to the Lodge floor by means of a motion or a resolution a debate follows, some members on one side, others on the opposite side, and contending with each other; the decision is settled by a vote; once the vote is taken the issue is settled, and the debate is closed; the Lodge has committed itself to one side or the other.

A Master can introduce something new into his Communications by turning these informal debates into formal debates. There is no Landmark or law to forbid him, nor is there anything inappropriate in it, or un-Masonic in spirit. The more momentous the issue, the more justifiable is a formal and prepared debate, and the less likely that a matter of importance will be decided because some member is better at extemporizing a speech or an argument, without warning or preparation, than another member. Where the issue is a real one, and not merely a difference of emphasis or of chance opinion, there will be sound men on both sides of the question. The Master can openly recognize this fact; he can then select two or three from each side and ask them to prepare an argument, the men on each side dividing portions of their own argument among themselves; they should be given time enough for prep-

aration. When the time arrives the debate can be held as an item under the Regular Order of Business. The Master calls on the first man from one side, who talks not more than ten minutes; he then calls for the first man on the opposite side; and so on seriatim until all four (or six) have spoken. He can then open the question for general discussion, and when the question is put he should submit the issue to a vote. In an unprepared Lodge discussion speakers may not be sufficiently well informed; the better side may lose because it did not happen to have present a sufficiently able champion; a formal debate protects the Lodge against the hazards of unpreparedness by making sure that at least four of the members (or six) have prepared thoroughly. If a Master who has never presided over a Lodge debate has misgivings lest a debate should be frivolous he could remind himself that in the very nature of things a genuine debate *cannot* be frivolous, is far less in danger of becoming trivial than an informal discussion; he can also remind himself that the great issues at stake for us as a nation are decided by debate in each of the State Legislatures

and in the Senate and House of Representatives of the United States.

There are debates over questions of thought, taste, and purpose as well as over material issues. Here is a list of questions typical of the kind that can best be settled by debate: Should the Lodge limit itself in size? Should a Mason be permitted to hold membership in more than one Lodge? Should the Lodge adopt a budget? Should the Lodge issue Life Membership? Is a large Lodge better than a small one (this question may involve the question of forming new Lodges in the community)? Should Lodge Secretaries be bonded? Should Masons be permitted to use Masonic emblems for non-Masonic purposes? Should the Junior Warden assisted by the Stewards act as the Lodge's Standing Social Committee instead of a Committee appointed by the Master or the Lodge? Should the dues be increased (or decreased)? Should the Lodge purchase (or remodel) a room (or building) of its own? Should the Lodge publish a Bulletin? Should the Grand Jurisdiction have a District Deputy System? or a Grand Lecturer System? or a combination of the two? Etc.

14

DISABLED MEMBERS

Members who are handicapped by being crippled, or chronically ill, or by partial paralysis, or by old age, or who for any other reasons cannot get about without assistance, often are as eager to attend Lodge as any others, and would especially enjoy it as a change and for getting out and being among other Masons. According to the ancient Masonic design, it is the Senior Warden's function to see that these Craftsmen are enabled to be in their places or stations at assemblies of the Brethren; he or the Master

can ask various members in turn to bring them, and they should make provision for their coming by providing transportation and a special chair or comfortable seat in the Lodge. The purpose is to enable a Mason to attend his Lodge, not merely to have a better attendance; the majority of them prefer to have no special attention paid to their presence, and it is only in very special cases that it is suitable for a Master to say anything to the Lodge about their being present.

DISSENSION IN LODGES

The word dissension, considered solely as a word, is in the eyes of an etymologist an unusually interesting one, but the state of affairs which it now denotes is always an ugly and an unhappy one, sometimes a deadly one. This contrast between the word and the thing is itself extraordinarily interesting; and it is also important because the whole meaning of dissension, and a guide to a wise dealing with dissensions, are contained in it. The Latin *sentio* meant to feel, and came from the same original root as do sense, sensitive, sentiment. The familiar prefix *dis* meant apart from, away from, divergence from, or even, in some cases, in opposition to. To dissent meant, "you have that feeling about a matter but I have an opposite feeling; your feeling leads you in one direction, my feeling leads me in another."

In its true and original meaning therefore a dissension was nothing more than two different feelings about the same thing, and did not cause disturbance or disrupt friendships; but after the Protestant Denominations had broken off from the Established Church of England in the Eighteenth Century, small groups began to break off from them, and this splitting off came to be called "dissent," and men not in the Established Church were called "Dissenters"; many of these "splittings off" have arisen in church quarrels, and religious quarrels are peculiarly ugly and painful. By the same process dissension was modified to include differences of thought and belief, and it became broadened out to include such differences elsewhere than in the Church. It was in this manner that a once beautiful and friendly word became degraded into a hard word standing for an ugly thing.

It is easy to see where this sliding

down into ugliness had its beginning. At first, men had differences of feeling without loss of friendliness; the moment men began to make those differences an excuse to quarrel, then the difference was made ugly. There is no need for it to be ugly; there is no need to quarrel over a difference of feeling; it is legitimate, normal, and to be expected that what one man may feel another may not, and the remedy for dissension is to lead them to see that that is true.

Dissension in Lodge is a quarreling over differences of feeling, or belief, or action. The Lodge, under the leadership of the Master, adopts a course of action; some member dissents; he then marshals a following, and he and his group begin to quarrel with the Lodge. A second member dissents in yet another way, finds a following, and then the two groups begin to quarrel with each other and with the Lodge. Once a dissension begins it may grow as rapidly as the patch of thorns described in the Book of Job; a Master may not be able to find any path through it, or over it, or around it, yet something must be done. What should it be?

The Master must at once assume full responsibility and assert complete control; if he acts lawfully he has the position, power, authority, and the means to control any dissension; furthermore he has the support of the Grand Master. If with this equipment he refuses to act he himself is culpable, and if he is afraid to act he is pusillanimous, and in either event he should be removed from office.

He should call his Officers together, including his Past Masters, and confer with them; he may consult his District Deputy Grand Master if he has one; but while he can discuss the matter with them, and listen to their counsels, and meditate upon their advice, it is for

him, and for him alone, to make, announce, and enforce his own decision, and to act without fear or favor.

There is a strategy in such action because there is in every dissension a certain pattern; usually this pattern resolves itself into a quarrelsome step by one or two or three members, and then their drumming up support for their quarrels. The one or two or three members who began the quarrel should be summoned, called to account, should be reprimanded, and if they remain unrepentant should be brought to trial.

Incorrigible dissension is penalizable by expulsion. If the Master himself has been culpable he should acknowledge it to his Lodge, should repent and should apologize. If the dissension originated in some blunder by the Lodge as a body, the blunder should be corrected, and remedial measures taken. If the Master fails in his own attempt to eradicate dissension he should lay a carefully-drawn and authenticated statement of the facts before his Grand Master, and should officially ask the Grand Master to take charge.

16

DISTRICT DEPUTY GRAND MASTERS

When some four or more of the old Lodges in London, England, erected the first Grand Lodge of Free and Accepted Masons in 1717 A.D. they did little more at the time than elect a Grand Master and provide for Quarterly Feasts. The member Lodges did not become constituent Lodges with a full voice and vote for a long period; it was not until years later that the Office of Grand Secretary was instituted; and other Grand Offices followed one at a time with many years in between. As far as authority and executive power were concerned the Mother Grand Lodge originally consisted of little more than a Grand Master, and this was especially true after the Grand Masters were chosen from the Royal Family. The Grand Master was expected to inspect and supervise the Lodges in person. He was even expected to constitute new Lodges in person, and for some years he did; but as the number of new Lodges began to increase, many of them at a distance from London, the Grand Master began the custom of deputizing a Brother to act in his name, and when doing so he wrote a letter to the new Lodge authorizing it to accept his Deputy as having temporary authority equal to his own. This letter was called a Warrant; and it was

not for a quarter of a century that the Grand Lodge began to issue written Charters to Lodges thus warranted. At about the same period Provincial Grand Lodges were set up throughout England; each Provincial Grand Master acted upon authority deputized by the Grand Master. Thus in the Eighteenth Century, in both Britain and America, there were no fewer than three Grand Lodge Officers who could be described as Grand Master's Deputies: the Deputy Grand Master; the Provincial Grand Master; and any Brother deputized by the Grand Master to constitute a new Lodge, or for some similar purpose.

In the Nineteenth Century a number of American Grand Lodges began to expand the Deputy system, to perfect it, and to make it a permanent Constitutional organization. They divided their Grand Jurisdictions into Districts, each one with twenty or more Lodges in it. At the beginning of his term the Grand Master personally appoints a Deputy, or Deputies, for each District; large Districts have several; these Deputies stand in the Grand Master's stead within the circle of a certain number of specified duties; they speak in the Grand Master's name, with his authority, and are the Grand Master's *alter*

ego, his personal agent or representative. The Grand Master may have from 500 to 1000 Lodges to supervise; the District Deputy has usually twenty or more; the Grand Master may reside 300 miles from the farthest Lodge; the Deputy seldom resides more than 30 miles away. It is a wise and extraordinarily useful system, because it is as if the Grand Master were himself constantly close by each and every Lodge under his care. The Deputy can visit any Lodge in his District when and as often as he wishes; he does not have to ask for admittance but announces he is about to enter; after entering he can take the gavel at will; he inspects the Lodge, examines the books, and acts as a consultant to the Worshipful Master. Officially he inspects every Lodge at least once each year.

Superficially it would appear as if a District Deputy possessed the power and authority and as if a Worshipful Master had only to obey, but in actuality the functions of a District Deputy work both ways. While the Grand Master vests him with a given number of powers and a certain measure of authority the Grand Master also lays upon him responsibility for performing certain duties. One of these is to respond to any Worshipful Master's reasonable call for service. If a Worshipful Master is required to make a decision, or seeks an authoritative interpretation of a Grand Lodge law, or is in need of advice or counsel, or wishes to use Grand Lodge authority to decide some question in

his Lodge, he can call upon the District Deputy, and the Deputy is under obligation to respond to the call. The District Deputy is in authority; he is also a servant.

One of the methods for successfully handling a strong and live Lodge is for a Worshipful Master to make full use of his District Deputy—a Worshipful Master who is too indifferent or too timid to do so, or who refuses to do so out of a grudging jealousy is not a competent ruler of his Lodge. A Grand Jurisdiction consists of hundreds of Lodges which are closely knitted together and which have in and among themselves a great reservoir of power, service, wisdom, and talent; a Grand Lodge has in its own Officers, Committees, and properties another such reservoir. The whole of these resources of a Grand Lodge and its Grand Jurisdictions are free and open to any Lodge for use and enjoyment. A District Deputy is a channel through which a local Lodge can tap that reservoir; an agency by which the whole of Grand Lodge resources can be brought into any Lodge, however small and remote it may be; a means by which a local Lodge of fifty members can have behind it the power of 500 or more Lodges and a whole Grand Jurisdiction. A charge would be levied for the use of such resources in the world of business, or finance, or manufacturing; in Freemasonry there is no charge; and through his District Deputy a Master continuously has freedom of access.

17

DUTIES OF WORSHIPFUL MASTER

The etymologic story of the word "duty" is a history of a snaky, tricky, two-faced, double-edged word which has been the occasion of confusion of mind wherever it is in use—that is, wherever it is in use in the sense of what is implied in "duties of the Wor-

shipful Master," or where it is used as a term in ethics.

"Duty" is a form of "due." "Due" itself is derived from the word "debt." "Debt" was derived from the old French word *dette*, which had been derived from the Latin *debitus*, which was a

participial form of *debeo*, meaning "to owe something." The word "owe" itself was derived from an Anglo-Saxon word, meaning to have, to possess. The word "debt" therefore means that a man has in his possession something which belongs to another, and holds it with that other's consent or acquiescence, and that it is to be returned. A man borrows ten dollars from a friend; the money is in the man's possession but belongs to his friend and is therefore a debt; he pledges himself to return the money, say, on the first day of the next month; that which he owes is said to be *due* on that day, and for that reason when the day arrives it is his "Duty" to return it. It is a duty for two reasons: first, because it belongs to the friend; and, second, because he has pledged himself to return it to his friend on that day.

Since the steps or parts of the transaction are inextricably linked together, the borrowing, the having of something owned by another and therefore owed to him, and the duty of returning it at a given time, the transaction came to be pictured as a single entity, and this entity was named "debt." After a period of time this entity was picked up and used as a metaphor in morality and ethics. After centuries of use, men forgot that they were employing a metaphor; they began to take it as a literal and actual thing. There was embedded among the doctrines of morality—the doctrine that there is such a thing as a moral debt. Since in morality and ethics the emphasis is on the idea of ought, of should, of obligation, the emphasis in the doctrine of a moral debt fell on the moment at which it was to be paid, when it was due, and it thus came in time to be called not debt but duty—or *due-ty*. What was a debt in finance was thus a duty in morals, but at bottom the two ideas are one.

But whereas in the nomenclature of money the word "debt" is a sound one, and is clearly and adequately defined, in morals it is an unsound one because

it is nothing more than a fanciful metaphor, and it not a true term, and in consequence it cannot be clearly and adequately defined. Thinkers and writers on morals and ethics have always been confused about it, have never been agreed upon it, and no two of them ever point to the same thing to show what "duty" really denotes. It is largely because this is true that the word "duties" carries with it connotations and associations of dullness, deadness, emptiness, hardness; it is unappealing, unattractive, and dreary, a thing that is done only when a man brings his will to the doing of it. Innumerable Worshipful Masters have worked under a psychological handicap because of it, and have had the feeling of being forced to do things which they do not like to do, because they went into office with the phrase "duties of the Worshipful Master" at the forefront of their minds; the members say of such a Master that "he does not have his heart in it." If a Master cannot put his own heart into his work, if he works merely because he is "indebted" to do so, if his work is nothing but a payment for an honor and a title he has accepted for one year, then his members cannot put their heart into it either. A cold, empty apathetic, routine-working Lodge is the result.

A Master can free himself from this psychological handicap by finding the true word for his work (the one, which for him, had been literally "a lost word"); the true word is found by replacing the "*due*" in the word "duty" by the word "*do*." The official nomenclature becomes changed from "the duties of the Worshipful Master" to "the *do*-ties of the Worshipful Master." There are many things to *do* in a Lodge; these things belong to the Masonic life, and therefore they have nothing whatever in common with debts or with owing of money. Since no one member can do the many things which are to be done, the doing of them is divided up and each member has a share. One share of them

is given to the Master to do; he sits in a station in the East because it is in, or around, that station that the things he is doing are most naturally, and normally, done. Just as the many things which musicians do are very much alike and therefore are grouped together and called music, so are the things for the Master to do; they are collectively called "the Office of the Worshipful Master."

Not one of the things for a Master to do is empty, dull, flat, laborious, dreary, or ugly; it is doubtful if in the whole world a man has a number of things to do which are less like things which can be described by those words! Each and every one of his doings is with, or to, or for a *man*, or a group of men, immediately—face to face; they include speech, hearing, feeling, emotion, hand-clasps, acting and working with them, thinking with them, mouth to ear, arm

in arm, shoulder to shoulder. These doings themselves are full of warmth, beauty, poetry, drama, surprises, and eloquence. It would be impossible to find anything less like a set of cold, hard, dull, empty things which a man does only because he forces himself to do them.

A Worshipful Master can clearly and adequately define his Office in a single sentence of simple words: "Freemasonry is a life to be lived; it is a full, rich, many-sided life; therefore there are in it many things to do; among the many, are a certain number of things for the Master to do; they are for him to do at certain times and in certain places; the things that are there to be done by him, and which therefore others will not do because they are expecting him to do them, comprise the Office of Worshipful Master."

18

EMBLEMS AND SYMBOLS IN LODGE ROOMS

In the early periods of Operative Masonry geometry bulked so large in the minds of Craftsmen that in many versions of the *Old Charges* the names geometry and Masonry were used interchangeably. Euclid was named among the founders of the Masonic art, as also were both Pythagoras and Archimedes, the former of whom was a geometer long before Euclid and gave his name to the Pythagorean triangle, the latter of whom wrote the chapters on solid geometry in the text-book called Euclid's Elements. The Forty-Seventh Proposition in the early printed editions of Euclid became one of the most massive symbols of the Masonic Ritual. The Square as typifying the whole of geometry, was called "the great symbol." But the noblest honor paid by Masonic Lodges to Euclid's great and ancient discipline was to hang the Letter G on the eastern wall above the Master's Station. That letter should be

expertly designed large in size, made of the best material, and kept free from discoloration. The G is sometimes taken to be the initial letter of the name "God" but the history of the Craft makes such a theory impossible; it is also impossible in view of the fact that in Latin countries in Europe and South America the name of the Deity begins with a D, and in Greek-speaking countries begins with a T.

An ashlar was a building stone cut for use in a wall, and the word applied to any stone of that type. If an ashlar had the two opposite ends smooth-finished or polished so that they could become a portion of the faces of an exposed wall, or if two ashlar were keyed so as to lock together end to end, such a stone was named a *perpend ashlar*. In the Eighteenth Century, when Medieval terms, many of them, had become obsolete, Freemasons doubtless confused *perpend* with *perfect*, hence

their present names of Rough Ashlar and Perfect Ashlar. Among Operative Masons any ashlar or a perpend ashlar might be of any dimension but were seldom cubical; probably as a result of using the word *perfect* Speculative Masons adopted cubical stones for their Ashlar symbolism. They are both symbols and emblems, and by common consent their appropriate place if used in the Lodge rooms is on or near the Master's Station.

Until the latter half of the Eighteenth Century a pedestal stood on the floor in front of the Worshipful Master, and the earliest records indicate that the *Old Charges* or Book of Constitutions were displayed open upon it; after the Bible was made a Great Light this pedestal was moved to the center of the room and became an Altar. According to a widely-accepted principle of symbolic interpretation it should be a cube in shape, but in general practice it seldom is; according to the same principle it should be placed in the exact center of the room; sometimes it is but the ground plan of a Lodge room is more satisfying to the eye if it stands a few feet nearer to the Eastern wall than to the West.

In countless instances, and over many centuries of time, ancient peoples "oriented" their public buildings, especially their temples and shrines; the word means "toward the East" but in practice buildings were often oriented to some star or constellation, or toward some sacred location, as when Arabs turn their buildings to face in the direction of Mecca. A Lodge Room, as a whole and in detail, in its architecture and in its activities, is oriented toward the East. By "East" is meant the symbolic East, not the geographic east; a line drawn from the Master's Station to the Senior Warden's Station may lie in any direction geographically but this is not a violation of the symbolism of the Lodge because the Masonic East is always where the Master's Station stands.

In the *Old Charges* is a legend, borrowed from some *polychronicon* of the time, of the two pillars erected by Noah in which to preserve the Arts and Sciences through the Flood; these were used on the earliest tracing-boards of Speculative Lodges but after the Bible became a Great Light they were replaced by the two Great Pillars of Solomon's Temple. At about the same time the Celestial and Terrestrial Globes were introduced into the Ritual, and were kept in any convenient place; at some unknown date they were put on top of the Pillars and have since become an integral part of the Pillar symbolism. It would be impossible to reproduce the actual Pillars of Solomon's Temple in Lodges because they would be too large, and furthermore they would have baskets on top instead of globes. It is correct usage to have the Pillars standing on the floor slightly away from the walls, to have one on each side of the Inner Door, and to have them taller than the Door is high.

Through a Grand Lecturer or a Grand Lodge Committee on Ritual more than half of American Grand Lodges specify the pages at which the Holy Bible is to be opened at each of the Three Degrees; where a Grand Lodge makes no such specification a Lodge can decide for itself where the Book is to be opened. In the great majority of Lodges when the Closing Ceremony is at an end the Square and Compasses are laid *inside* the Bible, but in spite of this almost universal usage this is a questionable practice; in Masonic symbolism the Square and Compasses are as sacred as the Bible and should not be summarily bundled away inside the Bible but should be kept in separate leather cases of their own and placed *beside* the Bible. The Square is not the carpenter's square but the try-square and should have no inch or measuring marks on it. *Compasses* and not *compass* is the correct word, and they should never be confused with dividers.

Where should the Apron be worn, inside or outside the coat? In this, as in so many cases of symbols and emblems, the definitive and authoritative answer is given by Masonic history. Operative Masons wore large leather aprons to protect their clothing from the wear and tear of rough stones, and they made a secondary use of this apron as a tool carrier. In the first half of the Eighteenth Century, as we know from pictures made at the time, Craftsmen began to wear cotton, linen, or silk aprons, but continued to make them quite large. By the beginning of the Nineteenth Century the size began to be reduced, and by the Twentieth Century what had once been a leather apron reaching from the neck to below the knees had shrunk to a small apron usually made of thin, white cotton cloth. The majority of theories based on the color, size, and shape of the present apron are therefore of modern origin, and carry little weight. Certainly the Masonic Apron does not go back to the ancient Mayas or to the ancient Egyptian or Hebrew priesthood nor to ceremonial garments worn by the Templars or the Rosicrucians or to any Medieval occult circles; it is unquestionably a perpetuation of the leather apron used by Operative Masons to protect their clothing and therefore should be worn *outside* the coat.

It is difficult to write a history of the use of symbolic colors in the Lodge because the subject almost never occurs in the early records, but when small items and passing references are pieced

together it appears that "Masonic Blue" first came into use about 1725 to 1730, and that it was a light or thistle blue; also it appears that its first use was as a sort of designation, like a badge, and possibly to differentiate Officers from non-Officers. As the Ritual became on the one hand more condensed or concentrated and on the other hand new material was added to it and compressed into it, the color Blue began to take on more and more functions or meanings, and finally became a symbol. It belongs to the character of symbols that they are not to be taken literally; they cannot "walk on all fours"; a Lodge Room is supposed to be twice as long as wide but it almost never is; it is supposed to be as high as it is wide but it is not so once in a hundred times; the Master's Station is supposed to stand in the actual East but it does so only occasionally and ignores the east of the compass; the Altar is supposed to be a true cube in form but in practice is almost always longer than wide. Similarly Blue is symbolically the color of the Craft Lodge, but it does not follow that the walls, carpet, clothing, furniture, and furnishings should be blue. Blue is not a good color for decoration, except over small areas and in combination with other colors. For decoration, except in small rooms, blue would be a nightmare; nevertheless something in it should be blue, and it should be something significant. Possibly a blue cover for the altar or a blue Lodge banner on a standard in a corner are the best solutions of this problem.

19

ENRICHMENT OF LODGE ROOMS

Freemasonry in the Middle Ages began among Operative Masons who practiced Masonry as a means of livelihood and whose Lodges were organizations in which men carried on their daily work as builders; no man was admitted to the

Lodge room or into an assembly of the Craftsmen unless he was a workman. Later on, these Operative Masons began to admit (or accept) non-Masons into membership, and for some two centuries Lodge ranks were partly Operative,

partly non-Operative. In 1717 the first Grand Lodge was organized, and before many years had passed it numbered many of the old Lodges on its rolls and had warranted many new Lodges of its own. This formation of a Grand Lodge system was an epoch-making change in the Fraternity because it detached itself completely from the old Operative Craft and admitted qualified men of any trade, calling, or profession. These Eighteenth Century Lodges which belonged to the first Grand Lodges (in Ireland or Scotland as well as in England) were thus the founders of what has since grown into the present-day, world-wide, Fraternity of Speculative Freemasonry; they are for that reason among the most important and interesting of the subjects studied by Masonic historians.

But when a Mason who knows this chapter of Masonic history comes to read the Minutes and history of those early Eighteenth-Century parent Lodges he meets with a very great surprise. Those Lodges were exceedingly small; the majority of them had not more than twenty or thirty members on their rolls and seldom had more than ten or fifteen members present at a Lodge Communication. They owned neither rooms nor buildings of their own; they almost never had endowments or large funds; they carried on no propaganda, did not solicit members, and did not advertise themselves. Yet it was these same small Lodges (at one time the largest Lodge in Britain had only sixty members) which not only preserved the Freemasonry they had inherited but also multiplied and expanded and exported it until by the middle of the Twentieth Century there were Lodges and Grand Lodges in some fifty countries and in both Hemispheres. It is a great paradox! How did these few small Lodges expand into a great world-wide fraternity?

There are a number of solutions of that paradox which Masonic historians explain in detail and in long chapters, but among the facts which best explain

it, one of the most important and interesting and illuminating is the manner in which these early Speculative Masons enriched their Lodge Rooms. They did it by means of gifts, and the gifts were spontaneous and free and often were quite lavish. The Lodge Rooms were filled with treasures. The chairs on the three Stations, oil paintings on the walls, draperies on the altar, the copy of the Holy Bible, silver candlesticks and silverware for the table, books, parchments, prints, carpets, draperies, display cases and bookcases, gavels, working tools, mementoes and curios, such things were given by the members, year after year, generation after generation, with the result that the Lodge Room had a rich and friendly atmosphere, was warm and attractive and pleasant, cheerful, suitable for fellowship, filled with memories and mementoes of members who had passed to the Grand Lodge above or had moved away. When to such a Room, and in such an environment, were added feasts, banquets, suppers, musicales, and parties the Lodge became as glowing and warm as a fire on the hearth. Its members loved it; and they came to have an affection for each other of which the word "Brother" was a true description.

In this chapter out of recorded Masonic history is an idea which modern Lodges can use as easily as an Eighteenth-Century Lodge did; they could use it even more easily because they have a larger membership and because many of them own their own lodge rooms or buildings. If a Lodge has bare walls, furniture made in mass-production factories, no draperies, a carpet of poor color and design, if it is bare and cheerless, if the atmosphere in it is cold, if it is not home-like and pleasant and cheerful, if there be no richness in it, it becomes like an empty room on a winter day; its members will not be attached to it because there are so few attractions in it, and they will not love it because it is so bare. If a Master has

inherited such a Lodge Room for which his members cannot feel affection, he has discovered one of the commonest causes for non-attendance. He cannot go far toward enriching his Lodge in his one year because enrichment comes from an accumulation over many years, but he can make a beginning and can set the process in motion. He can talk to his members about it; he can plant in their minds the idea of making gifts to the Lodge. He can convert his two Wardens and other probable successors to his idea, and if he does so—he can

feel the assurance that many years afterwards his year will be a dividing-line in the history of that Lodge.

Devoted members can present an Altar Bible, or an outer door knocker (carrying the name of the donor), an Altar cover, an Altar or Funeral drape, Masonic books for the Lodge library, a fire extinguisher to prevent a Lodge room fire, gavels, table glasses, Masonic and other pictures for Lodge room walls, a Stereopticon if the Lodge does not already have one, and many other articles for Lodge room use.

20

EXAMINING VISITORS

Masonic law requires that if a Visitor is not vouched for, either by a member or by the Tyler, he must meet with an Examining Committee. After the examination the Committee reports to the Master and he, on the basis of their report, decides whether to admit the Visitor or not. The Committee concludes for itself whether or not the Visitor is a regular Mason, but it cannot determine whether to admit him to the Lodge; to do so is exclusively the Master's prerogative, and a Master, for good reasons known only to himself, may refuse admittance even though the Committee has made a favorable report. For example, private Lodge matters may be pending, or a Masonic trial. However, the Visitor should be told why he cannot visit the Lodge at that time and be invited to visit it at some other time. He will then be welcome.

If the Master has ordered that the Visitor be admitted, the next proceedings, if the Lodge is already Open, differ somewhat from one Grand Jurisdiction to another. The Committee (or one of its members) may report to the Tyler that the Master has ordered the Visitor admitted, and the Tyler then sees him through the door and into the hands of the Junior Deacon, who escorts

him to the Altar; or the Committee may escort him to the Altar and after he is received they should then find a seat for him.

The examining or testing of Masonic Visitors is a Time Immemorial rule of the Craft, as old as Masonry itself, but it was never intended to be an ordeal, and no Committee has any license to test a Visitor's Masonic knowledge, or to be discourteous to him, or to affront him. The examination is not a test of the Visitor's knowledge of the Ritual, not only because such a test is irrelevant but because a Visitor's knowledge of the Ritual is not a proof of his being a regular Mason—a clandestine may know the Ritual by heart, whereas a Mason of fifty years membership may be very hazy about the wording of the Degrees. The Committee's sole function is to apply such tests as convince them that the Visitor is a Master Mason in good standing in a regular Lodge, and is in a fit condition (sobriety, dress, manners, etc.) to be received. The Committee members should realize that Rituals, rules and customs differ from one Grand Jurisdiction to another; very much in some instances, and still more from one country to another; the tests of a Visitor should make allowance for these

differences. The Brother vouching for a Visitor must have *sat in a Symbolic Lodge with him*. Often other Masonic Bodies innocently retain as members those who have lost their Lodge membership. As evidence that he is in good standing the Visitor may be asked for his current year's dues receipt, or to explain his inability to produce same. A few Jurisdictions allow a Brother to

"satisfy himself" and then vouch for a Visitor, but that is not the general rule. Most American Lodges have a list of regular and recognized Lodges the world over—usually the Pantagraph. The Visitor in his turn may want to "satisfy himself" that the Lodge is a lawful and regular one and may demand to see its Charter, or its listing in the Pantagraph as a legitimate Lodge.

21

EXPERIENCES, MASONIC

Early in his Masonic career Dr. Albert G. Mackey published in book form a collection of true narratives of extraordinary Masonic experiences which had befallen Masons in remote or widely separated parts of the world, and which were exceptionally interesting as narratives and at the same time illustrated the reality of what Dr. Mackey described as "The True Mystic Tie." There were authenticated accounts of a Mason saved from the Navajo Indians by the last-minute use of a Masonic sign, of the similar escape of a Mason who was about to be hanged in mistake for another man, of occasions when world-famous men, some of them non-Masons, had experiences of the power and reality of Masonry on occasions about which nothing was ever published, etc. Dr. Mackey's century-old book is still being read; that is a remarkable fact, but it is more remarkable that it was the initiator of a long line of similar books of which the end is not yet in sight, and may never be. Recently a new history of Masonry in British armies and on ships was published which contained a long chapter about scores of such extraordinary experiences. An uncounted number of Masonic experiences have occurred and they are always listened to with avidity; now that Americans are at work or are on duty in almost every country in the world the number of them will probably greatly increase.

If a Master has in his Lodge a member or a visitor who has had adventures in Freemasonry of an extraordinary sort, the Master should invite him to take the lead in a Masonic experience meeting which would be an unusual Lodge occasion. After the guest of honor has spoken the Master could then call upon members present to relate experiences of their own. It is not a difficult task to find someone because almost every Mason of any length of service in the Craft has had experiences of his own, worth the telling; how Masonry has cropped up in unexpected circumstances or in unpredictable places. The themes of such experiences run through a long gamut: How, because he was a Mason he was rescued from a difficult, or embarrassing, or dangerous predicament. How Masonry led to an introduction to some famous or celebrated man. How he sat in Lodge with some famous person. How a Masonic Lodge was encountered where least expected; on a small Pacific Island, or in the center of a jungle, in Burma, or in Tibet: Masonic meetings attended in extraordinary circumstances, on a ship, in a military prison, in a cavern, etc. Masonic signs encountered among natives in remote places. Extraordinary experiences of Masonic relief. Lodges of American Masons in distant countries (as in Jamaica-Japan), etc. It is always possible to hold an assembly of Masons on shipboard—

not a Lodge, but a get acquainted session, or a series of them. Post a notice of the time and place of the meeting. The Brethren present after identifying themselves by name and the city of their residence, their Lodge and other mem-

berships, can then spend several hours profitably exchanging Masonic and other experiences. Such meetings are readily arranged by Ship Officers who also frequently attend them when they themselves are Masons.

22

FELLOWCRAFT TEAMS

Fellowcraft Teams (or clubs) are usually local and of spontaneous origin and they therefore differ one from another, but on the whole, and in the majority of instances, they are cut much according to the same pattern. A number of members of the same Lodge, or of Lodges in the same neighborhood, enjoy the work of conferring Degrees so much that they organize themselves into "a team" especially for that purpose. Some who join these teams do so because they like Ritualistic work; others because they have special talents for it; others because they feel it a duty to do Lodge work of some kind and choose Degree work because it gives them an opportunity to do work they like. Such a Team is a voluntary, independent body, and is not a part of the structure of the Lodge organization, and therefore has no official standing; but it is approved by the Lodge (or should be) and is subject to control by the Worshipful Master. Such a Team is usually loosely organized with no officers except a president (or leader) and a Secretary-Treasurer. The majority of Teams raise their own funds; in some cases Lodges allocate Lodge funds to them. They purchase costumes and paraphernalia of their own, and look after it. At fixed times they meet for rehearsal. The purpose is to perfect themselves in each of the Degrees, and thereby to give the Lodge (and the Candidate!) a more polished and adequate conferral than often is possible where the Officers, perhaps with substitutes among them, do the conferring.

A Master and his Officers may relinquish their places and stations at the time when the conferral of a Degree is to begin; the Fellowcraft Team then takes over, and it has full charge of the conferral until the Degree is completed. In most Jurisdictions the Master continues to act in his own Office while all other offices are filled with the Team members. Teams often go from one Lodge to another upon request.

The advantages of a Fellowcraft Team are: they save a Master the trouble of making sure of a full complement of Officers before each Degree and of rehearsing them for their parts; they give the Lodge a more impressive conferral than it usually would have otherwise; they increase attendance (Degree teams themselves consist of ten to twenty members); they give a Lodge member an opportunity for regular and important Lodge work; they are ready-made organizations to use for giving entertainments, programs, etc.

There are a certain number of risks which Masters and Lodges must guard against lest the Fellowcraft Team become more harmful than helpful. No team should ever be permitted to turn a Degree into a theatrical performance; to wear absurd and unsuitable and inappropriate costumes; to introduce vulgarity or horse-play into any Degree at any point; or to use too large a share of the Lodge monies available for Masonic purposes; or to have indecorous parties; or to make alterations in the official Uniform Work, or to introduce plays or performances of their own

into the Work. Beyond this, and above everything else, no Fellowcraft Team should ever be permitted to "run the Lodge"; the Chartered Lodge is absolute and supreme, the Worshipful Master is its sole, responsible head; it is intolerable to have any group or section of the Lodge usurp the powers belonging exclusively to the Lodge and its Officers, and any Fellowcraft Team which arrogates to itself, or attempts to arrogate to itself, an iota of official control should be abolished incontinently and without argument, and any one of its own officers or members guilty of insubordination should be cited for Lodge trial. Fellowcraft Teams are no novelty; they have been at work for a century, and in some thousands of Lodges; in a certain number of Lodges they have made so many difficulties that Lodges have ordered them disbanded, and in a few instances Grand Masters have issued such orders. But these difficulties need not arise; if a Team is composed of suitable men, if it is kept within its own proper sphere, and if Masters maintain supervision of it, it will make no trouble but on the other hand will be an asset. Perhaps the day will come when Grand Lodges will require every Fellowcraft Team to have a written license from the Grand Lecturer or other Grand Lodge authority and be regularly inspected; by that simple device Lodges would be insured against irregularities and Team members would themselves be protected against unwise action among themselves.

A number of the most experienced leaders and Masonic thinkers in the American Fraternity are opposed to Fellowcraft Teams on principle, and for reasons to which the *pro* and *con* arguments in the paragraphs above are irrelevant. If a Master is pondering the question of a Fellowcraft Team for himself he will wish to take the counsel of those leaders. Much depends upon how far a Lodge itself wishes to go into Freemasonry, for just as some Masons

are more fully and genuinely "Masonic" than others, and have a more thorough and a profounder understanding of it than others, so it is with Lodges; there is a minimum demanded of a Lodge, but it can go far beyond that minimum, and how far it goes is for it to decide. The leaders and thinkers referred to believe that the more truly "Masonic" a Lodge is, the farther it goes into Masonry, the more rigorous and uncompromising is its adherence to the Landmarks, the less it will be willing to employ such extraneous and more-or-less artificial devices as Fellowcraft Teams. The Ritual is not a drama, and the Lodge is not a theater; still less is the Ritual a performance. It is the Lodge at Work to *Make a Mason*; therefore the Ritual is real, is sincere, and is in earnest. Any trace of theatricality or unreality in a Degree is as obnoxious as it would be at a wedding or a funeral. The Work of each Degree is authoritative; the teachings are official; the obligations are legally binding; the secrets of the Modes of Recognition are given under penalty; each Candidate is expected to receive each Degree with complete sincerity and reality exactly as he finds it; no make-believe is tolerable. Furthermore it is the *Lodge* that Makes a Mason, and a Lodge ought not to delegate that fundamental work to any other body of men, least of all to men from outside the Lodge.

These same leaders also emphasize the fact that the arguments for a Fellowcraft Team are always made from the point of view of the *Lodge*—its convenience, its desires; they urge that a Degree means as much to the *Candidate* as to the Lodge, and that the question should be considered from *his* point of view. The Officers and Candidates are a part of the Ritual itself; what passes between a Candidate and the Officers should therefore be genuine and at first hand. If he is given the Master's right hand he wants it to be the right hand of the Master of the Lodge himself, not some man, possibly from another Lodge,

who is *playing* the part of the Master; the effect on him when he discovers that the "Officers" who conferred the Degrees were not the actual Officers of the

Lodge is not a good one, because it gives him the feeling that the Ritual has been more-or-less unreal, and infected by make-believe.

23

FRIENDS, MASONS AS

Friendship is so completely essential to the very stuff and nature of man and his world that if by some dark miracle it were suddenly obliterated, men and women would not long survive a catastrophe more disastrous than a rain of atomic bombs; within a few years much of the population of the world would be insane, in time no man or woman anywhere on the earth would continue to exist. When Charles Darwin was asked what things are necessary for man's survival he answered, "food, clothing, and shelter," and evolutionists have repeated and elaborated that answer ever since. But it is too short a list, too short by at least several hundreds of things, and friendship is one of them.

A man-as-a-whole is one thing but that one thing is composed of many things. The man-as-a-whole has an anatomy-as-a-whole; his being is so structuralized that while he is one, a unit, he is thousands of things at one stroke, and he has in himself a means, an organ, a structure by virtue of which he can do any one of many things, which he has to do; and not many (comparatively) of these structures are physical. Friendship is one of those structures, and thus belongs to man's anatomy-as-a-whole. To have no friendships is as agonizing a misfortune as to become blind or deaf.

Just as a man's seeing or hearing has a way of its own, the same in each and every man, because they are carried on by organs and structures common in anatomy-as-a-whole, so has friendship. It is the same for each man, and invariably follows the same course. There is no White, or Yellow, or Black friend-

ship; no English, or Chinese, or Indian; no Christian, or Buddhist, or Jewish; no Protestant or Catholic friendships, in the same sense that there are not different geometries for each of those divisions, because like seeing, hearing, sleeping, working and feeling, friendship is a function of a man's being and everywhere is the same. If two Masons become friends, the friendship is not peculiar to Masonry; the Lodge has nothing to do with it except to give it an opportunity and a place; but since a Lodge offers such an abundance of opportunities and favorable circumstances there is something wrong in a Lodge in which warm friendships are not formed among its members.

The procedure by which a Candidate is conducted through the Degrees, is raised a Master Mason, and is balloted into membership in a Lodge of his choice, does not there and then, or automatically, make him a *friend* to each member of the Lodge, and he might continue in that Lodge for many years and still have no more than two or three friends in it. No organization can *make* friends out of two men; they *become* friends, and do so in a way which belongs to their very existence. That way consists of a series of steps or stages: first, two men encounter each other, or are thrown together; second, they come to know *who* each other is, his name, his residence, and where he works, and greet each other when they meet; third, they next come to really *know* each other, and that has a way of its own for which no machinery of organization can be a substitute; fourth, if after knowing each other they come to have an *affec-*

tion for each other, then they have become friends.

The experience of initiation and membership in a Lodge cannot possibly make friends of any two men because the Masonic machinery of organization is not the same as the ways of friendship. What the Masonic organization makes of a new member is a *Brother*, and this is all it has ever professed to do. But to be a Brother is in itself as fine a thing in its own way as friendship is in another way. A Brotherhood is a number of men who are members of an organization, which is carried on by the members collectively and according to rules, and in which each member has his own place, station, or function; a Lodge is a Brotherhood because it is an Order, and each member is a Brother to each and every other member because he works collectively and in unison with them to carry on the ordered work of a Lodge. Two members may by taste and inclination be antipathetic to each other, but that does not affect their communion as Brethren. Two friends may address each other as "Friend," although they seldom do and need not, but "Friend" is not a title; two Masons must address each other as "Brother," and if they refuse to they are guilty of un-Masonic conduct; and "Brother" is a title.

1. Friendship and 2. Brotherhood are but two of a dozen ways which belong to man, all of which are of a similar sort; it is important for a Lodge and its Master to understand each and every one of the twelve because in a more or less degree they have a place in Masonry:

3. Colleagues. Where a man is engaged in a work of his own, and other men are each also in a work of their own, and work in the same place, and no one can do his own work unless the others are doing theirs, they are Colleagues. The typical *Collegium* is a college, and the members of its faculty are Colleagues.

4. Associates. If a man is doing his

own work in one place, and others are doing a similar or connected work in other places, and if it would be advantageous for them to meet at fixed periods, they form an Association and are Associates; the various Teachers, Doctors and Lawyers Associations are examples.

5. Coöperators. If in his own work a man does one thing and if by arrangement others are doing other things, and if at the end the products are assembled and united and made into a single product, these men are Coöperators.

6. Correspondents. If one man is at work here, and another is at work elsewhere, and if what one is doing affects what the others are doing, and if they must have information about each other, they are correspondents. Every scholar knows how necessary it is to correspond with other scholars in the same field.

7. Sharers. If what one man says and knows is useful or necessary to a given work, and the same is true for many other men here and there and they must put what each says or writes or knows in a common pool from which each may draw what he himself wants, they are Sharers. A journal of Chemical Research is such a pool, and men who contribute to it or use it are Sharers of it.

8. Neighbors. No family is a self-contained entity but must have affiliations with families immediately around it; when such affiliations are functioning the members of the families concerned are Neighbors. It is a unique relationship, wholly unlike any other, and is of great importance. If a woman cannot run in next door to borrow an egg after the stores are closed, if her husband cannot chat over the fence with the man next door, she suffers from loneliness and he feels as if he and his family were imprisoned.

9. Partnership. If what a man has or produces, must be obtained by another in order to have or produce something of his own, and if there are a number of men of that same connection and

they agree that each can obtain what he needs only from the others, they are in a Partnership, and they themselves are Partners.

10. Acquaintances. If one man knows the name, address, and work of another, and they meet occasionally, so that they stop and talk without intrusion or presumptuousness or inquisitiveness, they are Acquaintances.

11. Knowers. This awkward word is a misnomer but must be used because no other is available. If two Acquaintances pass beyond Acquaintanceship, come to know each other inwardly as well as outwardly, and each can speak to the "you yourself" in the other, they "know" each other. (Members of a Committee should always "know each other").

12. Pals. This also is a misnomer because it is slang. "Pals" are men who enjoy being together, and therefore go fishing, or hunting, or play cards, or golf together, as much for the sake of being together as for the enterprises they have in common.

How many of these are in the nature and purposes and functions of a Lodge? If a Brother can answer that question, if he understands clearly what each of these relationships is in itself, and if he can point out where or when it appears in Lodge rules or activities, and how activities are to be ordered to corre-

spond with what they are in themselves, such a Brother is a Masonic Philosopher. Each Lodge needs at least one Masonic Philosopher in its membership, and ought to use him freely and to recognize his invaluable services.

Here and now, and returning to the subject of Brotherly Love, or friendships among Masons, a Masonic Philosopher would certainly make two recommendations to his Master. First, he would recommend to the Master that he must prevent the whole Lodge from breaking up into groups of separate members hurrying to get away and tossing their Aprons on the nearest convenient chair, and should hold them awhile in an informal way so they can meet and converse with each other. The Master should do this by any means he can devise. Second, the Master should make sure of having as many dinners, banquets, parties and special programs as possible in order that his members may be together often because it is only in this manner that a member can become the *friend* of some other member. This writer, and not speaking as a Masonic Philosopher, can make the general recommendation to a Master that he study these twelve sorts of relationship, because they belong to men's natures and any Lodge activity undertaken in ignorance of them is certain to fail or to make trouble.

24

FUNERAL SERVICES

A Lodge's part in the funeral service of a deceased Brother may fall into any one, or two, or three, or all of four parts, and each of these must be carefully planned and prepared in advance. The emphasis should be placed on preparation; under no circumstances should a Master ever trust to chance or to extemporized arrangements made at the time, because an ineptly managed funeral service is disrespectful to the family and

a reflection upon the Lodge. Moreover, since Masonic funerals and interment services are a permanent part of regular Lodge work, and are as much to be expected as Communications, a Lodge should be ever ready to arrange for one without difficulty. A Lodge can keep on hand mimeographed or printed leaflets of instruction to give to each member and Officer who takes part. The Master should ascertain the wishes of

the family and whether they want a Masonic service.

1. Select with care the Officers, musicians, and singers who are to take part.

2. Meet with them (including the Tyler) a day or so before the funeral at a convenient hour.

3. Rehearse the services from beginning to end with each participant in his place.

4. If the printed service furnished in the Grand Lodge Monitor is to be used give each acting Officer a copy; if alterations are made mark the changes with a pencil. If at all possible it should be memorized, or if read, that fact should be disguised as much as possible.

5. Rehearse the vocal and instrumental music at the same time.

6. During rehearsals watch for and correct any mispronunciations in the service or the songs.

7. Agree upon what clothing will be most appropriate, and urge all participants to conform.

8. If the Lodge does not have a Marshal, appoint one for the occasion, and let him rehearse the participants in the order in which they will walk and be seated.

9. Have the Tyler make sure that needed paraphernalia is collected, is in good order, and is in readiness.

10. If the services are in a private home, arrange seating for the Lodge.

11. Give full details as to time and place in notices sent to members or printed in local newspapers.

12. Report the services, with a brief Masonic biography of the deceased Brother, in the next issue of the Lodge Bulletin and in the Lodge Minutes.

13. If a service is to be held in a church, the Master should confer with the pastor beforehand and give him a written copy of the Lodge's order of services.

The four occasions referred to above are: a) meeting of members at the Lodge, where a brief memorial service is held; b) public processions—from the Lodge to the home or church, or from the church to the cemetery, or both; c) funeral rites in the church or home (or mortuary chapel); d) interment at the cemetery. A Lodge's part may consist of one, or two, or all of these; if the arrangements are elaborate and if the Lodge is large, the Master may appoint a Brother to assist him for each of these arrangements.

Some cities have experienced funeral teams—trained and expert. They are usually made up of retired Masons and are therefore always available. They conduct the services from memory and with all possible decorum. The Master, or a Warden, should always be present and preside, for the deceased is a Brother of his Lodge.

25

GRAND LODGE, USE OF, BY LODGES

The form of organization of Freemasonry is of the kind which sociologists describe as *organic*. It is an indivisible whole. Nothing in it is external to anything else in it. When it acts it is the whole of it which acts. A man's heart cannot function independently of his lungs nor his lungs apart from his brain, nor can any organ function independently of his body, nor can his body function independently of the man; the

whole of the man is a single unit, and each part or organ belongs to what the man is. So it is with the Masonic Fraternity. Its government is not independent of its members; its Officers are not independent of a Lodge; a Lodge is not independent of a Grand Lodge, nor is a Grand Lodge independent of its Lodges. Freemasonry, like a man, is a single, indivisible unit, and its own parts and organs belong to what it is.

If Freemasonry works in a community it is the whole of Freemasonry that is there, and the Lodge is the organ through which it functions; but that self-same Freemasonry also works in a State or country, and the Grand Lodge is the organ through which it works in that Grand Jurisdiction; but the Freemasonry of the Grand Lodge is self-same with the Freemasonry of the Lodge. Lodge and Grand Lodge are not two things, but one thing, and no man can draw a line of separation between them. No Lodge or Grand Lodge can change Freemasonry or determine what Freemasonry is or is not; it is Freemasonry which exists, and Lodges and Grand Lodges are organs which belong to the body of it. For that reason they are called *constitutive*.

It is therefore a fundamental mistake for a Lodge to set up any device of separation between itself and its own Grand Lodge, a wall, a prejudice, a feeling of rivalry, a set of conflicting ideas, and no Master should ever tolerate any act or tendency to oppose or ignore its Grand Lodge; and no Grand Master should ever tolerate a similar attitude of the Grand Lodge toward its Lodges. The Lodge is like a bay and the Grand Lodge is like the sea; the waters in the two are one. If when a Master takes his seat in the East at the beginning of his year he finds himself the head of a Lodge that is somewhat inert or anemic, in which the sap is thin and rises slowly, which is half withered like the fruit on a broken branch, it is wise for him to examine the relations between his Lodge and the Grand Lodge; the condition may be caused by some obstruction or paralysis of the arteries of the Masonic life which flow between the local Lodge and universal Masonry. No local Lodge is, or can be, a microscopic and independent Masonic Fraternity; the Fraternity is world-wide, and unless the whole of it has access to the local Masonic Community the local Lodge cannot be sound or healthy or truly alive.

It belongs to the Craft to include within itself, and in single, organic unity, both the Lodge and the Grand Lodge; and it is one of the functions of the Grand Lodge to give the local Lodge a free and uninterrupted flow into itself of the life and power of the whole of world Freemasonry. It is one of the functions of Grand Lodge and Lodge officers to act as the channels through which those waters can flow back and forth. It is a mistake for members of a local Lodge to think of the Grand Lodge as external to itself; or as something which merely meets once a year to hear reports and to impose new laws, or that demands reports and fees, or that sends in inspectors from outside to look into and to report on the activities of the local Lodge. Those official activities are the mere trivia of the Grand Lodge organization, devices for carrying on its work; and the relation of a Grand Lodge to a Lodge is not exhausted by those occasional and official actions; for a Grand Lodge and each Lodge should be in full and complete and continual relation with each other, day and night, without interruption or impairment, from one year's end to another.

How much a Grand Lodge means to a Lodge depends on how much use a local Lodge makes of its Grand Lodge. The Grand Lodge is much larger than a local Lodge because the Lodges throughout the whole State constitute it; it has means and resources far beyond those possible to any local Lodge, even the largest; the whole of what it is and what it has, belongs to any local Lodge, it is there to be used by the Lodge, and is as freely and as much to be used by it as anything belonging to the local Lodge itself. When a Master lays out his plans for his own year he does not need to cut those plans to the limitations of his own Lodge, because he also has the whole of his Grand Lodge behind him, and the whole of its resources to call upon. Also through it he can make use of world-wide Freemasonry,

because a Grand Lodge is as much organized to act with, and for, and in the universal Fraternity as for the local Lodge. A Mason is a member of a local Lodge; but he at the same time is a member of Freemasonry at large; the more a Master keeps his own Lodge open to Freemasonry in his whole State, and in the country, and in the world, the more vigorous and alive will be his own Lodge. To have it thus is one of the purposes of a Grand Lodge.

A Master himself is one of the arteries through which this life blood can flow back and forth between Lodge and Grand Lodge. It is a mistake for him or for his members to think that he is the Lodge's delegate to Grand Lodge only once a year, and only during the sessions of a Grand Communication; he is a perpetual and continuous delegate, without interruption, from the beginning of his year until its end; his sitting in a Grand Communication is but one act of that delegacy. The Grand Master in turn is a continuous delegate of the Grand Lodge to the local Lodge, not in a Grand Communication only but each and every day and night.

When a Master (possibly with one or both of his Wardens in such Grand Jurisdictions as seat Wardens in Grand Lodge) returns from the Regular Grand Communication, he ought to have these facts in mind, and consider that he went as the Lodge's delegate to the Grand Lodge but he returns as the Grand Lodge's delegate to the Lodge. The Lodge sent him to the Grand Lodge; he now brings the Grand Lodge back to his Lodge.

A Master can therefore make use of his serving as delegate to a Grand Communication as a means to strengthen his Lodge and to increase his members' interests and activities in the Lodge work. There are definite ways and means for him to do so:

He should learn from his predecessor how a Grand Lodge Communication is held, where he will sit, what part he can take, and where and how to

arrange for his own accommodations.

He should study in advance the more important questions which are to be discussed and voted on at the coming Grand Communication; discuss certain of these with his own members, and especially with his own Officers, and thus be prepared beforehand.

He should read the Proceedings of the last Grand Communication to see who the Grand Officers are under whom he will sit, what Grand Committees will report, and what unfinished business will come up for his own voice and vote. Also, such a reading will give him a picture of the Grand Lodge in session, and he will consequently feel more at home in it when he attends.

While sitting in a Grand Communication a Master acts according to two long-established principles of Masonic delegation: first, if he has already committed himself and his Lodge to vote a certain way on a certain question it is the rule (allowing for unexpected developments) for him to speak and vote accordingly even if he is in a minority; second, if he is not already committed, it is the rule for him to vote and speak according to his own best judgment.

As soon as possible after his return from the Grand Communication he should prepare a careful report of it to read or to deliver orally to his Lodge. In making this report he can include, first, and as matters of most importance, any Grand Lodge action which affects his own Lodge; second, Grand Lodge action which affects the Craft as a whole; and, third, anything done or said which Masons are interested in for its own sake.

If any action taken by Grand Lodge calls for immediate, concurrent, or correlative action by his Lodge, he should prepare, or cause to be prepared and presented, motions or resolutions for action by his Lodge as soon as possible after the Grand Communication is over.

Finally, he should keep, or cause to be kept, at least one copy of the printed Proceedings of the Grand Communica-

tion in his Lodge Room, should persuade his members to read it or at least to look through it, and should keep a copy at home for his own use. Grand

Lodge Proceedings belong as much in the permanent archives of the Lodge as do the books of its Secretary and Treasurer.

26

“GRUMBLING OR GROUSING” SESSIONS

The English Government goes on the theory that if it permits anarchists, fanatics, messiahs, rebels, and what not to take to a soap-box in Hyde Park it will relieve political tensions, on the general principle of the safety valve, and that at the very least the populace cannot accuse their own government of stifling opposition. A Lodge “grousing or grumbling party” goes on a somewhat similar theory. If a Master has any reason to believe that there are some rebels among his members, or that there is “a storm brewing in the offing,” that a clique is forming, or that there are a few who nurse a grievance in the honest belief that some things in the Lodge are not being rightly looked after, the Master, and without previous notice or any fanfare, can invite open expression of same on the Lodge floor

under the head of “For the Good of the Order.” If he does it with sincere impartiality and good humor, and guarantees both the Lodge and each member taking part against embarrassment, and sternly forbids any personalities, he can often clear the air and restore peace and harmony. He may have the good luck to accomplish even more than that, for it may turn out that some of the complaints are well-grounded and deserve that action be taken on them; in any event he will have brought disgruntlement into the open and thereby forestalled that which may become a Master’s nightmare, the formation of a clique. In nearly every Lodge there is a man whom the poet Will Carlton aptly described as follows:

“A *the o ry* of his own has he
Things ain’t run as they ought to be”

27

HAT, THE MASTER’S

“Never change native names.” This phrase from the ancient Eleusinian Mysteries could hold a place in our Masonic Ritual because of its antique beauty, its Biblical brevity, and its depths beneath depths of meaning which haunt the mind. On the first or second day after its birth a Greek infant was given a secret name in a ceremony attended only by a priest and its immediate family; other names were given it for use in the family and in public but it was believed that its native name, or name at nativity, was something which belonged mystically to itself and must

never be uttered lest misuse or profane ignorance should cause harm to the child; it belonged to his identity, like his own consciousness. This identification of a name with the man to whom the name belonged was preserved out of the Ancient World into the Medieval Period, and out of the latter found its way into the Masonic Ritual, where it appears eight times. Initiation is a way of birth; at the time he is raised a Mason, a Candidate is given a name he never had before, a secret one, and from then on “Brother,” which is a name as well as a title, is a part of his name as

a Mason; if a Mason is expelled, his Masonic name is destroyed, and this, as one of the old Masonic philosophers said, is equally and literally true in reverse, because if a member destroys his Masonic name, or changes it into something else, he expels himself from the Fraternity. No member of a Lodge ever bears such a name as Jones, or Smith, or Brown, or Robinson; he is *Brother Jones*, *Worshipful Brother Smith*, *Right Worshipful Brother Brown*, *Most Worshipful Brother Robinson*. Those are native names; they belong to a man's *Masonic* personality.

When the first Grand Lodge was set up in 1717 its early leaders were men of recent membership in the Craft who had scant knowledge of its history and traditions and an even less seasoning by experience in Lodge work; in consequence they made a number of blunders or mistakes, one of these was first to belittle and at last to ignore the Ceremony of Installation of the Master and Lodge Officers. Why such a ceremony, they asked; when a member is elected to the East why should he not walk up of himself and take over the gavel without any more ado? Older and better-informed Masons began immediately to resent this, and to rebel against the innovators; this resentment was one of the principal reasons for setting up a New Grand Lodge in 1751 which was newer in date than the older Grand Lodge, but was older than it in the Ritual it used. Many Lodges joined the new Grand Lodge for no other reason than to have once again the use of the Ceremony of Installation. Those Lodges were in the right; superficial, uninformed, inexperienced Masons ("inchoate Masons"), might think that the Ceremony was a mere formality best omitted in order to save time, but the Masons who rightly understood their art knew better; they knew that no Mason could in the proper sense of the word be a *Worshipful Master* unless he was installed, and that the Ceremony was a *Landmark*.

A complete exposition of the Ceremony of Installation would fill a large volume, and one that ought to be written; for the immediate purpose only two of the important truths which such a book would expound need to be noted. A.) The Ceremony of Installation means that the Office of *Worshipful Master* belongs to the substance of *Freemasonry*, and that the latter would be destroyed if the Office were omitted; it is not a mere place from which a presiding officer presides, but is an *office*, and as such possesses many necessary arts, parts, functions, duties, and powers, is many-faceted; the Master is an incumbent of the office, not its owner or creator, and therefore it is not his personal possession, and he is not free to change or alter it to please himself; he must conform to the Office, the Office cannot conform to him. B.) A Ceremony of Installation also means that it is never a *Mason* that is installed, or *some* *Mason*, but is invariably a particular *Mason*. It is *Brother Jones* in particular and in person who is installed; and in the moment of installation he has a new nativity because he who before was in his Masonic personality *Brother Jones* is now *Worshipful Brother Jones*. Thus because he has had a new nativity he has a new name; and it is among his first obligations not to destroy that native name. Under no circumstances must he relapse into *Brother Jones*; still less, infinitely less, should he relapse into *Mr. Jones*, or *James Jones*, or just "Jimmie."

The *Mastership* is a complex, instituted Office; what that Office is when *Brother Jones* was installed it was before *Mr. Jones* was born, and had been for generations and centuries; it will continue to be the same Office generations and centuries after *Worshipful Brother Jones* is forgotten. The Office is not of his making; it is not even of the Lodge's making; *Worshipful Brother Jones* is an incumbent only, and hence it is his duty to act as the Office requires him to act.

From these facts the truth about the Master's Hat emerges. It is not Mr. Jones' Hat, or Brother Jones' Hat, but the Worshipful Master's Hat. It belongs to the Station and Office of the Mastership, therefore it is a duty for the incumbent to use it as the Office itself requires. If a Mason is privately reluctant to be covered while others are uncovered, or if it feels odd to him to wear a hat while sitting on a dais in the East, he should not accept election to the Mastership. The Hat belongs to the Masonic personality of the Master; it pertains to the Office that he should wear it, therefore he should never lay it on his Pedestal, or toss it on a chair, and it should be in a shape and of a material suitable to the Office.

The principle of all-or-nothing runs through Freemasonry from beginning to end. If something which may appear to be unimportant is destroyed, it may

be found later on that something vital has been left out of it. Each part or factor or element is connected with each and every other one by a system of underground roots, and any one is essential to every other one. Such a factor or element or constituent has in it the principle of the Ancient Landmarks. A member's Masonic name is such a constituent. So also is the Master's Hat. The effects of the violation of any Ancient Landmark can be shown to result in concrete, detailed, observable damages and destruction. The Master who lays his hat on the floor is destroying the Worshipful out of his name, for "Worshipful" and the Hat are two forms of the same truth. If a Master sits uncovered in the East he destroys the whole significance of uncovering when in the Ceremonies or the Degrees he removes his Hat, for what point is there in taking off a Hat which has already been off for several hours?

28

IMPOSTORS, MASONIC

The Latin *pono* meant "place"; combined with the prefix *in* meaning "on," or "upon," this became "impost," which became in English a placing of a tax, duty, or tariff upon something. The Latin word *in pono* also took on a metaphorical form to mean "placing a mask on one's face"; this entered English as "impostor," one who wears a false face, one who tries to make others believe he is somebody other than himself, gives himself a false identity, and does so in order to gain something for himself at the expense of somebody else, and hence secures money (or goods or services) by false pretenses. The word *charlatan* came into English from the French, in which it denoted a man who pretended to a knowledge of medicine which he did not possess; in English it has been enlarged to include other sorts of false pretense, as when a man pretends to a

knowledge of law, scholarship, or an art, which he does not possess. The English word *quack* has almost the same meaning as the original French meaning of charlatan, though in actual usage a *quack* is more likely to be an ignoramus than a *charlatan* because it requires some intelligence for a man to pass himself off as a doctor, lawyer, or scholar. In *humbug* the syllable *bug* originally meant a specter or a ghost; a *humbug* does not pass himself off as someone not himself but makes use of deception, sleight of hand, etc. The word *sham* means much the same as *impostor* and *charlatan* but is most often applied not to a man but to goods, materials, to things done, etc. In Greek, *Hypokrites* was an actor on a stage, the player of a part; in English a hypocrite is one who is continually being and doing something to lead others to believe him

to be what in reality he is not; he is deceptive *as a man*, and since no man of character could thus consent to falsify himself, *hypocrisy* is invariably false, wrong, or evil.

Gentry of these various species of humbuggery prey, or try to prey, upon Freemasonry, as they do upon the church, government, schools, business, and every other place where they can hope to gain something by deception. Among the species by which Freemasonry is bedeviled there are two classes, those who work from without and those who work from within; a Lodge's means of dealing with such a person is determined by whether he is in one class or the other.

Impostors. A. Outsiders. An impostor is a man who claims to be a Mason but is not, or a woman who claims to be a dependent of a Mason but is not, and who in either event assumes a false identity in order to obtain money, relief, or assistance. Because often such people appeal personally to a Mason or to a Masonic Body, Masons themselves often treat them as if they were in some sense Masons, or are somehow associated with Masonry; and because they do so they tend to be more lenient with them than they would with a humbug practicing his skulduggery otherwise. But this is wholly a mistake; an impostor is not a Mason, has no connection with it, and the mere fact that he seeks out Masons or Lodges entitles him to no special consideration; he should be turned over to officers of the law to be dealt with like other crooks or thieves.

The procedure for dealing with strangers who seek money or relief is standardized throughout the United States. The Master or Secretary telephones or telegraphs to the Lodge in which the stranger claims membership; if they reply that the stranger is a member in good standing in a regular Lodge, the Lodge being solicited for relief should be instructed by the member's Lodge what to do, and the latter should bear all the expenses. If it turns out

that the stranger is not a member in a Lodge he should be turned over to the nearest policeman; his case henceforth comes under criminal law and is not a Lodge's responsibility.

B. Insiders. Men accused of falseness and deception within the Lodge should be investigated, or tried, or both; if guilty they should be reprimanded, suspended, or expelled; no fixed rules can be laid down for dealing with them because scarcely any two cases are exactly the same.

There is however one type of falsity which stands by itself and has plagued Lodges for a century and a half. This is the Masonic charlatan. He may pose as an itinerant Masonic lecturer who goes among the Lodges delivering a lecture for a fee, and this lecture usually is represented as something very special, or erudite, or occult, or even as very secret; or he may be the author of a book, or the seller of a book, the book being describable in the same terms as used of the lecture in the preceding sentence; or he may set up a new and very select side degree, or club; or appear as a spokesman within Freemasonry for some very esoteric, or occult, or little-known society or religion outside of the Craft. These charlatans are often members in good standing; often they are plausible, are gentlemen of address, and frequently are clever or interesting; because they are, it is difficult to convict them of fraud, and because they are members it is easy for them to find dupes. Cagliostro is the *beau ideal* of such men. A lecturer, or a writer, or the representative of an outside society or cult may be an honorable and truthful man, even though he represents some movement, cult, or theory no Masonic authority has ever heard of, he still may be sincere; if so, he is not under condemnation. But if such a one pretends to knowledge he does not possess, or to a scholarship he never had, or professes to represent a society which does not exist, or otherwise is practicing deception on the Brethren, Masonic

law calls upon the Worshipful Master and his Lodge to take action; the man should be tried, exposed and expelled; if after he is expelled he continues to act as an impostor he should be turned over to the police, for at the instant of expulsion, he ceases to stand under Masonic law and protection and is answerable to the civil law.

The National Masonic Relief Association is a country-wide Masonic organization to track down, expose and legally punish those who prey on Masonry and Masons. It is supported by all 49 American Grand Lodges and does a very efficient and wonderful piece of work and is worthy of all possible support and encouragement.

29

INSTITUTE FOR MASONIC INSTRUCTION

Until the country became dotted with Teachers Colleges and with Educational Departments in universities, the Teachers Institute was the accepted and established form of teacher training; thousands of them were held over the States each year; and they were not a modern invention because there are records of them in ancient Egypt, Greece and Rome. The Masonic Institute is an adaptation of such an Institute to Masonic operations for the purpose of training Masons in Masonic work and knowledge, and Lodge Officers in their duties. If a Lodge has a membership of 300 or more it can hold an Institute of its own; if it is smaller it can hold one conjointly with one or more neighboring Lodges. (A number of Grand Lodges hold annual Institutes for their Grand Officers, especially for their District Lecturers, or their District Deputy Grand Masters, or both.) Their nature and function can best be explained by describing a typical plan or program:

1. An Institute can be held through a morning and afternoon; or through an afternoon and evening. If held during the day it can be followed by a dinner to which those in attendance and the Brethren of the community who could not participate earlier are invited; the dinner can be followed by a Masonic speaker, a platform meeting, a musicale, or similar entertainment. Careful planning is essential.

2. The most convenient times are Saturday afternoon and evening; or on one of the holidays such as Lincoln's Birthday, Washington's Birthday, Flag Day, St. John's Day, Labor Day, etc.

3. The program subjects can be divided among the most important Masonic themes in which Lodge members have a practical interest or about which they have the largest curiosity. Specimen subjects are: Lodge finance; the Non-Resident Member; Lodge Officers; Masonic Relief; Ritual Work; etc.

4. The program can be divided into six hours, three in the morning beginning at nine o'clock, and three in the afternoon beginning at one o'clock or perhaps an afternoon and evening session.

5. Each hour has a subject of its own; a leader is assigned to it with the duty of discussing the subject for twenty minutes in the form of a speech or a written paper. During the next forty minutes the subject is open for questions and general discussion.

6. A chairman chosen for the whole day presides throughout, introduces the leaders, and sees to it that questions and discussions do not wander away from the subject.

7. An Institute may be held in a Lodge Room or in any other convenient hall. The sessions should be tyled, but open to any regular Master Mason. (The presence of Apprentices or Fellow-

craft limits both subjects and discussion too much.)

8. It is desirable to have a printed program which gives the place, time, subjects, and the leaders; it can also contain at the top a complete description of the Institute and serves as an

invitation to attend when mailed to members.

9. Experience has proved that Institutes are always more interesting if accompanied by exhibits, such as a table of Masonic books, maps, graphs, pictures, etc.

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INTERESTING MEMBERS

A woman who won national renown for herself as an organizer of parties and entertainments summed up the lessons she had learned from her innumerable experiments and experiences by saying that "nothing is so entertaining as an entertainer." Her findings were of a piece with the adage that, "The most interesting thing in the world is an interesting man." But even that adage does not go far enough, because it should go on to say, "And every man may turn out to be an interesting man."

A man may not know himself to be interesting; his family or friends may not have noticed that he is; he may not be interesting in the sense that a public figure is interesting, or as an actor is interesting; he may not be an interesting speaker, or conversationalist, or singer, or performer, but somewhere in him is an interesting memory, or talent, or skill, or experience, or idea which might escape notice even by himself unless somebody recognized it and called attention to it.

In this fact is the key to a method which any Master can use to increase attendance, make Communications more attractive, and social events more entertaining. He can hunt out the most interesting men among his members, and commandeer them to take part at some Lodge occasion. How he will use them, or when, or what he will use them for, he can decide after he finds what is interesting in them. It is surprising how diverse men are, how many

there are among any 50 or 100 men who are doing something interesting or have had an interesting experience, and not using the word "interesting" in any loose or trivial sense.

One man is a bee-keeper; this man once made a trip to Japan; another worked as a cowboy in his teens; or he paints pictures at home, for the fun of it; or is an amateur astronomer; or he is a trouble-shooter for an oil company; or he was once an aeroplane pilot; or was in the army of invasion; or once lived next door to a famous personage; or has a private chemical laboratory; or has read thousands of books; or is a newspaper editor; or is an expert on garden flowers; etc. There is no end to the variety of them.

A Master can ask such a man to speak for fifteen or twenty minutes at a regular Communication under the head of "For the Good of the Order"; or at a smoker; or at a banquet; or on a special program. The man can give a talk about his specialty; or show photographs or movies of it; or exhibit it; or give a demonstration; or answer questions.

In the section entitled "Talents in the Lodge" it is suggested that the majority of members have talents which a Master can use in various Lodge activities, the expectation being that a member will put his own talent to whatever use the Lodge desires; in the present paragraphs it is suggested that interesting men may be interesting for reasons not connected with Masonry,

and that there are Lodge occasions when the special features need not be

Masonic in themselves. Members can cover their own speciality.

LIBRARY, FOR USE IN LODGE

A large portion of Freemasonry is in the form of writing or of printed books, and since this is so, of necessity there is no possibility that it ever can be otherwise. A Mason belongs to the world-wide Fraternity in the first instance; it is only in the second instance that he belongs to a local Lodge, and in the third instance that he belongs to a Grand Jurisdiction. He has the whole of Freemasonry in his own Lodge but he does not have the whole number of Freemasons in it; they are in thousands of other Lodges, and in many other countries and Grand Jurisdictions; what they do affects him, interests him, their concerns are his concern, and neither his own Freemasonry nor his own Lodge could continue to exist if it were not for them. He has only three means to know what they are doing: 1. by their visiting him or his visiting them; 2. by oral reports from them to him or from him to them; 3. or by means of writing or printing. It is obvious that of these three means, writing and printing must have by far the largest part because there are so many Masons and because they are at such great distances from each other.

Freemasonry is at least eight centuries old; this fact is of the first importance not because it constitutes us an *antiquity*, something to be proud of, or to stand in awe of, but because Freemasonry's past is so active and decisive in its present. Freemasonry's past is not dead, its history is not academic; its past is alive, even its remote past, and its history is carried along by it, or in it, and to a larger extent than almost any other society or Fraternity in history. It is impossible to understand the Ancient Landmarks, the three De-

grees, the meaning of the symbols, or the duties of Officers except by means of Masonic history; and that history is to be found only in books.

At the same time, and to an almost equal extent, Freemasonry belongs to the mind and cannot be possessed or enjoyed except by means of thought. The meaning of Masonry must be found out by a Mason's own mind; the Ritual does not explain itself as it goes on; few symbols are expounded on the spot; the principles, the tenets and the teachings of the Craft are for thought, reasoning, knowledge, and it is for this reason that of the 100,00 or more Masonic books that have been published during the past two centuries or so, more than half have been studies of the Craft's philosophy, ethics, and jurisprudence, and such books are therefore needed by Masons and Lodges.

When some four or more old London Lodges met to organize the world's first Grand Lodge of Speculative Freemasonry in 1717 the Brethren at first believed that since Freemasonry is both private and secret, books should not be published about it; but within less than six years the Grand Lodge itself found it necessary to print and publish a Book of Constitutions which contained a history of the Craft as that history was understood at that time; and as other Grand Lodges were erected in Ireland, Scotland, France, and in the American Colonies they also published their own versions of the Constitutions. After a few more years, the Mother Grand Lodge also published engraved lists of its Lodges, containing their names and their time and place of meeting. At about the same time it began to print a report of its Quarterly

Grand Communication for distribution among the Lodges. Since then Grand Lodges have lifted censorship and have eased restraints upon Masonic writers, and themselves have made an increasing use of the printed page in the form of Large volumes of Annual Proceedings, Monitors, Digests, histories, books of ceremonies, booklets, brochures, educational materials, and journals or magazines; and in the meantime have in their Grand Communications and Grand Committees referred to privately written books for authority on questions of jurisprudence and history.

Written and printed material thus belongs to the substance of Freemasonry and can therefore no more be separated or omitted from it than can the Ancient Landmarks. A Lodge without adequate equipment of this material is crippled, and can do its work only fractionally or incompetently. It is for this reason that a Lodge Library is necessary. The name itself is not as descriptive as it ought to be, for the Library is for the members as well as the Lodge and is for the Fraternity at large as much as for the members; it is not a "library" in the sense usually accepted, but is more similar to a Lodge Office or Committee because its purpose is not to keep books on hand for members to read in their leisure hours but is for use in Lodge work and other Masonic activities.

A service in the form of written and printed materials required by the Lodge and its members in carrying on their Lodge work and other Masonic activities, such is a correct description of what a "Lodge Library" is. It is plain that a Lodge ought to have a Librarian among its Officers (as many Grand Lodges do) on an equal footing with other Appointive Officers, that he should have sufficient funds for his duties, and be given a Committee to assist him if he needs one, and that the Worshipful Master ought to supervise him and see that he performs his duties in the same way that he super-

vises other officers. The duties of the Librarian should be: to keep on hand and in a convenient form and place the written and printed matter issued or used by the Lodge and the Grand Lodge; to have ready at all times Lists of Regular Lodges, Masonic Encyclopedias and Dictionaries, works on Masonic jurisprudence, history, and etiquette, and such other reference works as are often needed; to have an adequate selection of general books on Freemasonry which may be borrowed by the members privately for reading at home to prepare them for their Masonic duties, to hold office, and to have such knowledge of Freemasonry as they personally desire; and to collect and be custodian of such manuals, and handbooks, and special materials as are needed by permanent and special Lodge Committees. He should keep an accurate and detailed card catalog of the materials on hand; if he permits the private loan of books he should see that they are promptly returned; he should add new material from year to year as it is needed; and the money required by his work should be included in the regular annual Lodge budget because it is a vitally necessary expenditure. At least twice a year the Librarian should render a written report to the Lodge; what is more important he should be present with other Officers at each Communication and be ready to furnish data, references, printed materials, and information whenever they are called for. If books not on Freemasonry are accepted as gifts from the members they should be kept separately; they do not belong to a Lodge Library as here described and since they are useless for the work of the Lodge and Masonic activities in general the Librarian ought not to be burdened with their care.

It is suggested that when a Candidate has been Raised, and while he is still in the Master's care, the Lodge Librarian, or the Chaplain, or the Master himself should address him somewhat

as follows: "I herewith present you with a Masonic book which I have borrowed for you from our Lodge Library (or other Masonic Library). You will read it and return it and secure another one and so continue your search for more light in Masonry."

This is impressive and figures in the Candidate's mind as a part of his Initiation and starts him out on a search for more "Masonic Light" and information. The book presented should be an interesting one—carefully selected with a view to his ability to appreciate it.

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LIBRARY, CIRCULATING

If a Lodge is in a Grand Jurisdiction which has a large Masonic Library and is willing to lend its books to a Lodge upon request, a Master can keep on hand a temporary Library of books thus borrowed; and which can be re-loaned to individual members of the Lodge for periods of two weeks. Twenty books are usually sufficient at one time. If they can be kept for a period of six months the Lodge will thus have the use of forty books through the year. They should be kept in a locked box or case. They may be in the custody of the Secretary or of a Special Committee. The selection of the books may be left to the Librarian of the Grand Lodge Library.

A variant of the Traveling Library method is the Book Club. Let it be composed, say, of ten members. Each member is pledged to buy one Masonic book each year. After he has read it he passes it on to member number two who reads it and who passes it on to number three, and so on, until each of the ten has read it, after which it remains the property of the man who bought it. In this wise each man can read ten books at the price to him of one, and in addition have a book of his own at the end of the year. This Book Club method has been in successful use in communities where Masonic books are difficult to buy or borrow. This is highly recommended.

33

LODGES AS CLUBS

There have always been Masonic Clubs and doubtless there always will be, because they can do many things in a Masonic community which a Lodge cannot do, not because they are un-Masonic but because they do not come within the scope of "Masonic purposes." A club can raise money by means not permissible or appropriate to a Lodge; it can hold meetings of a kind not conformable to the rules governing Lodge assemblies; it can invite non-Masons to its meetings or to its occasions where a Lodge cannot; Lodges are uniformly organized throughout a Grand Juris-

diction, but a club can be designed for a given locality or for its own private group of members. These statements pre-suppose Lodges as they now are, and Lodge customs and usages at their present stage of development in the great majority of Lodges; the conditions under which a justification of clubs would not be valid are explained in a later paragraph.

If Masonic clubs become a problem it usually is when they are auxiliary to Lodges that are either too small or too large. Since only a fraction of the total number of Lodge members join such

a club, the Lodge membership must be large enough to make such a club possible. If a Lodge has only fifty members, and if only ten per cent form the club, it is obvious that a club of only five members cannot accomplish anything. At the other extreme a too-large Lodge may have a multiplication of clubs, and of clubs within clubs, with the result that they drain away from the Lodge too much money, time, and energy, and create too many factions; and there are times when a combination of a Past Masters Club, a Fellowcraft Team, a Social Club, a Card Club operate singly, or combine, to control the Lodge, or become a sort of Lodge within the Lodge or become a governing clique.

A simple, feasible, and lawful method of avoiding either of these extremes is for *the Lodge to be its own club*. The procedure for effecting such an organization is simple: 1) The Master summons the members to a Special Lodge Communication; 2) the Club project is presented, discussed, and adopted; 3) each member of the Lodge is by right of Lodge membership also a member of the club; 4) the club can have a name of its own; 5) the Officers of the Lodge are by virtue of that fact Officers of the club, but in their capacity as club Officers they have different titles; 5) the Lodge would continue as before without alteration in any detail, according to the Landmarks and the Order of Business, but in its capacity as a club it would do whatever is desirable, and suitable, and lawful for a Masonic club to do; 6) the club would have its own treasury, keep its own books, and send out its own notices. At the moment when a Lodge is closed the same body of members and Officers could remain where they are, and can then open a session of the club, a situation similar to a meeting of a Committee of the Whole.

A Lodge Club is not a Lodge acting as a club, or a club acting as a Lodge; it has no connection with the Lodge except that its Officers and members

coincide with the Officers and members of the Lodge. It would be under the Lodge's supervision and control, but only as any other Masonic club is. There is nothing that is lawful or appropriate for any other Masonic club that would not be equally lawful and appropriate for a Lodge club; and it would not dominate the Lodge, or instruct the Lodge in its duties, or interfere with it, nor tend to split the members into separate groups, or circles, or cliques, or to open the door to the strange and unwarranted notion that because a Masonic club is an independent organization it is therefore outside of Lodge control.

There is yet another method by which a Lodge may be its own club. It is the recognition of the fact, and the understanding of the fact, that *just as it stands*, without alterations or any new additions to its form of organization, *a Lodge is already a Masonic Club*. In the Eighteenth Century (and before) this was clearly seen and practiced, and the failure to continue with it, which began in the early Nineteenth Century, was a misfortune to the whole Fraternity. If the Officers were to carry out to the full the functions assigned to them, those functions would include everything that is done, or should be done, by any legitimate Masonic club; the only reason for the functioning of clubs at any time was that the Lodges permitted a number of the ancient functions of Lodge Officers to be neglected or to lapse. For a Lodge to become its own club would therefore not be a novelty or an innovation but a recovery of the ancient designs and a restoration of time immemorial practices. This omission resulted in the organization of the Shrine, the Grotto, etc., to provide social activities which the lodges formerly furnished but now neglect to provide.

It is the duty of the Master to set the Craft to work and to draw designs upon the tracing board; this work and those designs are not confined to Lodge

Communications, but include whatever work and plans are called for, at all times, by the rich and complex life of Freemasonry inside the Lodge's jurisdiction; if Masters carried out this duty in full, half of the Masonic clubs now existing would have nothing to do. It is the duty of the Senior Warden to see that work is assigned to each member, and that each Officer is in his place or station, and this again is not confined to Lodge Communications. It is the duty of the Junior Warden to be responsible for the social life of the Craft, its entertainments, parties, etc.;

the Stewards are his standing committee for that purpose. The Master is assisted by his personal Officer, the Senior Deacon. The Senior Warden is assisted by his Junior Deacon, another personal Officer. Each Officer can have the assistance of as many more members as he needs. With very few exceptions (Masters' and Past Masters' Associations among them) there is nothing now being done by any club which could not be done by the Lodge itself if the Lodge's Officers fulfilled all the functions assigned to them by the Time Immemorial usages of the Fraternity.

34

MEMBERSHIP, MAP OF

If a Lodge has seventy-five to a hundred members or more it is difficult for a Master to carry them and their place of residence in mind. Where does Brother So-and-So live? how far out of town? on what street or road? how near does he live to Brother X? A Lodge Membership Map is a device by which a Master can answer such questions at a glance of the eye. Secure a large, detailed map of the city and another of all the territory included in the lodge's jurisdiction; if the Lodge is in a hamlet or village too small to appear on a map, use a map of the county; these maps should be large and show all roads. Write out an alphabetical list of members' names, each name with a number. Indicate a member's place of residence on the map with a cross, and write his number alongside it. To locate a member's place of residence on the map find his name in the alphabetical list

and look up his number on the map. If two maps are used, one for the city and one for the open country, attach a letter to the number of each name in the city (or, if preferred, in the county). Suppose that a Master needs to know where Brother A. B. Curtis lives; the alphabetical list shows that A. B. Curtis has the number 238C; the C means that he is on the county map; when his number is located on the map, it is seen that his residence is reached by driving out the Federal Highway to Route 12; turn north on Route 12 and drive about two miles; his nearest Masonic neighbor is Brother D. E. F., who lives three miles beyond him on the same road. It is a convenience to write the house and business telephone number after each name on the list. If the members move often, the cross and number may be placed on the map with pencil instead of red ink.

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MARIONETTES

Marionette is one of those beautiful and interesting words that explain

themselves. The name "Mary" (as in Virgin Mary) in French was *Marie*; a

small image of *Marie* was called *Mariole*; the diminutive form of the latter was *Mariolette*; from this came *marionette*. When in Medieval France toy theaters became universally popular (even among adults) so many of the plays given in them were stories about Mary that the toy theater, with its doll characters was called a *marionette*. Another name for the same thing was "puppet theater." In Latin *pupa* was a girl, a small girl; in French this became *poupette*, meaning girl, or little maid; this became in English "puppet." But while the two names were synonymous they began to diverge when taken into the English language, *marionette* being generally reserved as the name of a toy theater, or children's theater, in which the characters were no larger than dolls, the name puppet being reserved for plays in which the characters were larger, possibly even life-size, manipulated by wires or strings, and often-times presented on full-size stages. Love for the theater belongs to a man like his blood and his bones, and neither reformers nor iconoclasts have ever been able to eradicate it; whenever one form of the theater has been abolished another form has grown up to take its place. This also has been true of children; their love of the theater has been irrevocable, as much so as their love for toys and pets; it is for this reason that marionettes and puppet shows are as old as the world, and used from Egypt, to Europe, to China and India, and in the East Indies.

It is for this same reason that a Lodge Social Committee can count on a marionette theater as staple for children's parties, something of which they can never have enough, and which could be used for every children's party without their tiring of it. A Committee can make its own theater, and at small cost, because it is little more than a large box standing on end, with an opening across the top, with front curtains and back curtains, and space for one operator underneath or behind the stage. The properties can be purchased at any ten-cent store; the figures can be purchased ready-made or made by hand; the women of the Lodge can make costumes and curtains; the whole outlay need not cost more than fifty dollars. The same figures can be used over and over by changing the costumes.

There are two kinds of figures. The puppet style are operated from above by strings, threads, or fine wires. The glove type of figure has a glove or a finger stall inside it to fit on the hand of the operator, who operates them from underneath the stage. Since the renaissance of the marionette theater began in the United States in the early 1920's (Tony Sarg was one of its leaders) more than 200 books have been published on the art; in a selection of five or six of these (obtainable in public libraries or bookstores) a Social Committee will find instructions for building a theater, for making the figures, for operating them, and an innumerable series of marionette plays.

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MASONIC PERIODICALS

It is difficult for a Lodge to carry on any volume of activity without the use of a printed Masonic paper, because if it holds only one Communication a month it has too few opportunities to keep its members informed, and because even then only a fraction of the mem-

bers are present to hear notices and announcements. If there are a number of Lodges in the same community it is still more difficult for them to operate without a Masonic periodical, and especially so if there is much inter-Lodge activity. It is almost impossible to disseminate

news and information through the secretaries without overburdening them; it is wholly impossible to telephone all of the members.

Yet it is difficult to work out a satisfactory scheme for publishing a periodical. If a Lodge publishes one for its own members without using advertising in it, the costs may be out of proportion to its value. If the Lodge recovers the cost by selling advertising space it is competing with local newspapers, and is engaged in a commercial enterprise. If on the other hand the Masonic periodical is edited and published by a private individual or company it may be "Masonic" in a general sense but is not so in an official sense, and a Lodge finds itself depending on a periodical which it does not control.

Nevertheless, and notwithstanding the difficulties on one side and on the other, Lodges in many hundreds of American communities have satisfactorily solved the problem; they have done so not by following abstract ideas and general theories but by dealing with the questions as a practical problem and by solving it with common sense and according to their own local circumstances. The following notes, observations, and suggestions are based on a collection of more than a thousand specimens of such publications.

The commonest form of Masonic periodical is the Lodge Bulletin. This is normally a printed, four-page folder, envelope size; it contains announcements of the next Communication and of Degree conferrals; notices of Lodge events; a roster of Officers with their addresses and telephone numbers. Many Bulletins find space for a few news items in capsule forms; a few of them are of eight pages, and a small number are almost as large as magazines. They are prepared by a Lodge member or committee and mailed by the Secretary to the members.

The next commonest type is the Masonic Bulletin conjointly published by two or more Lodges, or conjointly

by one or more Lodges and other Masonic bodies. This usually is of eight or more pages, book-size, necessitates a part-time editor on pay, and is mailed from the printing office. Each of the participating bodies either phones or mails its data through its Secretary, or else appoints a one-man committee to do so. The important fact about this or the preceding type of Bulletin is that its readers consider it to be *official*, therefore it must be prepared with the same care as are communications which go out over the Lodge seal.

The majority of Bulletins published by private individuals or companies are large enough to include announcements and news of the Masonic bodies in a large city or community, including the larger Side Orders, and they sometimes include essays and articles on general Masonic subjects. A smaller number are published as weekly Masonic papers, which are printed in the same form, type, and on the same paper as other newspapers, and in most respects differ from the familiar weekly paper only by confining their columns to matters of interest to Masons. Masonic magazines are in format and make-up like other magazines, weeklies or monthlies, illustrated, with signed articles by contributors and editorial matter by the editor. Masonic magazines have been published by Grand Bodies, Lodge Associations, or by private concerns since about 1850 A.D., and a number of them have had a large influence upon the whole American Craft, especially in the middle of the Nineteenth Century. Since they have been, nearly all of them private ventures, and seldom had official backing or support from any Grand Body, their fortunes have been fluctuating and uncertain, and in consequence the number of them has gone from one extreme to the other, all the way from as few as five or six in the whole United States to as many (in 1925) as 125.

A Master needs to be clear in his mind about his own Lodge Bulletin, if he has one, or about the privately-owned pe-

riodical to which he reports his news and announcements if his Lodge does not have its own bulletin, because if his Lodge is involved or embarrassed by anything published in its name, he is held responsible.

If his news and announcements are published in a privately-owned periodical he should read and approve the copy before it is sent; if the periodical makes an error or gives out misinformation, or prints anything which reflects on the Lodge, he should in person insist upon a published correction or retraction.

A Lodge cannot lawfully give its *official* sanction, authorization, or approval to any privately-owned periodical; it can, however, give its *support* (a very different thing), but it should instantly and openly withdraw its support if a privately-owned periodical acts un-Masonically, or generates quarrels and schisms, or brings the name of the Craft

into low repute in editorial material, or in pictures and cartoons, or in the character of its advertising.

A Lodge cannot exercise immediate control over a privately-financed and privately-managed Masonic periodical (it is a commercial enterprise) but at all times it has complete control of the publisher or editor *if a Mason*. The publication of a scurrilous, quarrelsome, or otherwise unworthy Masonic periodical is an un-Masonic act, and punishable like any other un-Masonic conduct.

If a privately-owned Masonic periodical is what it should be, if it is useful and helpful and dignified, if it assists to make the Masonic spirit prevail in a community or adds to the efficiency of Lodge work, though he cannot give it *official* sanction, a Master is free to give it his personal assistance and approval and to permit it to use the good offices of his Lodge in every lawful and suitable way.

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MASS MEETINGS, MASONS AND

The ancient Landmarks, which are unwritten Masonic laws, and Grand Lodge statutes, which are written Masonic laws, both prohibit a Lodge from discussing or taking part in matters of politics or religion, and in the forty-nine Grand Jurisdictions of the United States these laws are so rigorously enforced that a violation of them is almost unheard of, and the few violations which have been attempted have resulted in severe punishment for the Lodge Officers responsible. The very rigorosity with which they have been enforced has led some Worshipful Masters to think that their Lodges should take no part in community or public concerns but should shut themselves up in a monastic seclusion, as if Freemasonry were a kind of Tibet among fraternities and institutions. This is a misunderstanding of the case. The pub-

lic, or the neighborhood, or the community may have scores of interests which have no connection with either politics or religion, and there is nothing in custom, history, or the Landmarks to forbid a Lodge from taking part in them; on the contrary there are sound and urgent reasons for a Lodge to take such a part, and, if it wishes, a leading part. Freemasonry owes much to the community in which it works; it has its own civic duties, like other societies; the very principle which operates to keep it unentangled with politics and religion, by an equal pressure, compels it to take a large part in other public concerns; citizenship, tolerance, education, culture, charity, makes it impossible for any Lodge to wall up its concern for these subjects within the Lodge Room.

A Mass Meeting is well described by

its name; it is a *meeting* which means that persons will assemble in an auditorium to listen to a speaker; it must have *mass*, that is, a large crowd, because its purpose is to bring to men and women personally a discussion of some subject which is of concern to themselves and to the community, and it cannot fulfill that purpose unless a sizable number are present. It is useless to prepare for a *mass meeting* unless there is reasonable assurance beforehand that a crowd will attend and unless the proposed hall or auditorium is sufficiently large. A *Masonic Mass Meeting* is one prepared by Masons, advertised by them, and held under their management and auspices; but it is not necessary (nor is it advisable), for the theme of the occasion to be *Masonic*; it is only required that the matter shall be of immediate concern to the whole community, and that it is one proper to *Masonic* sponsorship.

A Lodge, or group of Lodges (or of other *Masonic Bodies*), hold *Masonic Mass Meetings* for either or both of two purposes: first, it is a means by which a Lodge can be of service to the whole community; second, its theme may be one for which Masons feel a deep and continuing concern. Any *Masonic Lodge* feels such concern for any one of many social and moral and community causes, for the public schools, for hospitals, for organized charity, for adult education and public libraries, for social services in times of war, for relief in times of calamity, for tolerance and good will among racial and religious groups which might otherwise quarrel among themselves, etc. No Lodge should ever hold a *Mass Meeting* for the purpose of advertising *Masonry*; it is as illegal to solicit members indirectly as it is directly, by public means as much as by individuals privately; moreover, a self-advertising *Masonry* is a contradiction in terms, because it is in violation of the *Ancient Landmarks*, the *Constitutions*, and the *Ritual*. If in doubt ask your *Deputy* or *Grand Master*.

There are many kinds of assemblies and there are as many purposes for them as there are kinds of them; a *Mass Meeting* belongs to a class unlike any other. Other meetings may be small without being ineffectual, but a *Mass Meeting* must be large (large, at least, in proportion to the size of the community); other meetings may be held for such purposes as sports, entertainment, study, but a *Mass Meeting* is held in order that a sufficiently large number of men and women will be present and can take action, severally or collectively, upon some question which concerns them all. Other meetings may be most effectual in retrospect, and most enjoyable in memory; the *Mass Meeting* must be effective at the time, and it must work for a decision on the spot. While other meetings may properly be confined to those invited, a *Mass Meeting* is open to the general public, and the more of the public who attend the better. Usually a sufficient number of men and women will attend a *Mass Meeting* for either one of two reasons; because the subject to be presented is urgent or emergent, and calls for immediate action by the whole community; or else because the speaker is one of so much eminence or of so much ability that his name will attract a large attendance.

Mass Meetings suitable for Masons to sponsor may be either of two types: A.) An address by a single speaker whose qualifications satisfy the requirements described in the paragraph immediately above. B.) A platform meeting where each of a number of speakers addresses himself to the same theme, each devoting himself to some portion or aspect of it, that having been decided beforehand. Whether there be music or not is decided according to circumstances, but a review of some hundreds of *Masonic Mass Meetings* across the forty-nine *Grand Jurisdictions* (upon which the present paragraphs are based) showed that music or other features were used in only three or four per cent of the

instances. (If a moving picture is used and should obviously bear directly upon it should come last on the program, the purpose of the meeting.)

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MASTERSHIP, THE

In 1787 the people of the States, acting through their empowered and accredited agents, drafted a Constitution; after a sufficient number of the States ratified it, it became the supreme law of the people, and in 1789 was set in operation. This Constitution was the instrument by which the newly-independent American people instituted their Government, and ever since it has been the law to which the Government itself is held accountable. This Government was organized in three coordinate Departments, the Executive, the Legislative, and the Judiciary. It is interesting to note, though it is seldom done, that the law which governs the Government did not provide for a President, but provided for an Executive Department, and in so doing provided for the office of President who was to act as the chief executive of the *Executive Department*. The Executive Department is not created by the President; it is not a mere instrument which the President can use; rather it is the other way about, and the Presidency exists for the sake of the Executive Department. That Department is not housed in the White House, and is not itself a man; it is as large as the country itself, has its agencies, its powers, and its activities in every community, and consists of a great number of bureaus, offices, and functions. The President does not rule the Government or the country, is not an elected king; in a literal sense he is not so much the President of the Nation as President of the Executive Department, and he has no power or authority over either the Legislative or Judicial Departments, each of which is on a par with the Executive Department, and draw their power and authority not

from the President but from the Constitution.

This Executive Department is so analogous with the Mastership in Lodges and Grand Lodges that many writers have asked whether the political system of the Presidency may not have been copied from Freemasonry; perhaps it was, perhaps Washington and Franklin had the Masonic system of organization in mind without realizing it; certainly the Masonic system had been grounded in their minds by many years of active service in Masonic Offices; but there is too great a lack of evidence to decide, and in a true sense it does not matter. Nevertheless that analogy is useful to an understanding of the Mastership because the Executive Department of the National Government is so similar to it; when a Master looks at the Executive Department of the Government it is very much as if he were looking at himself as another man, and could see himself as others see him.

The Mastership is a *Department*, not merely an Office; it is so organized that it requires an executive head to run it; the Office of the Master is the way by which such an executive is provided. The Office of Master exists for the sake of the Lodge Department of the Mastership, and that Department is far more extensive than the Office of the Master. The Master does not create the Executive Department which he heads; he did not devise its machinery; he cannot alter it; he has an office *in* the Department, but the Department does not consist of himself alone. The Master's Station is where he sits in Lodge, but the Mastership is not confined to that place but is as large as the Lodge, and its powers and units extend to where

each member of the Lodge may be; the Master's prime function is to operate the Department of the Mastership, and to see that its powers and functions are carried out; it is for him to perform whatever duties the Mastership demands of him, and he is responsible not to his Lodge members personally but to the Mastership, and as long as he is carrying out those demands he is invincible and inviolable, and no Lodge member can say yea or nay to him because no Lodge member can alter, or stand over, or lay his hands on the Department of the Mastership.

This Department consists of the Office of the Master; the Master's Station; the Senior Deacon; of certain of the forms and ceremonies of the Lodge and the Ritual; of certain of the Ancient Landmarks; and of a body of laws and practices, usages, customs, and traditions; if the Masonic System as a whole were thoroughly analyzed by a Masonic scholar and thinker of sufficient understanding, he would probably find that the Mastership as a whole is the means by which *the Masonic System as a whole* is able to have a local Lodge of Masons. Because the Mastership thus plays a sovereign part in Freemasonry, the Office of the Mastership, as the agent or vehicle of the Department of the Mastership, has large and unassailable powers and prerogatives. The Master alone opens and closes the Lodge, presides, terminates debate, enforces order, can order members to trial; the Minutes and financial requisitions are illegal unless signed by him, and he is answerable for his Lodge only to the Grand Master and the Grand Lodge.

It is obvious that these facts are of first importance to the Master who is planning methods to increase or maintain attendance (one is as necessary as the other), to give his Lodge more vigor, to make it more efficient, and to make it worth a busy man's time to give work

and money to it. Once a Master has decided on a program of Lodge activities of this kind, his next question is, By what means or machinery or materials can I carry out this program? He is himself, at least in part, the answer to his own question. The Mastership is the best of all means for carrying on Lodge activities. It is infinitely useful; it can be brought to bear at any point; it can command Officers and can set the Craftsmen to work and can summon them to their duties; it has within itself an uncounted number of instrumentalities with which to do Masonic work. The Master himself has abundant authority to wield those powers and to utilize those instruments, and no man in Lodge or Grand Lodge can interfere with him. If a Lodge has needs or wants, if Freemasonry itself demands certain things of a Lodge, the Master has in his own Department a complete assemblage of means and instruments for the satisfaction of those needs and wants. If in any Lodge, however small or weak, the Master would make full use of what he possesses in his own Office, that Lodge would be surcharged with power and would vibrate with life and vigor.

To make such use is a Master's Lodge method *par excellence*; nothing else can compare with it. Therefore let a Master measure up to his Office! There is no need for him to be timid, or shy, or backward; let him be masterful because that is the thing for him to be. It is as if the whole Fraternity were continually saying to a Master, "You are it. Do not loll or sag or back out or back down, or hide behind your pedestal; sit upright in your Station, stand upright at the Altar; do not hesitate, or make excuses, or explain; be a Master in fact as well as in name; if in the exercise of your powers 'they' talk remember the ancient university motto, 'They say! well let them say.'" The Master has all the authority and responsibility.

MEMENTOS OF MASTER'S YEAR

The word *memento* came into English unchanged from the Latin; like *memory*, *remember*, *memorial*, *memories* its root was an ancient term for memory. It is also preserved in *memento mori* ("Remember that you will die") once an ornament in favor with orators. In its Latin usage *memento* was an imperative form of *memini*; "You are to remember," or "You ought to remember," or "You shall remember;" it was as if someone were to say, "You have done or said this, or been in such-and-such an occurrence, and it is your duty to preserve the records and the memory of it; you must never forget it because it is your moral duty not to forget it." This accent on imperativeness explains why *mementos* are not recollections or memories but physical objects; a man can forget, but a physical object cannot; also it is the best introduction to a recommendation here made to a Worshipful Master:

During his year in office a Worshipful Master is busy. He must carry on his own vocation; and if he abides by the plain wording of the Obligation he will not permit his Masonic duties to interfere with it. Those duties he will therefore perform in his own time, his own daily work; he will therefore, especially if his Lodge is a large one, have his hands more than full, too full to keep a diary. During his year he will send and receive letters, will have Lodge bulletins and other notices written or printed, will see that his Lodge notices or news appear in the daily papers, will have programs printed for Lodge occasions, he will appear in photographs, and he will most probably receive one or more remembrances from his Brethren; in addition he will attend Grand Lodge, visit other Lodges, and possibly attend meetings of his District. No one of these will appear to him at the time

to be important, and still less as memorable; furthermore he will be so busy that by the time he goes on to the next duty, past occasions tend to drop out of sight.

Thus it is during his own Lodge Year; but ten or thirty, or fifty years later, he will find that his memories begin to fade and recollection becomes more and more difficult. As the years pass fewer Lodge members, of his own day, will remain upon whose recollections he might draw. There comes a day when the events of his Year become hazy, and he is hard put even to recall the names of his own Officers. This occurs, it may be repeated, when as a result of inevitable shifts and changes in the Lodge, little is left for him of his own time in the East except his memory, and in proportion, as that grows dim he begins to lose track of his Year except for such bare records as have remained behind in the Lodge's Minute Book.

This, as the Ritual phrases it, "comes to every man"; because it does, a Worshipful Master should at the beginning of the year, listen to the voice of his conscience when it utters the word *memento*; "You ought not to forget"; "You must not permit yourself to forget." These very things which now are so vividly real will some day in the future become hazily unreal. Forgetfulness "comes to every man." Since it does, a Worshipful Master ought to preserve his mementos, regardless of how busy he is or how trivial they may seem. Keep a copy of each and every letter, Lodge bulletin, notice, program, news report, picture, Grand Lodge Proceedings, and any other material object by which these events can be recalled to mind, and store them away. It will be an insurance against forgetting, and there will come a time many years hence that that insurance will increase in value.

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MINSTREL SHOWS

As a theatrical entertainment a home-talent minstrel show has two advantages over a home-talent play; it is as much fun to have a part in the performance of it as to see it; and it offers opportunity for original humor and with references to local personages and events; moreover, the cast being composed of men can be recruited from among the members themselves. Each man in it can costume his own part; stage properties can be borrowed locally. There are a number of texts and books on the market which can be purchased through a book dealer, or secured from one of the larger Masonic libraries; they contain music lists, an outline that can

be followed, jokes, stunts, specialties, music, instructions for Costume and make-up, and directions for producing. There are theatrical supply houses in the larger cities from which costumes and properties may be purchased or rented, if a Committee has the funds. It is best to make sure of an adequate supply of actors with the necessary talents and to secure a hall and a good date some weeks before announcements are made. There should be one Committee in charge of it as a whole, and a director, who if he is to devote very much time to it, may be compensated; such sub-committees appointed by the general committee, as finance, sales, etc.

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MOVING PICTURES

One or two hundred movies are available for Lodge uses; some in the Lodge room itself, others in social or entertainment programs. It is important to make sure beforehand that the projector and its housing and use are in conformity with local fire laws, which are becoming more and more strictly enforced—it is especially important that only non-inflammable films be used. Once he has made these precautions a Master will find Lodge movies a flexible, useful, interesting method to sustain or increase interest and attendance.

Films may be obtained from regular

rental houses, and may be had in two general classes and subjects: those which are specifically and intentionally Masonic, and may therefore be shown in the Lodge room; and those which are non-Masonic but are similar in subject and treatment to the Masonic ones. In some communities Masters arrange through the managers of local movie theaters for selection, rental and shipping back and forth; and also in certain cases, for the use of a projector and a man to operate it. The majority of films most suitable to Lodge purposes are made by producers in special fields, as in education, church, etc.

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MUSEUMS, LODGE

The word "museum" was incorporated into English directly from the

Greek, where it was spelled *mouseion* and denoted a temple of the Muses. The

Muses were goddesses who presided over the arts and sciences, nine in number; no temple of the Muses, either in the Modern or in the Ancient world, has ever been designed and departmentalized to correspond to each of the nine, but it is useful to remember their names and their jurisdiction in order to realize that in idea and purpose a museum is an inclusive and living thing and not a mausoleum of dead curios: Calliope was the Muse of epic poetry; Euterpe, of lyric poetry; Erato, of love, love songs, and love poetry; Melpomene, of tragedy; Thalia, of comedy; Polyhymnia, of sacred songs and music; Terpsichore, of choral music and dance; Clio, of history; Urania, of astronomy. These were the original nine, the "Nine Sisters," the daughters, according to Hesiod's fable, of Zeus and of Mnemosyne, who was memory. To those was later added Arethusa, patroness of pastoral poetry. Long after Homer and Hesiod the Romans identified the Muses with certain of their own nymphs of springs and fountains and with the goddess of birth; and long after the Romans the Church of the Middle Ages transformed them into Saints. Whether they belonged to Greek mythology, or to Roman sacerdotalism, or to Medieval hagiology, the Muses themselves, and therefore Museums, their temples, represented that which is most aspiring, most alive, which has wings of motion, which is fertile, life creating, and inspiring; a collection of arrow-heads and old guns and dead books is not a museum but is the opposite of one, is a mere grave-yard of meaningless relics. The objects preserved in a museum may belong to the past but they are not preserved because they are dead but because they are still alive, and have meanings and uses and inspirations for men in the present.

It is this fact which should be the point of departure for a Masonic Lodge museum. Masons are not relic worshippers; they are not morbid and therefore do not dwell on dead things be-

cause they are dead; and very few Lodges (or even Grand Lodges) have either the space or the equipment for glass cases and wall cabinets of curios and relics: the collections of curiosities and old things which are often called "museums" but which in reality are more nearly to be described as side-shows, have no place or function in Freemasonry. But the idea, or principle, or spirit which belonged originally to the Museum has a large place and function in Freemasonry and ought to be one of the active principles of each Lodge. To a very large extent Freemasonry is a living history; its Ancient Landmarks are ancient and yet they are living laws; a Lodge embodies and perpetuates the Masonic Community of Operative Masons who lived and worked many centuries ago; but Freemasonry is not ruled by the dead hand, it does not preserve what is old in it solely because it is old, does not guard itself against innovations because it is afraid of living changes. So also is it with a local Lodge; it also carries its own past with it, and those of its members who have "gone on" are in the Grand Lodge above yet in a true sense they continue to be members of the Lodge below; that which they were as men and as Masons and that which they wrought is not cast aside or left behind but is preserved in the Lodge's present life and work; Burke's saying that a society of men is "a compact of the dead, the living, and the unborn" applies with complete truth to a Masonic Lodge. It is this preservation of past members and of the work of past members in their living form and for the sake of present members and of future members which is the idea and principle of the Masonic Museum. The emblem of it is The Sprig of Acacia.

A perfect example of the principle and purpose of the Masonic Museum is the now-famous painting of Brother George Washington presiding over Alexandria Lodge, painted by Brother John Ward Dunsmore, president of the National Academy at the time. It has in

it high qualities of art; it also has in it, to an even greater extent, the highest values of a document, because the artist painted it in the Lodge Room itself, with a model wearing the actual clothes and regalia, and with the original furniture on the dais. Washington was Master of his Lodge at the time he was inaugurated first President, therefore the date of the picture may be 1788 or 1789. That date was a century and a half in the past when Dunsmore painted the picture; it retreated still farther away from the contemporary generation after the second World War had set the world awry, and made everything different; yet to no Mason is it an old picture, or a picture of an old theme, because when he looks at it, he sees Washington as Washington's own Brethren saw him in the Lodge Room, he is reminded once again of how many great and good and famous men have been in the Fraternity; and he has a lift of his own Masonic spirit and an enlargement of his own mind while he thinks of how Washington was at home in a Fraternity which is the same now that it was then. Such a painting is in its true and correct sense of the word a Museum work, and it is an example of what can be done by Masons working in the Museum spirit.

The spirit and principle of the Museum belongs among these ideas and methods which a Lodge can use to increase and hold attendance, to heighten interest, to enlarge activities. A Lodge acting as a Lodge, or a Master acting as leader of a Lodge, can make use of that principle in either its temporary or its permanent form:

1. Temporary Museum. If a Lodge is celebrating one of its anniversaries, its twenty-fifth, or fiftieth, or seventy-fifth, or hundredth, etc., or if it is having a special program which involves the Lodge's own past, it can (among other methods) make use of a temporary museum which it can set up in its own quarters for a week or a month. Such a museum may consist of objects owned

by the Lodge itself or borrowed from members or friends, or from some other organization such as the Public Museum, Public Library, a High School or College, the city or county courthouse, art museum, etc. Photographs, portraits, prints, paintings, books, letters, diaries, insignia, regalia, significant personal belongings (such as a sword or a uniform), copies of newspapers or clippings, jewelry, gems, pieces of furniture, paraphernalia (such as a gavel), maps, drawings, relics, heirlooms, etc., etc.; these, and things like them, can be displayed in or about the Lodge quarters, with each one named and explained by a card, and in such an arrangement as will tell a story, or bring to life some past period or some member or leader of a past generation. Each Lodge, if it has been at work for as much as ten years, has had important occasions, or shared in some memorable occurrence, or succeeded in some conspicuous accomplishment, or produced a leader of remarkable personality; and each of these will have left behind it some object, or document, or other memorabilia by which it can be recalled, and be made to live again.

2. Permanent Museum. The purpose of the permanent Masonic Museum is to keep such memorabilia in the Lodge's building or quarters, to preserve them, to display them or to keep them accessible, in order that the dead may continue among the living, and the past may live in the present, and the present be carried on without loss into the future. It is not necessary to have a room for the purpose, or even a set of cases or cabinets; each separate object can be kept by whatever method is most suitable to it, a picture on the wall, a book on a shelf, or a piece of furniture in its place on the floor. It is a mistake for a Lodge to impoverish itself of its own past, to keep stripping itself year after year, because it will become empty, and its workers will lose heart from knowing in how short a time they and their work will be forgotten.

43

NON-RESIDENT MEMBERS

The purpose of the Three Degrees is to *Make a Mason*; as such, a Candidate becomes a member of the Masonic Fraternity which is widespread throughout the world. He is thus a member of the Fraternity in the first instance; it is only secondarily that he becomes a member of a local Lodge. In his local Lodge he still continues to be primarily a member of the whole Fraternity; his local membership deprives him of none of the privileges and rights of his general membership; also, since the local Lodge is the instrument or agency by which the whole of Freemasonry is made accessible to him, no Lodge can rightly cut him off from the Fraternity by its neglect or indifference.

A Petitioner is not eligible to membership unless he has held residence in the jurisdiction of the nearest Lodge for a period of time specified by Grand Lodge rule, the only exception being in those Grand Jurisdictions which permit the nearest Lodge to waive jurisdiction over him in favor of a sister Lodge. But though a Petitioner is thus confined to a local Lodge jurisdiction a member of the Lodge, if in good standing, is not so confined, because he can continue in full membership even after he has removed to another place; he may be a non-resident member for fifty years, he may live in India or in Tibet, but if he pays his dues and otherwise remains in good standing, nothing in his privileges and rights as a member of his home Lodge is thereby lessened or abrogated.

Residents of a local Lodge may believe that it is natural for them to feel that they carry the burdens of Lodge work whereas a non-resident does not, and that they ought to stand higher in the estimation of the Lodge than Brethren at a distance, half the world away it may be; but their belief is mistaken,

and their feeling is un-Masonic. Non-residents are not strayed sheep or stragglers of their Home Lodge; there cannot be two classes of membership with two sets of rights and privileges; a non-resident is as much a full-fledged member as a resident member, and has the same claim upon the Lodge; moreover it is not his fault that he has moved away, nor can it be assumed that because he is away from his Home Lodge he does not carry on as much Masonic work as resident members do. It may be that a non-resident is not an active Mason; but many resident members are not, and it is likely that if a Mason is inactive abroad he would not be active at home. There is nothing in the Obligations, nothing in the Regulations, nothing in the By-laws which makes any distinction between residents and non-residents, nor is a non-resident released from his obligation to perform the same Masonic duties that are performed by residents. It is written in the records of the Craft that a majority of non-residents are faithful Masons; they attend Lodge, give relief, form friendships among their Brothers, and in foreign lands act as missionaries for the Fraternity; in the past they have fathered Lodges in many countries, and since it is one of the permanent consequences of World War II that an increasing number of Americans work and live abroad, often in remote outposts, it is certain that Masons among them will set up Lodges in places where otherwise no Lodges could be; and that world wide planting will be set down to the credit of non-residents; in any event, or at the very least, a Mason can move outside the jurisdiction of his Home Lodge but he can not move outside the Fraternity, because it is in literal fact as wide as the world.

According to Grand Lodge statistics as of the time of writing, American Lodges have seldom fewer than 20% of non-residents in membership; and seldom more than 60%, with large city Lodges tending more toward the latter extreme than country Lodges. What is a Lodge to do about its non-residents? By what further "rights or benefits" can they hope to obtain admittance into the hearts and memories of their Brethren in the Home Lodge? What is a Master's duty to them? A method is recommended in answer to those questions; it is nowhere specified or called for by any Grand Lodge known to the writer, but neither can it be in violation of any Grand Lodge rules, and certainly it can violate no Landmark; if it commends itself to a Master there is no reason why he should not adopt it.

If a Lodge has 300, 500, 800 or so non-residents it can set up a permanent department for the sole purpose of dealing with them; and such a department may employ a half-time or full-time Secretary, have its own office, desk, stationery, and petty cash. It will recoup the larger part of its expenses by the increased amounts of dues, fees, and donations it will collect over and above what the Lodge would receive without it; even without such earnings to its

credit it has a just claim on Lodge appropriations because non-residents pay dues and fees and are entitled to something in return for them. A smaller Lodge can set up a Standing Committee expressly for the same purpose, it can be similarly financed, and ought to have a Chairman or Secretary willing to devote much time to it. The Department or the Committee, as the case may be, can write a personal letter to each non-resident at least once a year; can mail out notices to them, bulletins, programs, news items, birthday cards, announcements, etc.; can write letters of introduction to the Lodge nearest to a non-resident which he may wish to visit; can see that relief is extended where misfortunes entitle a non-resident to it; and employ whatever similar means may be found to take the Lodge to a member who cannot come to it.

Some Lodges hold a birthday party each month for their members whose birthdays occur in that month. All resident and non-resident members are invited to attend and non-resident members are asked to send the Lodge a letter if they cannot be present, which is read in open Lodge at the birthday meeting and keeps them in touch with the Lodge and their Brethren. This Lodge method is very effective.

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OCCUPATIONS MEETING

In a Lodge of 200 members or more there will be a number of groups of members employed in the same occupation often even at the same place. If a small Lodge is near other Lodges it may have two or three such groups itself, but in addition can combine with such groups in neighboring Lodges. A Master can take advantage of these occupation groups in one or more of three ways: 1. He can have a group of them take charge of an entertainment—a musical group could give a musical

entertainment, a farmer group could serve a supper (assisted by their ladies), etc. 2. A group can visit the Lodge in a body, be received in the East as guests of honor, and under the head of Good of the Order can have a program of talks and reminiscences. 3. Or, (and this is the method most often employed), the members of a group can, if qualified, confer a Degree. Such occupational groups as newspapermen, hotel employees, post-office employees, telephone company employees, etc., are employed

at the same place and hence have a lively sense of solidarity. Among other possible groups are public school men, a college faculty, machinists, lawyers, physicians, ministers, railroad men, telegraph operators, dentists, etc. If a Candidate receives a Degree conferred by a group of his fellow employees or by his business or professional associates he has the advantage of beginning his Masonic career with a circle of Masonic acquaintance already made—the ice is broken for him before his Masonic career begins.

In some large factories, or plants, the

Masons employed there have organized Square Clubs, have Fellow Craft teams and put on the Degrees very creditably often. However, abuses have arisen occasionally. One form of such objectionable practice is for the Square Club to accumulate petitions of their fellow workers and where there is concurrent jurisdiction, offer them to whatever Lodge offers them inducements—such as entertainment, programs, or refreshments of an elaborate nature. Such practices cannot be too severely condemned and should meet with swift and severe punishment as un-Masonic conduct.

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OFFICER TRAINING

The first permanent Masonic Lodges, organized in the middle portion of the Fourteenth Century (about 1350) in England, had a Book of Constitutions as Free and Accepted Masons still do, but where today it is a Grand Lodge which writes and publishes a Book of Constitutions (usually called the *Code*), in those days there were no Grand Lodges, and each local Lodge wrote and adopted its own version of the ancient Constitutions of the Craft; such versions were known at the time as *The Old Charges*. The first *Grand Lodge* version was printed by the first Grand Lodge in 1723 and was called *The Constitutions of the Freemasons* on its title page but among Craftsmen was popularly known as *The Book of Constitutions*. If the Grand Lodge Book of 1723 is compared with a Lodge version of 1400 it will be found that while the two versions differ much in language they are written according to the same plan; but the most important similarity between them is that portion in which rules are laid down for the work, conduct, and behavior of the Craftsmen, including Apprentices. In the old Lodge versions, *The Old Charges*, these rules are called variously arts, parts, points, and mys-

teries; in the Grand Lodge version of 1723 they are collected under the title of Old Regulations. The rules laid down in these Old Regulations in both versions are, first, for the government of Masons when at their daily work; and second, for their government among themselves and especially when assembled in Lodge. The word *mysteries* is now popularly used outside of Freemasonry to denote anything mysterious, occult, secret, esoteric; in both the *Old Charges* and the 1723 Book of Constitutions it is used in its Medieval sense to denote any skilled craft or trade, such as stone carving. By *arts* was meant the skill and knowledge used for various sorts of work for which workmen had to be especially trained and educated; the original versions of *The Old Charges* and the Grand Lodge Book of Constitutions both used the phrase "art (or arts) of Masonry" in that sense.

It is thus plain that throughout the whole recorded history of the Craft there have been two kinds of "art of Masonry," both equally binding on Craftsmen yet each fundamentally different from the other: the one was the art of Masonry as practiced by the men when at work on a building and which

was the art of building, or the art of architecture; an apprentice was seven years in learning that art; second, there was the art of running or governing the Lodge, or working in the Lodge. Working on a building was one art; working in the Lodge, running it, and governing it, was another, and a very different, art. When Craftsmen practiced both of these arts they were Operative Masons; when they ceased practicing the art of building but continued to practice the art of running the Lodge they were Speculative Masons.

This second art, as much now as in early times, requires training, education, schooling, and direction, and government *because it is an art*. No Candidate ever brings with him when he enters the Fraternity any skill in the work of Masonry; he knows nothing about Masonry, has no knowledge of Lodge work, is uninformed about its many laws, regulations, rules, customs, usages, or rituals, and therefore must be taught and trained; the Ritual Work, by which is here meant the Three Degrees which are used to Make a Mason, are the beginning of that training. This holds of Lodge members who are to hold office to an even larger extent than of other members. Officer training, the schooling and educating of Lodge members to hold office, thus has belonged to Freemasonry from the beginning, is in the very substance of the Craft, is an Ancient Landmark, and is not a new-fangled theory lately invented by Masonic innovators or theorizers; and if the Craft as it is practiced in the United States has any fundamental and dangerous weakness in its form of organization and its Lodge methods and practices it is in its failure to provide an official, universal, and regular system for Officer Training. The method about to be suggested is not ideal, and could be vastly bettered if American Grand Lodges were to develop and officially adopt a system, but it will serve, and is possibly the best under existing circumstances; furthermore it is in conformity with the

Landmarks and Grand Lodge laws and has the advantage of being set up and used by the Worshipful Master himself. It is described in outline only, and in outline is as follows:

1. The Master-Elect summons his whole staff of Officers, elective and appointive and including the Tyler, to meet with him at a place and time he designates, and tells them to come prepared to spend from two to four hours with him. The Lodge Room itself is the best place; Saturday afternoon is usually the most convenient time. The date should be between the time of election and the time of installation.

2. The Master explains the theory or principle of each office, and then discusses at length the duties of each. These duties fall into two classes: first, the part which the Officers must learn by heart; second, the duties in which the Officer himself must take the initiative, in which he must act according to his own judgment and discretion.

3. The Master demands that each Officer shall be letter-perfect in his part. He can announce that if after they have conducted a Communication or conferred a Degree any Officer has been unprepared, he will call him to as many rehearsals as may be necessary.

4. After the Master has canvassed these subjects he can then invite each Officer to ask questions on any point about which he is not clear. The purpose is to make sure that the Officers are trained and schooled for their duties and functions; the Master has the authority to call as many of these meetings or rehearsals as are needed to fulfill that purpose. His own responsibility does not end until he is satisfied.

In some Jurisdictions a District Active Officers' Association is organized. It includes in its membership all the Lodge Officers of all the Lodges in the District. It holds rehearsals of the ritualistic work and monthly discussions of Masonic matters of interest. With only 20 Lodges, that gives a possible attendance of 200 Masons and a broad basis for

training the Junior Officers—much broader than a Master and Wardens’

Association with its fewer possible members.

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PARTIES BY GROUPS

Often a Lodge is faced by what has been described as “the party predicament.” The factors in that predicament are painfully familiar to many Worshipful Masters: first, a Lodge desires to have at least one party in the year for the members and their families to get together, to dine and dance and to enjoy music; second, no room on the Lodge premises is large enough for the entire membership without uncomfortable crowding; third, no other rooms are suitable in the community either because they are not suitably equipped or because the auspices under which they could be secured would not be fitting. A large number of Lodges throughout the country have found a way out of this predicament by the “party group system,” or by some modified form of it. The principle of this system is to divide the members (including their families) into groups, and have a separate party for each group. A Lodge of 200 members can thus be divided into four groups of 50 members each; a Lodge social room, banquet room, or club room which would be too small for 400 guests would be adequate for 100 guests. Instead of one party for 400 guests there would be four parties for 100 guests each, and the plans used for the first party could be repeated for each of the other three. They could be held a month or more apart. The

method used is:

1. Put the four parties (or whatever the number may be) into the hands of either a Special Committee or the Standing Social Committee.

2. The Committee puts the name and address of a member and the names of his family to be invited with him on cards.

3. They divide these cards into groups of about equal numbers; the division may be made on a geographical basis, or on a basis of the greatest congeniality, or on any other basis the Committee may determine.

4. They notify the complete membership of the Lodge of the plan in advance in order that no misunderstanding or jealousies may arise.

5. For the first party they send out invitations only to those belonging to the first group; and so on.

6. A different Committee member can take charge of each party group.

7. Plans and arrangements may be made for the whole number of groups at one time, and each party should duplicate the others as nearly as possible.

8. If a Lodge membership is small, but the Lodge has no social room of its own, the groups could be made smaller, and might be held in private homes, with a different home for each group, and with the Lodge defraying the expenses.

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PHONOGRAPH PROGRAMS

An unexpectedly large number of vocal and instrumental musical compositions have been specifically and intentionally composed for Masonic pur-

poses, or are so nearly Masonic in subject or theme as to be classified as Masonic—Mozart’s opera “The Magic Flute” is an instance. A number of

them are on phonograph records, so that it is easy and not expensive to have an hour or half an hour of Masonic phonograph music in conjunction with a party or a program for a smoker. If

one of the Masonic operas or symphonies is used a musician member of the Lodge should introduce it by a short talk, thereby making clearer its Masonic background or meaning.

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PICNICS

Picnic is a shoddy word without known ancestor or origin, but is believed to have been born out of a sort of genteel slang to suggest something done in a hurry, something extemporized; it is probable that the *nic* of the second syllable is the same as the *knick* in *knicknack* which denotes something trivial, a trifle, a trinket. It is a misfortune that the word *picnic* ever came into use because it misrepresents and falsifies the thing for which it is the name, and is itself partly responsible for the stupid, haphazard, last-minute manner in which usually we prepare for a picnic.

The Greeks of the period of Pericles and Plato were men of great dignity and self-respect, of incomparable intellect, and decorum, and the most perfect artists the world has ever known; yet they were devotees of outdoor fetes and in their classical paintings, dramas, and literature countless picnics appear; even the Gods held them on their mountain, Plato turned his classes into picnics and walked, discoursed, ate, and drank in the grove (the Academe); and Socrates' prayer, the most beautiful page in Greek literature, was uttered while he and a young friend were picnicing together along a river. Among the Romans, and for all their gravity, picnicing was a more highly developed art than even literature or the stage, and favorite picnicing grounds became shrines or outdoor churches. In the Middle Ages picnicing was raised to the perfection of a fine art, one of the noblest of any, and along with Gothic architecture did more to put its stamp

on Medieval culture than any other masterpiece of art or skill. If two kings met only for a day it was at a picnic under the trees or along a river, with bright pavilions and carpets spread on the ground, and much singing, dancing, and feasting; ambassadors held their sessions out of doors, and played at picnic sports together after signing their treaties. Picnics are almost an institution universal throughout the world, as old as history; and in many countries and ages have developed professions and arts to serve them; if, as Longfellow said, "the groves are God's first temples," it was not because the trees were like steeples and the forest openings were like aisles, but because, until recent times, men held their solemn and joyous and festival celebrations out of doors—even their worship—in preference to the confinements of a room in a building.

There is therefore nothing incongruous in a Lodge holding a picnic; if any trace of incongruity seems to cling to a Lodge's doing so it is because, as stated in the first paragraph, the word *picnic* carries with it suggestions of something trivial, or puerile, and not because of the occasion itself; for there is nothing in an outdoor fete beneath the self-respect and dignity of the Craft (unless the occasion be bungled), but quite the contrary. Picnicing is a fine art; one of the most satisfying ever discovered; and it can be made memorable if skill and intelligence be applied to it.

In the history of picnic customs over the world and throughout the centuries it is obvious to readers that there is a

secret in it; something indefinable and known only to those who are born with a talent for it, but even to a non-initiated reader it is always plain that more than half the secret is in knowing how to choose the site. There should be on it a sufficient number of large trees with smooth, clean ground under them and free of underbrush, this site should be on or near a brook, river, lake, or in sight of the sea. No pasture lot or woods full of underbrush, or any site near farm buildings should ever be chosen, first because picnic grounds should be beautiful; and second, to avoid flies, ants, and spiders. The miscellaneous suggestions other than the site which are given immediately below are an application to Lodge needs and circumstances of the general art of picnicing:

1. If available and financially possible employ a professional caterer. Make him responsible for the food, drink, cooking equipment, utensils, tables, chairs, cloths, etc. If these in whole or in part are to be solicited from the members a committee for that purpose should be appointed but it must be under immediate direction of the caterer to prevent duplication in providing food.

2. The grounds should be looked over, made clean, and decorated. This can be assigned to another special committee or to a man employed for the purpose.

3. The best hours are from two to ten P. M. This leaves the morning free for preparation and if the day turns out to be rainy, allows time to announce a change in date over the radio and by telephone. It also allows for a bonfire at night, outdoor dancing, music, and

for decorating the grounds with colored lanterns; and it gives opportunity for attendance to business men who could not get away from work during the entire day.

4. Every sound picnic plan calls for two separate programs: one of games, sports, amusements, and contests for the young; another for adults. To mix the two is not successful because they won't mix; the children and their games will monopolize the whole occasion because they are noisier and more active, and before the time is half over the adults will grow weary and begin to slip away.

(NOTE.—It is wise to have at least one educational feature for the children's half of the afternoon program: nothing is better than a nature study talk about nature objects close at hand, the trees, or stream, or plants, or birds, etc. If a tent is available they can meet in it; and after the talk they can have a movie from a portable projector.)

5. For adults in the afternoon there can be a set program with a speaker, or a musicale, or group singing. If a Grand Master, a Past Grand Master, district Deputy, or other distinguished guest is to visit the Lodge, he can be invited to speak, and often he will welcome the opportunity to address himself to the families and friends of the members, a privilege which he often covets but for which he seldom has opportunity.

6. In the evening there should be a large and varied program for everybody present, both children and adults, consisting of a pageant, or a movie, or a home talent play, with vocal and instrumental music, and group singing, and followed by outdoor dancing. If an orchestra is not available the music can be furnished by a phonograph.

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PICTURES IN LODGE ROOMS

Suppose a Lodge room to be dull and ugly, with cracks in the wall, decorated

in dingy colors, and of a general deadness in appearance; and suppose that

it is equipped with benches and chairs that are worn and out of date; how, short of rebuilding or remodeling, can the Lodge transform its quarters? how can it be made attractive and cheerful? Ugliness is to any man's senses what quarrelling is to his sensibilities, and the effect of it in a Lodge Room is the same as its effect everywhere else; if it could talk it would say to a man, "stay away." Almost every Grand Lodge in America has conducted surveys of its Lodges by one method or another to discover the reasons for non-attendance; some of them have conducted many surveys; the findings have established it as a fact, not to be questioned, that one of the commonest causes of non-attendance is the ugliness of Lodge rooms and quarters; men refuse to spend whole evenings looking at walls the color of arsenic and floors the color of dirt; it is too depressing to sit for hours amidst dreariness or deadness or emptiness; a whole evening is one of a busy man's most precious possessions and no appeal to his sense of duty will ever persuade him to spend it where the effect is to depress him and leave him weary or tired.

The same surveys have shown that where a Lodge does not have the money to rebuild or to remodel, the easiest and most successful way to transform unattractive quarters is to use pictures lavishly—with emphasis on the "lavishly". A Lodge Room, Ante-room, Preparation room, lobby, club-room, and dining room can be transformed into something unrecognizably new and bright by pictures, and their cost need not be more than a fraction of the cost of remodelling. If a Master can raise \$200 or \$300 he can transfigure his Lodge's physical quarters, and he will find that in doing so, he has given his members a new spirit and has increased attendance.

When the National Government laid out a program of work in 1932 to relieve unemployment during the Depression it set aside a large sum and organized

a department for artists; in carrying out that program it made the unexpected discovery that Americans like wall paintings, or murals; so much so that in tens of thousands of railway stations, schools, libraries, courthouses, postoffices, restaurants, club rooms, churches, hospitals, walls began to bloom with color, and we abandoned the superstition that a wall is nothing but a wall and there is nothing to do but to stare at its blank surface; and in the same moment it made the discovery, even more unexpected, that we have tens of thousands of men and women throughout the country who are able to paint good murals.

If a Lodge will cover its Lodge Room walls with murals it will have a new room; if it will go on to cover the walls of its other rooms with them, the whole quarters of the Craft will be transformed; and the costs need not be half as much as replastering or rebuilding. Even an old, sagging, cracked wall can be covered with wood, canvas, or oil cloth, and the latter can be covered with pictures. A mural is one large picture which contains within itself many small pictures that follow each other in an arrangement which tells a story, or relates a history, or sets forth the many sides of one idea or ideal. It would be impossible for any other society or organization to be so rich in subjects for murals as Freemasonry, for in it are the stories and allegories of the many Degrees, a very complex history eight centuries long, some 200 or so symbols, emblems, and allegories, a long succession of famous men, and thousands of historic events. Such pictures are painted in the broad with little detail and in subdued colors and therefore do not obtrude themselves upon the attention. There is nothing in the Landmarks, traditions, laws, or usages to forbid Lodge Room murals, nor would they conflict with the sentiments in the Ritual, or affront good taste and the sense of the appropriate. To obtain full value from them

it is best to be lavish with their use, and to carry them over every wall in the premises.

Once a Lodge decides by ballot to transform itself the procedure is simple. The names of mural painters can be obtained through art teachers in schools and colleges, from art museums, from publishers of magazines of art, or from artist directories in the large cities. The painter should be a man and a Mason; he need not be paid an extravagant fee. If necessary the project can be divided into parts, one room a year. The Committee in charge can meet with the painter and give him a set of ideas; the painter in turn should furnish rough sketches.

Doors, window frames, and other wood trim can be repainted to harmonize in color with the murals; and on them as well as on small areas, geometrical designs can be used. The whole picture scheme, which should be planned as a single unit, should provide for a number of framed pictures in color, which may be paintings or good prints, and ought to be much larger in size than pictures used in homes. These prints should have heavy frames of gold, or some other rich color; with very few exceptions they should never be in black and white, and under no circumstances should they be reproductions of pictures of which everybody has become tired—like the Roman Coliseum, or the stag in the moonlight, or other artistic relics. They should have Masonic subjects. Also, they should be authentic; print publishers have put a number of false, so-called Masonic pictures on the market (Washington was never a Grand Master, Theodore Roosevelt was never a Worshipful Master, the picture of Solomon and the Iron

Worker belongs to the guilds of iron workers and not to Freemasonry, etc.) There is no reason for Lodge furniture to be brown or gray; it can be painted or stained in colors.

The secret, to repeat it again, is to use pictures *lavishly*. If walls and furniture are already pleasing, a few framed pictures are sufficient; but if the walls are ugly a few pictures, spotted here and there, only serve to accentuate the ugliness, and especially so if they are in black and white subjects of which the eye has tired long ago. Many pictures, together with murals, will effect a complete transformation; and when they are used even the oldest and most dilapidated quarters are transformed and refigured, and everything is made new.

If a Master shrinks from the proposal to transform his Lodge quarters with this lavish use of pictures lest it be too bold, and that that much art may become altogether too much, it is most probable that he is unwittingly transferring to a Lodge Room his ideas of decorations suitable to a home. Murals and many pictures would be intolerable in a home, or in an office, or in any other room where a few live or work, and where they would grow weary of seeing pictures wherever they might turn. Mural art is public art. Men are in their Lodge Rooms only once or twice a month; they are there each time only two or three hours; and they are there in numbers. It is precisely because public rooms are not lived in, and because they are occupied by crowds, and have to serve public taste instead of private taste, and have so much space and large areas of wall, that they need more and richer decorations.

PORTRAITS OF MEMBERS

A Lodge Portrait Gallery satisfies one of the deepest and most universal sentiments in the hearts of Masons, and does so without exposing either the Lodge or its members to the charge of vanity because the purpose of a Gallery is remote from exhibitionism or self-advertisement; and for reasons to be given in a later paragraph it is a way by which present members may pay a courtesy to members many years in the future. To set up a gallery takes time and money at the start, but afterwards it costs little of either.

1. Secure a photograph of each and every member of the Lodge of one of the sizes standard among photographers, such as five by eight inches or six by ten inches if they are to be hung on a wall; if they are to be kept in albums or in cases they may be smaller.

2. Each photograph should have the member's full name on the back, and the date and place where he was made a Mason, and, if it is preferred, when he became a member of the Lodge. This should be written and signed in the member's own hand in order to give the Lodge his autograph.

3. If for use on a wall each photograph should be in a narrow, dark-colored frame or mounted. Hand-letter the member's name and Masonic dates and titles on a card of good quality and place it inside the frame immediately below the photograph.

4. If a wall space is available, and if it has room for future expansion, hang the framed or mounted photographs in horizontal rows, one above another.

5. To align photographs unequal in size, and presupposing no one of them is over-size, hang one of the largest of those to be hung in the same row, through its center draw a horizontal line on the wall in pencil parallel to

the floor, and let the center of the smaller photographs fall on that line; keep the distance between the photographs in the same row the same for all sizes. If it is desired to keep photographs of the Worshipful Masters in a separate place larger sizes can be used, but framed and hung in the same way.

6. If the Lodge has in its membership, present or past, a Grand Master or Past Grand Master, or other members of equal eminence, large-size photographs or oil portraits can be mounted in heavy frames and hung separately, with names, dates, etc., engraved on a copper plate. Oil portraits may be presented by family or friends.

7. If no wall space is available there are three other methods which may be used, and according to convenience or preference. a) A metal standard, some six feet high, with leaves which swing left and right, and such as are often used in schools and libraries. Mount the photographs in small size on the leaves, under glass. b) A cabinet with a sufficient number of alphabetically arranged shallow drawers. Mount small-size photographs on the bottom of the drawer, in rows, and under glass. c) A series of leather-bound albums. These should be made of the best materials, and kept in cases or drawers.

A reader or student of Masonic history, or biography, or Minute Books, often desires to have a portrait of a Brother whose Masonic work he is studying. Thomas Smith Webb, what manner of man was he? What were his features? Henry Price, Sir William Johnson, the Duke of Kent, George Oliver, James Anderson, Anthony Sayer, the first Grand Master, what manner of face did each one have? If a portrait can be studied, a reader has a better understanding of the Brother whose

work or reputation he is studying, will have a livelier interest and a feeling of acquaintanceship. This is as true of the members of any Lodge as of famous Masons; What were their features and their figures, did they smile or frown, were they young or old, what were they to their friends, with what mien or appearance did they enter a Lodge Room? A Portrait Gallery satisfies those needs, and the older it becomes the more satisfying will it be.

But a Portrait Gallery is also a record,

accurate, inclusive, convenient; whenever a question arises as to a member's name, his dates, the offices he held, and with whom he was a contemporary the answer spreads out before the eye like a map and there is no need to spend an hour searching through the Secretary's archives; this, as already said, is a courtesy paid by the present generation of members to their Brethren who will come after them, and at what length of time who shall say? perhaps a half century or a century!

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PRIVATE VISITS BY MASTERS

If you are a Master you have the right now and then to use a Lodge method of your own, privately for yourself, and for no other purpose than to be happier in your own Lodge work, and to have a sense of satisfaction in things you have yourself done or begun to do. You can find an opportunity once in a while to call on a Brother who has in hand some special Lodge work; it does not matter what work it is, but if he is interested in it you will find it pleasant to talk about it with him, informally and unofficially, perhaps in his own home. There is no other way to describe Lodge work except as "work", and that suggests toil, or

labor; or, it may be, something of drudgery, or something dull; but usually once a man is in the midst of such work, and owing to the very nature of Freemasonry, he finds it not dull or hard at all, but interesting, warm, human—and the fact explains why many men, otherwise so busy, go on in Lodge work year after year. If you as Master join a member in his own feeling of such work it will give you also a different feeling for your own work; for often a Master must begin many activities of which he will never see the final fruits; or how those activities will in the future find their way into the lives of his members and of their families.

5²

QUESTION BOXES

Freemasonry itself is one large Question Box. It is very old and very complex; phrases and usages of the Middle Ages are preserved in it; like the Way-faring Man, it has itself traveled in foreign countries and speaks, as it were, "with an accent"; furthermore it speaks often in riddles, and that in it which is described by the phrase "the mysteries of Masonry" is almost as much of a

mystery to its own members as to outsiders; if a man enters a political party, a club, a church or goes to work in a factory, office, store, or farm, he finds in each of them the same language that is used outside them and is prepared by previous experience for what he will find; but this is not true of the Fraternity, which has a language of its own and works in a world of its own and no

amount of familiarity with Twentieth Century America prepares a Candidate for what he finds in the Three Degrees. Once he is in the Degrees he finds that he cannot do the same things that he has been doing everywhere else, and cannot use his own wits or decide for himself how, or when, or where to do things or say things because almost everything he does within the Lodge is prescribed for him and must be done just so and not otherwise, leaving him no choice of what, or how, or in what manner. The Mason, and especially the new Mason, is full of questions; nor are they questions born of mere curiosity but arise out of the nature of things in Masonry; and to do anything at all he must keep asking, What do I do now? and how do I do it? and what is this for? and what does that mean? The most learned man in the world could not be in a Lodge Room, regardless of how inactively he might sit on the sidelines, without having questions arise in his mind. As for the Fraternity itself, it does not provide very many agencies for answering questions; it leaves a member to find out things for himself, and gives him little help beyond a somewhat grudging advice to consult experienced Masons.

While the member who comes into the Craft is asking questions of it, the Craft itself is asking questions of him. It is very inquisitive about him, even before he is elected to receive the Degrees. Whence came you? it asks him. What came you here to do? Whither goest thou? What do you most desire? Where were you prepared? Who comes here? Of what are you in search? What is this? A Candidate is eased of these questions by having a proxy to answer for him; but after he is elected to membership no proxies are supplied, and he must find his answers for himself. Even his examinations for proficiency are a catechism, a series of questions which he must study to make the replies, and he has no choice as to what replies to make, but must give them in the exact wording required.

The Question Box is therefore not a device for satisfying a wandering curiosity. It is almost an inevitable thing, and the need for it grows out of the nature of Freemasonry. An active Mason goes about full of questions; they spring up of themselves; the very work he sets out to do raises them of itself. If he has an opportunity to have them answered it is more than an intellectual curiosity that is satisfied; the answers have a practical value for him. It is for that reason that the Question Box is enjoyable, the most popular, and most useful Lodge Method that has ever been discovered.

It is also the easiest and the most inexpensive. No preparation is required, no advance notice, no apparatus; there are no costs. Wherever a group of Masons are gathered together, tyled or untyled, with or without a leader, they can hold a Question Box extemporaneously. A Worshipful Master can "Open the Box" during a Lodge Communication, at the end of the Order of Business; at a smoker, or luncheon, or dinner; a Masonic speaker can hold one at the end of his address; if a Committee in charge of a Special Program is disappointed at the last minute by the failure of somebody to arrive, it can fill up the empty place with a Question Box.

The procedure is exceedingly simple, and this is the method used by the Master when he opens a Question Box. The Master or some other Brother presides. Each member present is invited to ask any question he wishes about anything in Freemasonry. The Master gives the answer if he can; if he cannot he asks anyone present to give it, so that the members present can both learn and teach. If any member present deems an answer to be unsatisfactory, or incomplete, or in error, he can offer a correction, and thus discussion is born, and since discussion is one of the mothers of thought a Question Box becomes a discipline for the Masonic mind as well as an answerer

to questions; and that function also lies very close to the heart of Freemasonry, because contrary to a notion widely held outside the Fraternity, the privacy and secrecy of Freemasonry is not a device for closing up knowledge or shutting off thought, but among Masons themselves has the opposite purpose; no Mason can know too much about Masonry or have too clear an understanding about it, because the Craft takes its own motto of "Let there be light" literally and thoroughly and down to the last detail; because "Let there be light" means light about Freemasonry itself, and not only on the large themes and great philosophies in it but on such humble details as to

where to sit in Lodge, how to enter, how to wear the Apron, how to salute the Master, what becomes of Lodge Money, and why is the carpet red instead of blue. If a question is a true question, and important, and if nobody present can answer it the leader can name a Brother to look it up and report on it at the next meeting. The leader should keep the questions confined to Masonry because a Question Box in a Lodge is a *Masonic* Question Box and becomes trivial if the questions and answers *stray away*; also no member should be permitted to deliver a speech under the guise of offering an answer; and good humor should prevail throughout.

53

RITUAL REHEARSALS

There are five types of difficulties which an Officer or other Ritualist may have in his own enactment of the Degrees, or in his part in other Ceremonies; (1) He may not be sure of his pronunciation of a number of words. (2) He may not have learned to his own satisfaction the required movements at some points in the Degrees, exactly when to take a step, or when to stand, or which way to turn, etc. (3) His gestures count for much at a few points, and he may feel them to be uncouth; perhaps some given gesture embarrasses him. (4) He may not understand what to do in a few instances if the routine is broken.

(5) He may not be sure in his own mind of some passage or words in the Degrees as for example, what do "clandestine," "spurious," "irregular" mean?

The Master can invite his Officers and other Ritualists to meet him during an evening in the Lodge room. Have them sit in a semi-circle, with him at the center. Take up their queries with each one in turn, encouraging each Officer to be frank about his difficulties. While this is going forward the men may make suggestions to each other, and now and then may exemplify some difficult detail in the Work.

54

ROLL CALL OF MEMBERS

Some twelve or thirteen centuries ago the Anglo-Saxons had a word which meant "to call into mind", or "to have in the mind in order to think it." From it came two streams of derivatives which are embodied in English; one of them

culminated in our word *think*, the other in our word *thank*. The second of these two words still preserves within itself a trace of the original term for "to thank" is "to bethink". If something I have in my possession an object, an

emotion, a memory, a favor, or a privilege, was given to me by you, and if while I am enjoying it I *bethink* myself of you who gave it, I am being *thankful* to you. A Roll Call night is a means by which a Lodge *bethinks* itself of its own members.

Before the invention of the printing press records were written down by hand on long and narrow strips of paper (or parchment or vellum) which were rolled up, tied, and kept in chests or closets; for that reason such a record was called a "roll." The *roll* in Roll Call is therefore the Secretary's written membership record which is an official document kept in the archives of the Lodge; the Secretary is custodian of it, and the Master is responsible for it. To write a name on it means that a man is a member of the Lodge in a legal sense, and neither he nor any other can question the fact. The *call* in Roll Call has two meanings: in one of them "to call" is to read aloud, to put what is written on paper in the form of oral speech, and to do it officially; in the other *call* means "to recall," because as the Secretary reads a name each member "recalls" the Brother to whom it belongs; it is not the *name* that is recalled, but the *man* to whom the name belongs. *Recall* differs from both *recollect* and *remember*. You *recollect* some particular thing about a man upon some particular occasion, something he did or said at some given place or time. You *remember* the man himself, simply as he was as a man, ignoring particular recollections. You *recall* a man when you are in the same place or set of circumstances in which he had in the past been present, or had a place, or took a part, and you bring into mind what part or place it was; thus, you recall him as sitting in some favorite place in the sidelines, or as being an Officer, etc.

In a Roll Call the Brethren present hear the complete list of names of the members of their Lodge. If a member is not present, and especially if he has

removed to another community, they recall him to their minds. When they do they think about him; and if in their recollections of him they remember how he did certain things for the Lodge, or for some of the members of the Lodge, they *bethink* themselves of what he was to them and what they owe to him, and at that point the Roll Call turns into a feeling of *thankfulness*. These things which come into the minds of the Brethren during a Roll Call will in turn come into the mind of each absent member when he learns that a Roll Call has been held; he will bring the Lodge back into mind, he will remember those with whom he is (or was) associated, will recollect what certain of them did or said, and will *bethink* himself of what he owes to them and to the Lodge, and will therefore have a feeling of *thankfulness* to think that he was brought to the minds of his Brethren. A Roll Call is thus as much appreciated by the Lodge members who are not present as by those who are.

The arrangements for having a Roll Call are exceptionally simple and are without cost. The Master fixes upon a date, preferably a Regular Communication. A notice is sent by the Secretary to each member summoning him to attend. When the moment arrives the Master calls the Secretary to the East, where he reads the names. If a member is in the Lodge when his name is called, he rises, salutes the East, and answers "Present." If he is not in the Lodge the Secretary pauses and the Master asks if any Brother present can give news about him; if the news given is such as to call for future action the Secretary makes a written note of it.

A Roll Call has many forms of usefulness. From it the Brethren learn that some Brother has moved away, and also learn his new address. If a Brother living at a distance is reported to be suffering from misfortune the Lodge can act to send him relief. If a member has been absent from Lodge because of

illness, or has been prevented by other circumstances over which he has no control, his Brothers who thus hear about it can visit him—for "Lodge Attendance" is a two-way attendance; the member attends the Lodge, and the Lodge attends the member; and so true is this that any Lodge which does not attend its members soon will not have many members attending it. The Secretary can correct his list of names if corrections are needed, initials, spelling of names, and addresses, for it is seldom that no Brother present will be acquainted with an absentee. If a Lodge have some 200 or more members the Brothers present will learn from the Roll Call the complete list, and oftentimes will discover that some acquaintance or friend has been a fellow Lodge member without their having known of it; and the Master himself will have a complete list, or picture, of the whole body of his membership.

Equal in usefulness to the Roll Call itself is the "follow up"; if some member has moved to another community the Lodge can write him a letter; if it is to a distant place the Master can write a letter of introduction to the Master of the nearest Lodge; the sick, the shut-ins, the crippled, the aged, can be visited or written to. And if, as sometimes happens, the news comes in a Roll Call that some member is disgruntled, or has been affronted, or is nursing a grievance and therefore has become an absentee, the Master can visit him in order to clear up the misunderstanding. Above everything else a Roll Call brings home to each Brother present the fact that the Lodge is not confined to a room, but exists at many points and over a large area, and that the tie which binds each member to his fellows is often a Mystic Tie consisting of messages, and of thoughts, and recollections.

55

ROOMS, CONDITION OF, AFFECTS LODGE ATTENDANCE

Why is it that of 100 members only eight or ten will attend a Lodge Communication? A number of Grand Lodges (including New York, the largest) have conducted thorough statewide surveys of the problem of Lodge attendance, in some instances by teams of professional investigators. The findings of those surveys lie at hand while these paragraphs are being written; what is being said in these paragraphs are not statements of the writer's private opinions, therefore, but represent a report on the experiences of over 2,000 Lodges.

In a generalized form the verdict of those surveys is that Lodge attendance corresponds in number (percentage) to the number of activities in a Lodge. Masons attend Lodge not to listen or

look *but to do*; if there is nothing for them to do they remain at home; if Lodge A is doing twice as many things as Lodge B, Lodge A's attendance will be from one-fourth to one-third larger than Lodge B's. The lesson is that if a Lodge does something it must use its own members to do it with; those members will attend Lodge because that is where they are doing it. On the positive side, the surveys prove that any Lodge can enjoy an attendance of from 30% to 40% if it carries on a sufficiently large and varied program of Masonic activities, a thing not difficult to do because Freemasonry is so rich and many-sided in itself that no Lodge, however zealous or well led, could ever exhaust the whole list of Masonic activities.

These surveys also show that there

are particular or detailed reasons for non-attendance and that some of these rank in importance near to the general reason mentioned in the above paragraph. Among these an ill-equipped Lodge Room ranks first; of the ten or twelve particular reasons for members remaining away, it keeps more away than any other two or three together. A man will not consent to sit for two or three hours if he has to stare into exposed lights wherever he looks. He will not tolerate sitting on a bench if it gouges his back or cuts into his legs under his knees, or if his seat is tilted forward, or is so slippery that he must keep himself braced with his feet. If the walls are stained, or cracked, or ugly, if the carpet is faded, ragged, and unattractive in color, if the furniture is dirty and scratched, if the air is close for lack of ventilation or is sour from stale tobacco

smoke, sitting in Lodge becomes too painful to endure. Comfort does not rank high among the virtues of manhood; it is not the brightest or the most sacred light in the constellations of idealism; no man is admired for being a seeker after comfort; nevertheless it *is* a virtue, and it *does* belong to the ideal. Furthermore, discomfort is not the mere absence of comfort, a negative thing, but is something definite and positive, is painful, wearying, fatiguing, weakening, disgusting, intolerable, and no man will submit to it if not compelled to. The surveys showed that in slightly more than 10% of the Lodges in which attendance was abnormally low the ill-equipped Room was directly responsible, and a number of Lodges proved upon making the experiment that redecorating and relighting increased attendance correspondingly.

56

SCHOOLS, VISITS TO PUBLIC

A chronicler of the Twelfth Century writing about the Craft guilds in France went out of his way to pay a tribute to the Masons working on a local cathedral "because of how they school their apprentices" and even sent "the choicer" youths to a Bishop's school "to learn the arts and sciences." It is plain from the context that the Freemasons put their apprentices through this schooling because a builder's work in architecture required a long training and much knowledge. Apprentices remained in training under a Master Mason for seven years, and while drilling them in the use of tools and materials did not ease up during that long period it was equally necessary to educate them in geometry, in engineering, in chemistry, and in the principles of design and ornamentation. To be able to handle heavy blocks of stone, to cut it true with a stone axe, to set it in place according to the plumb, to make

designs and plans, to carve and model and do sculpture work, and at the same time to understand the whole plan of a building and be familiar with any kind of work on it; this was less a handicraft than an art, and while it required expert skill with the hand, it required talent, knowledge, and intelligence even more. During the great two centuries when cathedral architecture was at its height more Masons (or architects) became famous for being artists, scholars, and scientists than from any other vocation; one of them, Suger, was the greatest man of his generation in the middle of the Twelfth Century.

It was not religious doctrine or reformer's zeal or social theory but their own work which made Masons zealous propagandists for schools and colleges. That zeal for education continued after the Fraternity became Speculative. In the American Colonies before the Revo-

lution there were small dames' schools, a few private academies, and private tutors; soon after the Revolution, a movement got under way for public schooling in order to give each and every boy, and not only rich children, an education. It began with School Societies; they in turn developed into public schools supported by taxation. Lodges and Grand Lodges were ahead of any other agency in working for these societies and, later, for a public school system; they even organized academies and colleges of their own. In Texas in the early days any Masonic Temple must have a room in it for school purposes, or the Grand Lodge would not dedicate it.

In Operative Masonry, initiation, work in Lodge, and apprentice training were for the purpose of making a Mason; since no man could be a Mason without much schooling and education, education was kept at the front; and when this Work was perpetuated in the Ritual of the Speculative Lodge that prepossession with education continued to bulk large in the Ritual. The Apprentice Degree is a great drama of apprenticeship; the Fellowcraft Degree centers in the Liberal Arts and Sciences, by which is meant the curriculum of education; the Master Mason Degree which centers in the work of Masonic Officers, exhibits them in their capacity as rulers, teachers, overseers, and men of experience and wisdom. "Let there be light" is the motto for the whole Craft; the allegory of the Search for the Lost Word is not a search for a tool, or for stones, or for money, because "Word" means art,

intelligence, knowledge, education. In the first chapter of Genesis in the Old Testament and in the first chapter of the Gospel of John in the New Testament the making of the world is described in Oriental imagery as done through a Divine Word, which was *memra* in Hebrew, *logos* in the Greek; the Masons delighted in that imagery because they understood it, for they knew that the world of man was made (and continues to be made) by art, knowledge, science, intelligence, wisdom; without these that world would become an uninhabitable wilderness. It is as if God had said to man "Ye shall have schools and education or ye shall perish."

When therefore Masons have a continuing concern for the public schools it is not because they are restive reformers or are acting out of a theoretical duty. To be a Mason is to be concerned with education. To be a Petitioner for the Degrees is to declare one's self *educatable*; to be a Master Mason is to be both educated and an educator. It is appropriate and in the nature of things for a Worshipful Master and his Officers, or representatives of his members, to visit the public schools, not as a tour of inspection or to pry into them or to criticize them, but as friends and allies come with an unspoken assurance to school officers and teachers of the Craft's continuing support.

The Grand Lodge of California proclaims a Public School week and all its Lodges celebrate it extensively and intensively, with programs and special meetings and visits to public schools.

57

SECRETARIAL METHODS AND DEVICES

If a Lodge has three hundred members or more, and is holding two Communications a month in addition to special meetings and occasions, it may be

economical for it to have a mimeograph or other duplicating device for the Secretary to use; or an addressograph machine; or he may find it wise to have

a metal, fireproof desk which, when locked, is as secure against fire or burglary as a safe; or a metal filing cabinet which he can lock. Or he may have the time required by his work cut in two by making use of one of the modern scientifically designed systems of forms and records which are now on the mar-

ket and manufactured especially for Lodge Secretaries. The Lodge's initial investment comes back to it after a time in the form of various economies; and if it be the modern system of records and forms that are purchased, the cost will be returned in the form of an increased collection of fees and dues.

58

SHUT-IN MEMBERS

The member who is shut into his own home, and not able to be out at all, should be the especial charge of a Master; and though the Master may have other Brethren make calls he should himself call not too infrequently, for the Master represents the Lodge, and his visit accordingly means more than other visits; in addition, the Master can see at first hand for himself when relief may be needed, or when it would be

in the Masonic spirit to send gifts of flowers, fruit, or other foods, books, etc. If a member of a Lodge is confined to his bed, or to his home, or in a hospital or other public institution, it is for the Lodge to go to him, or there will be nothing to Masonry in his eyes. If a Master has too many demands on his time to call personally he should assign the duty to a Warden or to one or more of his members.

59

SIMULTANEOUS MEETINGS

This plan calls for the Lodges in a county, or a District, or the State to meet in their own Lodge Rooms at the same moment and for the same purpose; if it is for no purpose except to have simultaneous meetings the Lodges may hold either a Stated or a Special Communication; if it is to observe some special occasions the Lodges should have the same program. Simultaneous meetings dramatize in each and every community the fact that Masons belong not only to local Lodges but to a universal Fraternity, an Order which can act as a single body; they also awaken in each member a livelier feeling of belonging to a great and widespread brotherhood, a feeling which often tends to be lost

to sight, especially by a Mason who works in an isolated local Lodge not often in direct contact with other Lodges. The Master must announce well in advance that the meeting will be held simultaneously with other Lodges and have his members awake to the point of it, else the plan will fail of its purpose. If the Grand Lodge does not follow the custom of proclaiming simultaneous meetings once a year (if it does not the fact affords an opportunity for the Master to offer a resolution covering it at a Grand Communication) the Lodges in a community or in a District can arrange for simultaneous meetings among themselves. They arouse curiosity and stimulate interest.

SOCIETY, THE LODGE'S DUTY TOWARD

The word "society" like other terms in the language has always had a number of secondary meanings, with an extraordinarily large number of them in the present period; but from Sanskrit, through Greek, and Latin on down to English its main and true and correct meaning always has been "the network of relationships by blood and marriage." The word "relation" itself can be defined as "those who belong to society" in the sense of being connected in the same family by blood and marriage. The unit of society is a home and family, which is composed of husband, wife, sons, daughters, linked with grandparents, parents, grandchildren, uncles, aunts, cousins, nephews, and nieces; this unit is connected with other units by marriage; and the network formed by these interlocking units, taken as a whole, is society. The little coteries of fashionable or exclusive persons of the type who are listed in the Social Register are not "society," and the word as applied to them has been slang ever since it was first used; not fashion, or money, or aristocratic privileges but blood and marriage are the ligaments which form society.

In a large number of countries a group of family units form a clan; a group of clans form a tribe; a group of tribes using the same language and living within the same countries form a people; an empire, or a large country (such as Russia), may have a federation of peoples. Society is very powerful; in the long run it is more powerful than politics, army, trade, or money. For more than fifteen hundred years France has consisted of a nation of families led and ruled by about 200 families of old position and large wealth—its history for the first 500 years is a history

of its families; China has—as a nation—consisted of clans for more than 2,000 years, and they have always been more powerful than any political government; it was they and not the fragments of political government at Chungking that held the Chinese people together during the decade of Japanese occupation in the second World War. No political government can be strong if it acts against society, nor can any system of industry, trade, or military power; but on the other hand if any organization or system can have the backing of society and can utilize the power of society it will be strong.

It is important to note that most of the words which signify entertainment, sociability, hospitality, love, neighborliness, the fine arts, etc., are social words; this is because it is normal and natural for the home to be a center of sociability; unions and reunions, feasts, banquets, dinners, dances, and entertainment are *family* occasions, and such non-family guests as are invited are friends or associates of members of the family. The extent to which these social occasions are divorced from the family and its home and are commercialized is a measure of a people's unhappiness, illness and insecurity. A people with a weak society is weak *as a people*; no people is less happy than one where relatives break away and live at distances from each other.

These are facts about man which have never varied throughout the world and never will; and no alterations in politics, industry, or religion can alter society because it belongs to the nature of things. In these facts is the secret of a sound social life for a Masonic Lodge: and that secret is so inviolable and unchangeable that it can be stated as a law: "If a Lodge's social life is grounded

in its society it will be sound and satisfying; if it is not, no tricks or devices of money or entertainment can make it sound."

For the first four centuries of its history Freemasons were "Operatives"; they practiced Masonry (architecture) as a means of livelihood; and the Lodge Room was a work-room into which only members were permitted to enter, and which conducted its Order of Business behind closed doors. But even then, when Masonic secrets were trade secrets, the Lodge was only one unit in the Masonic Community. The Masons and their families lived in their own quarter of a town; they guarded and cherished the privacy of their families, and apprentices were adopted into them; the craftsmen cared for widows and orphans; and Masonic families entertained each other, inter-married, had their own entertainments, and worshipped at the same church. Operative Freemasonry was a *community*, grounded in a *society*, and it was this community, not the mere working practices of the craftsmen, which was inherited by Lodges of a later day; Speculative Lodges which we now have are nothing more than the ancient Masonic Community, its customs, practices, and principles, compressed into a form of organization and expressed in rites and symbols and practiced in brotherhood, sociability, and relief.

Women, children, and the oldsters did not belong to the Operative Lodge because they were not workmen, but they belonged to the Masonic Community, and as just stated it was this Community as a whole, rather than the Lodge which was but a part of it, which was embodied in Chartered Lodges and is perpetuated in the present-day Fraternity. Women cannot be members of a Lodge; they never could, and never will; but it is a mistake to suppose that they are therefore outside the world of Masonry, or that any Lodge can "keep its house" without them; they belong to the Masonic Community.

It is this Community, and not merely the Lodge proper, which is the sphere to which Lodge sociability belongs. It is the Masonic society—it is an absurdity to suppose that there can be a society if women and children are excluded or relatives by blood and marriage are ignored. The Junior Warden assisted by the Stewards are the standing Officers who link the Lodge to the Community in the usages of sociability; if they, or if a Standing Social Committee, would build the Lodge's own social life on sound foundations and have it flourishing and alive, it is the Masonic society on which they ought to build it. That society consists of the members and of their wives, sons, daughters, parents, grandparents, uncles, aunts, cousins, nieces, and nephews, and of the husband or wife of any one of them. A Standing Social Committee should have a directory of these Masonic relatives, and they should always be first in mind when social occasions are planned. A social occasion opened to the general public, where he who will may come, may or may not be very successful; the general public is unpredictable; "how much of a crowd will we have?" is a question never easy to answer; but if a social occasion is given in the first instance by the Lodge's own society it will be a satisfying occasion even if the "general public" stays away. It is not the Lodge, so a Master should keep always reminding himself, but *the Masonic Community* which comprises our society, and gives us our sociability; once he learns to think of the Lodge society as being the Masonic Community he will think in larger terms, because the Masonic Community is always many times as large as a Lodge. If, to use a very conservative measuring rod, and doing the measuring in the terms of very rough averages, a town has a population of 2,000, and the Lodge in it has a membership of 100, then each member has four who are relatives by blood or marriage; there are therefore 500 in the Masonic Community, which is one-

fourth of the entire population of the town. If the Masonic spirit permeates this Masonic society, if it grows and lives in one-fourth of the town, then Freemasonry will make itself deeply felt in that place.

If it is the Masonic Community rather than the Lodge itself which is both center and sphere ("point within a circle") of Masonic society it is easy for a Lodge to become a social center useful and profitable for the whole town. The Lodge itself can never become a community center, because its own activities are confined to its membership; but it can have a set of rooms or a building which may be so used, and many Lodges are in fact community centers at the present time. In a village of 500 to 2,000 or even in a town of 4,000 to 5,000 there often is no auditorium, no theater, no opera house; no room for dances or banquets; no large kitchen; in such a community a Lodge might make it its own mission to be-

come a community center, and it might lay out long-range plans and a comprehensive financial program with that in view. It could keep the Lodge room sacred to the Lodge; it could have in addition a parlor for ladies, a banquet or ball-room, a large dining-room and kitchen, a gymnasium, a moving picture installation, a club-room for men, and a library; outside it could have tennis courts, a baseball diamond, and a picnic ground; this whole installation could be open to the whole community under reasonable terms and conditions, without respect of party, race, or creed; and it could be kept in line by a Standing Committee of the Lodge and be cared for by custodians employed by the Lodge. A community center of that kind would be an embodiment and visible manifestation of the Masonic spirit; and the members of that Lodge would find that it is indeed good to be a Master Mason, and that Free-masonry is great in heart as well as in mind.

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SPORTS, THE LODGE'S PLACE IN

In a Lodge where there is a sufficient number of members who desire it the Entertainment Committee (it often would be good to revive the ancient custom of having the Junior Warden act as an Entertainment Committee or its Chairman) can provide a number of sports events of a certain type to which members, their families, and friends may be invited. The most generally popular events under Lodge auspices have been baseball games, bowling contests, soft ball games, and basket ball games. A baseball game can be held between teams from neighboring Lodges; or between teams composed of selected groups in the Lodge's own membership—such as doctors *versus* lawyers, etc.; can be held by itself, or as a part of an all-day picnic. A baseball game has the merit of bringing

the members together again in the summer, when many Lodges are in recess. Bowling, softball, and basket ball games usually are held in Y. M. C. A. or high school gymnasiums; and are generally open to members and their families. If a sports event is to be open to the general public it usually is wise for a Worshipful Master to have it approved beforehand by the Grand Master or his District Deputy.

In some localities throughout the country Lodges organize or sponsor hunting, fishing, or hiking clubs; if such a club is a more or less permanent organization its rules, officers, and membership qualifications should be submitted to the Grand Master beforehand; in some Grand Lodges there are Masonic rules and in some States there are civil laws governing such organization,

and a Grand Master would wish to make sure that monies expended on them come properly under the head of "Masonic purposes." There is seldom objection to such clubs themselves but every

Grand Lodge will object if their membership rules tend to set up divisions or discriminations among the Lodge's members, admitting some members and barring others.

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STATION, IMPORTANCE OF THE MASTER'S

When Moses saw that it had at last become possible for the Hebrews to walk out of Egypt and return to their own land he went to the palace and demanded that Pharaoh should "let his people go"; when Pharaoh asked why they should wish to go when they had security and food where they were, Moses gave an answer so extraordinary that even after 3,000 years it still gives a reader a great shock of surprise, as any authentic utterance of genius always does: "It is not fit," he said. The Hebrew men and women had dignity and self-respect; they were *men and women*, not horses and camels; it was not fitting for them to remain in slavery and serfdom. Nowadays it would not occur to us to give such an answer because we are everywhere thinking in the terms of finance, industry, politics, and armies. These are important, they are not to be disparaged except at the expense of being unrealistic; yet they are not the only factors of first importance. What is fitting is as momentarily important for men as trade or troops.

What is fitting has everywhere and always been the executive principle at the basis of etiquette, manners, decorum, and behavior, and is the law by virtue of which vulgarity is *contemned or despised*; vulgarity and gaucherie are literally terrible things and a man can go insane from them. It is the principle therefore at the base of Masonic decorum and behavior as it is everywhere else, because good manners are always the same under any circumstances. Why should Masons when assembled in Lodge be held under the rule of eti-

quette, and expected to act with decorum and be bound by the rules of behavior? because they are adult men with dignity and self-respect and it is not fitting for them to act like boors or animals.

It is here taken for granted that every intelligent Worshipful Master acknowledges without question the claims of the law of decorum and will be the first among the Brethren in doing only that which is fitting, so that there is no need to argue or to elaborate on it; what is here suggested is that the rule of fitness, or decorum, also may be used by him as a Lodge method, as a way of getting certain things done.

Suppose that the members of a Lodge have fallen into a habit of acting indecorously; they sprawl on their seats, they move about annoyingly; they talk among themselves while the Master is on his feet; they are guilty of crudeness; what method can a Master employ to restore them to orderliness most easily and quietly, without scolding them, and without playing the unpleasant role of a disciplinarian? He can do it of himself, and almost imperceptibly, *by a full and clear understanding of what the Master's Station is, and by completely conforming himself to the meaning and usages which belong to it.*

The Master's Station is a stroke of genius, is a masterpiece of organizational wisdom, and is one of the principal means by which Freemasonry has been able to perpetuate itself for so many centuries while hundreds of other societies and fraternities have flourished and then disappeared. A wisdom won

from the experience of many centuries is embodied in it. It is, in its physical aspects, a platform or dais raised three steps above the floor in the eastern end of the Room; it therefore overlooks the body of Masons there assembled and by reason of that fact cannot be overlooked by any Member or Officer in attendance. It is above any other Station or Place by at least one-third of the units of perpendicular measurement. It has a chair for the Master's exclusive use, and a pedestal which is the emblem of his authority as presiding officer. In its physical aspects alone it dominates the room.

But there is more to it than floor, steps, and furniture. The Station is also the center toward which the activities of the Lodge converge. The other Officers turn to it; the members salute it; the Altar faces it; the Ritual is governed by it; it is the North Star to which everything else is oriented. A member can not help but look to the East because the activities of the Lodge when at work hold his head in that direction, but it is more than the cynosure of all eyes. It is also the place from which the Lodge is ruled and governed. The Lodge is Opened and Closed from there; decisions are made or announced from its pedestal; discussions are held under its supervision and reports are made to it. From it the Craft is set to work and given instruction for its labors. What a capital is to a nation, and what a cap-

itol building is to the capital city, the Master's Station is to the Lodge Room.

What a Master does when occupying the East is therefore seen, heard, felt, noted, and responded to from every place in the Room and by every member present. Since this is true, and as already suggested, the Master can make use of his Station as a method to restore or preserve, if he has need to, orderliness, peace, decorum, and fitting behavior throughout the Lodge. He can do it without saying a word or lifting a finger by himself being and doing only that which is fitting to his Station. If he sits with dignity in his chair, not crossing his legs or sprawling, knees together, both feet on the floor, if he keeps his hat on his head, and if his hat is suitable, if he rises when he should, if he salutes those who salute him and rises to do so, if he speaks with a modulated voice, if he appear in a congruous costume, if he himself does not interrupt others by a restless moving about or by carrying on conversations on the side, if he gives the whole of his attention to what is going forward before him, if, in short, he acts in a manner fitting to his Station, the effects and influences will soon make themselves felt throughout the room; and if the effect of his own decorum does not restore decorum to his Lodge in one Communication, or in two, or even in three sessions, it will do so ultimately if he continues in patience.

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STEREOPTICON, USED FOR ENTERTAINMENT

It isn't necessary that the stereopticon be confined to the Monitorial Work, or to educational lectures, etc.; with a little ingenuity it can be made a means of amusement, an adjunct to entertainment programs. These suggestions below have that point in view, and are

suggestive only, because the possibilities are very large.

1. Humorous

A. Cartoons. Many of the more famous cartoonists (as was shown in an article in *The Outlook*) are Masons—Goldberg, McMann, Web-

ster, etc., and they have made Masonic cartoons which most of them are happy to give the use of. Also, a number of young cartoonists, often very talented; are looking for an opening to establish a reputation; one of these would "do" a series for little or nothing—or on a royalty basis. With a humorous text a cartoon series makes a good entertainment.

- B. Where the text is humorous but the pictures are not.
 - C. Where text and pictures are both humorous and an opportunity is given by means of blank slides to incorporate writings or pictures of, or about, local persons.
2. General Entertainment
 - A. Travelogues
 - B. Our more or less current topics—the war, for example.
 - C. Text and pictures prepared especially for women, to use in O. E. S., at women's social affairs, etc. Everybody enjoys pictures.
 3. Illustrated songs. These are obtainable already prepared, and when up to date often are good.

The general field of projection, or graphic presentation, or picture entertainment, or by any one of its other

names, has been so diligently cultivated by manufacturers, professional entertainers, special associations and societies, and even by industrial concerns, on both glass and film slides, that it should be possible to select a completely rounded list, and many of them are already prepared. If a large firm specializing in the field, were to survey all the possibilities, perhaps it would of itself, and without them having to devote much time to it, work out a complete outlay; and if so there would be no need for them to do anything except to ship sets out and, if rentals, see to their return. If Lodges and other bodies and social committees were to find that a large and varied assortment were available they would become regular users. The stereopticon has one advantage over almost any other form of entertainment program: it entails no work on an entertainment committee; nor is any other entertainment so flexible, or adaptable to so many occasions.

4. Contest with prizes. Throw on screen generally well known buildings, etc., and mis-call them. Let the audience correct you, or write correct answers, correct and judge them and give prizes to winners.

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STUDY CLUBS

If there are ten or twelve in the Lodge membership who have a sincere and sustained interest in the literature, history, ritual, laws, and philosophy of Freemasonry the Master may provide for them a Study Club, first presenting and explaining it to the Lodge in order both to have it approved and to give an invitation to all members to join it. A STUDY CLUB is to MASONRY what a Men's Bible Class in a church is to the study of the Bible. There should be no fees or dues. The Club may meet in quarters furnished by the Lodge

once a month, on fixed dates, or at private homes.

Have the Club meet for organization, when it should select a President to preside over its meetings, a Secretary to mail notices, and a Study Leader. The Leader is to the Club what a teacher is to a class; it's success will very largely depend upon him. The Club may use some Masonic book as a text, going over one chapter at each meeting, or it may follow its own schedule of subjects. At each meeting certain members may read short papers. At

least one-half the time should be kept open for questions and discussion. There is no reason why a Study Club should interfere with the Lodge at any

point; it should, instead, become a center for increasing Masonic knowledge and a nursery for leadership. It disseminates Masonic information.

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SURPRISE MEETINGS

Commandants of military training camps once in a while issue surprise orders which the whole camp is required to carry out, instantly and at top speed; it gives them a check on the efficiency of their officers, and smokes out irregularities in training and discipline—and incidentally gives trainees something to remember for a long time to come! On the same principle and for a similar purpose a Worshipful Master may call a Surprise Meeting of his Lodge. If he does, he should have an object to justify his *emergent* summons, lest the surprise boomerang upon himself; perhaps a Grand Master, or a Past Grand Master has come unexpectedly into the commu-

nity, or is otherwise close at hand, and consents to address his Brethren on short notice; that, or some occasion like it, would justify a Surprise Meeting. If the Grand Lodge rules permit it, the Meeting may take the form of a Lodge Communication; if not, it may be held as an informal assembly of Masons.

The Master may mail his summonses on the evening before, thus assuring that they will be received during the day of the Meeting; if he has not time for that he can telephone each of his officers, and have them telephone a list of members, each member in turn being asked to pass the word along. It arouses curiosity and creates interest.

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SYMBOLISM OF THE LODGE ROOM

The gatherings in which numbers of men meet together in one place are of an astonishingly large number of kinds, and differ from each other as much as one man differs from another, with each having its own laws, or purposes, or principles. The word "crowd" is an Anglo-Saxon term (*creodan*) and means the collecting together of a large number; usually anyone can join it or leave it; it differs from other assemblies by being self-acting and self-moving, for it has no officers or marshals to lead or command or direct it. The Romans used the phrase *mobile vulgus*, meaning literally a throng or collection of men easily moved about or led, suggesting that as a collection they are not reliable, or responsible. In Twentieth Century

English a mob is a number of men moving together for criminal purposes (another "mob" is a woman's head-covering; as in "mobcap.") A "throng" (derived from the Anglo-Saxon *goth-rang*) is a large number of men in or near the same place, but not acting as a single unit, as in the sentence "thousands thronged the railway station to see the return of the soldiers." The Romans were fond of picturing the collecting of many in one place in the terms of the flocks, or the flockings, of birds, whence their *gregarius*, adopted into English without change; the word "congregation" was formed by adding the prefix *con*, meaning "together"—a flocking together; but in English this has been particularized to denote the

kind of group or collection which attends church; such a gathering has a part in a program of action. *Horde* was a Mongolian word which Genghis Khan used to mean "an army"; a great collection of armed men under orders and officers who marched and acted as a unit—the present day use of it for large numbers sweeping ahead like a river is a corruption, and gives the word a meaning the opposite of its original meaning—the "Golden Horde" was "the Golden Army." The Latin *audio* meant "to hear"; it came to mean "a hearing," as in "a court hearing"; in modern English it came to mean a number met together for the sake of hearing a speech, or a program; also it has been broadened to include seeing as well as hearing, as in "the audience saw such-and-such a moving picture"; and in the theater the audience both sees and hears a play. The Latin *simul* meant together in the sense of being collected because of being alike (the same root is in "similarity" and "simulation"); with the prefix *ad*, meaning "to," the words "assembly" and "assemble" were formed; an assembly is therefore a gathering of men of the same kind; as, an assembly of Presbyterians, an assembly of Republicans, an assembly of the farmers of the county, etc. This list could be continued for pages, because the kinds, types, varieties, and forms of gatherings is of great number, and runs a gamut from family circle, coterie of friends, and a committee of three or five, ect., on to multitude, throng, crowd. Collecting and defining and describing them is a long chapter in sociology which is to that subject what psychology is to the individual man; and each of the forms of gathering together belong to man in the same way that the memory or the eyes or the hands belong to the anatomy of an individual; no church or government or army could ever abolish so much as one of the more than a hundred ways in which men gather together because those ways are as much in man's na-

ture, as the law of gravity or the laws of weight are in the nature of matter.

But if the whole list were laid out, with each defined and described and set in its own place in the ordering of them, no single one of them would mean the same as our word "Lodge." A Masonic Lodge is unique and has no synonym. It is not an audience, or a congregation, or a crowd; it is not even an assembly, for while Masons may hold assemblies their assemblies are not Lodges; and while the members of a Lodge may act as an audience a Lodge is not an audience. A Masonic Lodge is a *Masonic Lodge*; it cannot be classified with anything else, or described or defined in the terms of anything else, but must be defined or described in the terms of itself, and any Mason who falls into a habit of thinking of it as a meeting, or an assembly, or an audience, or a crowd is confusing his mind and misleading himself. A Lodge is a Lodge even when its members have not assembled; it is at work within its jurisdiction continually, and neither *slumbers nor sleeps*. If it calls upon its members to assemble in a given place at a given time it is because its continuing work calls for those occasional gatherings; the Lodge members meet together but the meeting together is not the Lodge, nor is a Lodge ever a meeting; when they are thus met and assembled the members are called to order by the Master, there is an Opening, there is then an Order of Business, and finally there is a Closing.

Such a session is called a Communication. The Latin *communis* was the parent of a line of great words in the English language: common, community, communal, commonwealth, communicate, communication, etc.; the idea of "the common" at the root of it does not mean that which is cheap, familiar, vulgar, worthless, but rather (and very different!) to partake in, to participate in; when a number meet or assemble and each one partakes of, or participates in, what is done they are in communion, or

in communication. When a Lodge is Opened the members partake of, or participate in, or contribute to, the Lodge work; since this is the Work of Freemasonry, and since Freemasonry is unlike anything else in the world, a Lodge is said to be in Communication, and such a Communication, as stated in an earlier paragraph, is unique, is *sui generis*, is not to be compared with, or likened to, or classified with, any other collective or communal meeting or gathering or assembly. This uniqueness is true not only of the Lodge Communication as a whole but also of each and every detail in it. There is a true sense in which the phrase "the secret of Freemasonry" could be defined by the phrase "there is nothing like it."

At no point is this uniqueness more dramatically exhibited than in the fact the where other gatherings meet in a room and *possess* furniture, a Lodge *is* a Room, and *is* furniture, and *is* paraphernalia—that is, it *is* so in part. If twenty-five available rooms are convenient in location, size, and equipment it matters little to almost any gathering which can meet or assemble, whether it meets in one of them or in another; what goes on does not include the room and the furniture. But a Lodge can be held in one place only and never in any other because the ceiling, floor, and the walls, and the furniture, equipment, and paraphernalia are themselves a part of what a Lodge is. Among the many things a Lodge consists of are those things. It is for that reason that a Lodge cannot meet in a place that has not been dedicated and with material things which have not been consecrated any more that it can meet without a Charter.

It is because the Lodge Room, its furnishings, and its paraphernalia are a part of Freemasonry as Freemasonry works as a Lodge in Communication, that it is as necessary to have them correct and in their places and truly designed and used as it is to obey the Landmarks or have a Master in the East.

Each Grand Lodge has a Standard Work, a Ritual uniform throughout its Jurisdiction, and so authorized and ordered that no Lodge or Lodge Officer is permitted to alter a word or an action in it. The laws drawn to define and to order the use of that official Work ought to be drawn to include the Lodge Room itself along with its furniture and paraphernalia in it, because, as has just been said, those material objects are not mere utilities or a separate background for the Lodge, but belong to what the Lodge is, and belong to what the Ritual is. The Room itself as a whole, and at one time or another its ceiling, floor, and walls, are integral parts of the Ritual; the Stations, each on its dais, the two Doors, the Secretary's desk, the Treasurer's box, the Altar, the Pillars, etc., each of these belongs to the Ritual as much as do any of its words and ceremonies and belong to it in the same way.

If a Master is casting about for a means to improve and enrich and enliven and to vitalize his Lodge he might bethink himself of these things. Many Lodges are neglectful of the Room and its equipment; many Lodges which would not dream of omitting a word or altering a phrase in the language of the Ritual, do not hesitate to omit material objects from the Room which belong to the Ritual as much as the words and phrases do. The Ritual calls for a correct form, position, and design for these material components. The Pillars should be of sufficient size, should stand away from the wall, and should be correctly designed in form and ornament. The Altar should be a cube in shape, at the center of the Room. A Perfect and an Imperfect Ashlar should lie on or near the dais in the East. Each Pedestal should be correct in design; so also should the Column on it. The Working Tools should be carefully studied—the Square on the Great Light should not be a carpenter's square with markings and the Gavel should be a gavel and not a mallet. Everything of

which the Lodge is materially composed should be truly Masonic, beautiful, dignified, clean, to be in keeping with

the pure, beautiful language and the great rites and actions of the Work. The Lodge room should be in order.

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TABLE LODGES

In contrast to Lodges in the Eighteenth Century when Freemasonry in its modern form of a Speculative or Symbolic Brotherhood began, or to Lodges in the period of early Operative Freemasonry of the Twelfth or Thirteenth Century, the modern American Lodge tends to be *gaunt*, cheerless, empty.—Like some Protestant churches, Lodge Rooms are closed and dark for days at a time, and the emptiness and the chill bite into the walls and impregnate the furniture, and no two-hour Lodge Communication can thaw them out, or give them the feeling of being lived in. This is because two of the great usages or customs which for many centuries belonged to the body and soul of the Craft have in later times been dropped out, or are suffered to go by default. One of these is the ancient custom of the Lodge feast. What a vacuum it has left behind! and how stupid it is to try to fill that vacuum with cold sandwiches, a piece of pie, a doughnut, and a cup of coffee served on paper plates; there is no “wine of good cheer,” or food for fellowship, or the high lift of mirth in such a funereal and impromptu “collation”—and “collation” is a fit name for it!

The majority of American Lodges and English Lodges during the first half of the Eighteenth Century held their regular Lodge Communications while seated at the table, and even after Lodges had become large enough to make the old custom inconvenient or unmanageable, a number of the old and more conservative Lodges continued to meet at table and did so by the device of holding down their membership. In those days a member had little sense

of belonging to a Grand Jurisdiction and still less of belonging to an international Fraternity; as compared with Masons one or two centuries later, they did not even have much sense of belonging to a Lodge, taking the Lodge to be an organization. A Lodge was local in almost every sense of the word; it managed its own affairs with little outside supervision, and it was thought of as being primarily a group or circle of close friends, the Lodge being the means by which such a group was formed and maintained. A Petitioner was examined primarily to see if he would make an acceptable member of the circle.

A long table was set up on trestles down the middle of the room. It was set with dishes and napery brought from a chest which usually belonged to the Lodge. The Room itself was small, was as a rule on the second floor of an inn or tavern, and had a private stairway from the kitchen; in more than one Minute Book it is recorded that an inn-keeper or a waiter would be initiated in order that they could enter a Lodge Room to serve at the table during a tyled meeting. Often as not a Lodge was judged by the table it set, its food, its drink, and its table service, and as to whether or not its members were a “jolly crew”, good companions, full of mirth, and able to sing the old table songs to the cry of “charge your glasses.” The Master sat at the head of the table; his officers had their own places, when a Candidate was brought in to receive a Degree the members remained seated, and the Candidate was conducted from one place to another; the most important appurtenance

used was a tracing-board hung on the wall or a carpet of oil-cloth with the symbols and emblems painted on it. Good Fellowship was as much a Principal Tenet as Brotherly Love, Relief, and Truth.

In the United States it would be impossible to conduct the business of a Communication while the members remain seated at a table, nor would it be desirable, not only because the membership is too large but because Lodge activities have grown both in number and in the time and space required. But a Table Lodge was a delightful fellowship; when the members sat alongside each other at the board and ate and drank together they were tied more closely together and became more intimate friends than while seated on the side-lines in a large room; feasts are of the essence of fellowship, and there is no reason why a Lodge cannot have those advantages even though it cannot hold a Communication or confer a Degree while seated at table.

A Table Lodge can be held during a recess, or after the Communication is closed and in another room. If it is a feast and not pie-and-coffee "refreshments", which so seldom refresh anybody, if it is a feast in the true sense, if the table service is attractive and complete, and if it is a time of cheer, mirth, and singing as well as of eating, it will be a genuine Table Lodge. The Mystic Tie has a name which suggests that it is something mystical, something invisible, and not to be taken hold of with the hands; but in actuality it is none of these things because when it is put into practice it consists of the visible and tangible acts of meeting together, of acquaintanceship, of friendships, of good fellowship and of brotherly love; a Table Lodge would weave a strong strand into it. "Let us eat, drink, and be merry for tomorrow we die" is false and childish; "let us eat, drink, and be merry for tomorrow we shall be better friends" is true and joyous. There should be no strangers,

no emptiness or gloom, no blank and listless faces where Masons assemble together. There should be music and singing, and there should be plenty of toasts.

Good subjects for toasts are:

To Brethren Throughout the World.

To Masonry One and Indivisible.

To the Grand Lodge.

To Brothers Dead But Not Forgotten.

To Our Youngest Entered Apprentice.

To Our Lodge.

To Our Distinguished Visitors.

To the Flag.

To Our Soldiers Living and Dead.

To Our Service Flag.

To the President of the United States.

A typical program:

1. The members march from the Lodge Room in a body.
2. While still standing the Master asks the Senior Warden to make sure that all present are Master Masons.
3. All sing the first stanza of America.
4. The Chaplain asks grace.
5. The Master seats the Lodge.
6. When he raps the refreshments are served.
7. Instrumental music while eating.
8. The Master has the dishes cleared away.
9. One of those present leads in group singing for ten minutes.
10. The Master introduces in turn each of the first two speakers, with five minutes for each toast. If to persons, short responses.
11. Vocal music by a soloist, quartette, etc.,
12. The Master introduces one after another the next three speakers.
13. The members fall in line behind the Master and return as a body to the Lodge Room, where, if the Lodge is already closed, they are informally dismissed; if not, the

Lodge is closed in form. (The etiquette of a Table Lodge re-

quires that it begin and end in the Lodge Room.)

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TALENTS IN LODGE MEMBERSHIP

The most familiar work of a Lodge is done at its Communications, when it conducts its business or initiates Candidates; it is carried on by the Master and his Officers, by Committees, and by the members present who have a share in it under the Officers' direction. These Officers and Committee members are elected or appointed, have stations or places, their duties are largely routine, and a majority of them receive training for one Office while serving in the Office preceding it. A Lodge is fortunate if it has a sufficient number of men of the calibre required; it is yet more fortunate if its Officers possess special talents for their work.

But if a Lodge confines its activity to the work done by Officers and Committees it will lapse into that narrow and sterile and wearisome routine which is called officialism, and its attendance will fall off to the irreducible minimum. It needs a large number of activities, of many kinds, and some of them will be very different from work done by Officers, and few of them are of the kind which Officers can do because they call for a large number of different talents. Where and how can a Master find those talents? The answer is that he can find them among his own members if he searches for them. It is almost impossible to discover any adult man who has *no* talent; a few men may have only two or three talents, but the majority of men have a number of them. This is a fact and not guesswork, and any man can prove it to himself if he will go about over any town or city and see how many different things men are doing, how many different kinds of work or business they are in, how many callings, arts, and professions, and how

many different things each man does during a day. There are hundreds of kinds of them. To accomplish them men must have the abilities, skills, and talents which they require. Few men ever stop to make an inventory of the talents and abilities which they have in themselves; equally few ever note how many other men have; and it is also certain that even fewer of them ever advertize or publish their talents, or put them forward, or volunteer them for use.

This means that if a Master has fifty members in a Lodge he is sure to have at least a hundred talents and abilities there, even allowing for the fact that a number of men may have the same talent in common. A Master has a talent quarry immediately at hand. If he makes himself acquainted with each member with that fact in view, if he searches and inquires and makes notes, he will find that he has available a whole armory of talents and abilities which his Lodge can use in its many activities, and which usually will be given freely to the Lodge if he asks for them. There will be talents for singing, or for instrumental music, for public speaking, for dancing, for painting and design, for scholarship, for management, for financing, for arranging entertainments, for making things or repairing things for the Lodge to use, for amateur acting, for making scenery or costumes, for cooking, for decorating, for nursing the sick, for leadership, for organizing, for writing, for parlor magic, for being a toastmaster, for questions of law, for advice and counsel—the catalog stretches on and on. (See Membership Inventory for hidden talents and their use.)

THEATERS AND THE LODGE

There was no theater in Europe during the Dark Ages because the Church had destroyed it; but what had been the dignified and open and public art of the old Greek and Roman drama went underground, and reappeared in the form of wandering minstrels, acrobats, jugglers, trained animals, dancers, and professional story-tellers. These story-tellers were professionally trained artists and often carried a supporting cast disguised as servants and secretaries so that when they appeared in Hall or Castle they improvised a stage setting on the spot and thus transformed their dramatic tales and stories into dramatic performances.

When the theater reappeared as an open and public art it paradoxically found its rebirth inside the most sacred precincts of the same Church that had destroyed it before the fall of the Roman Empire.

In the beginning of the Church in ancient Rome and Greece, Communion was a meal which church members shared at regular intervals; as time passed this meal changed step by step into the Mass; the mass itself became a very short and simple ceremony, but by the Twelfth Century it had flowered into a rich and elaborate indoor pageant. The priests and their assistants began to add to it the acting out of scenes taken from the Bible and from apocryphal literature, and these "acts" became so popular they they were separated from the celebration of the Mass and enacted in the Church-yard. After another period of development, laymen began to participate, and finally took the plays away from the clergy. These plays themselves became changed in type and were variously called Mystery, Miracle, and Morality plays. These plays were written in the form of sep-

arate scenes or episodes; still later each of these was staged and mounted on a wagon, and performed by a few actors or actresses costumed and trained for it; these wagons passed along the street, in pageant form; to see a complete play a man need only stand or sit at some one point and wait until the whole number of acts had gone past him. After almost every form of work and art was organized in guilds, the staging and performing of a pageant was assigned to these guilds, each guild being assigned to one or two scenes; they were then called Gild Plays. From this it was but a step to the removal of the outdoor pageant indoors, with a raised platform in lieu of wagons, and with a roofed-over horse-shoe of stalls for the well-to-do, and the enclosed ground, not roofed, for the "groundlings", or poorer auditors, who stood through a performance. Shakespeare's first plays were performed in such a theater.

Freemasons were closer to the theater through each of these periods than any others except the players themselves. In the first period they worked on the churches and cathedrals for years after the buildings had begun to be used and thus stood, as it were, back-stage when plays first were enacted before the altar, and then later when they were enacted in the church-yard. When the Mystery, Miracle, and Morality plays were presented in the form of pageants they helped to design the scenery and costumes, and took part in the acting. In the period of the Gild Plays they were assigned their own scenes, and had a roped-off place on the street in which members and their families could have seats. The Masons' own Ritual, though it was their own, and was developed out of their own work and for their own purpose, clearly bears to this day the

impress of the Medieval plays; and it is significant that of the two most famous men who wrote, costumed, and produced the famous Masques which were so luxuriously presented in the Royal Palace one was Inigo Jones, the Royal Architect (the other was Ben Jonson).

In the period when the whole Craft began to turn itself into a Speculative Fraternity—a slow progress—this long engrossment with the theater continued. The oldest existing records of the first Grand Lodges and Lodges Minute Books refer repeatedly to “the Lodge attended at the theater” and it is often recorded that “the Grand Master [or Worshipful Master] sat in the place of honor on the stage,” or in “the box beside the stage.” It was the custom for a Grand Lodge or a Lodge to “bespeak” a play; this meant it “bought out the house,” or a block of seats, and in return was given the privilege of choosing the play. At these “bespeak” performances the play was one often with a special Masonic appeal, or had a Masonic prologue especially composed for the occasion, or introduced Masonic songs, or instrumental Masonic music. Some of these old Masonic songs or tunes (“The ‘Prentice Song” is one) which are now classics were originally composed for, and sung at, a “bespeak” performance. Throughout the Eighteenth Century as many as a hundred or so plays, operas, and musicales were composed especially for Masons.

Freemasonry’s tie with the theater has thus been exceptionally close for eight centuries, and the fact would loom far larger and more convincingly had space allowed of a detailed account of the subject instead of only a few paragraphs. For historical reasons, if for no other, a Master or Lodge need feel no sensitiveness or scrupulousness in enjoying or using the ancient and universal art of the drama. A Lodge can even revive the old custom and “bespeak” a play if it desires, because there would be in doing so, nothing

out of harmony with time immemorial Craft tradition. The Ritual, long since perfected and crystallized, does not admit of the introduction of anything theatrical into it, but the drama belongs to the social life of the Lodge, not the Ritualistic, and cannot any more affect the Ritual and regular Lodge Work than can dancing or music. There are vulgar and shoddy plays just as there are vulgar and shoddy men; there also are thousands of plays without reproach, and no true artist of the stage will consent to appear in plays of any other kind. There are not many plays composed especially for Masons; but there are hundreds with Masonic themes (“The Servant in the House” is one of them) and if Lodges were to ask for them many more Masonic plays would be written. If a Lodge cannot find suitable Masonic plays in its local theater it can produce home-talent plays of its own.

A home-talent play may be given in a social room or banquet room or auditorium owned by the Lodge, or in a school auditorium, local theater, etc.; it may be in one, two, three, or five acts; and if it is in one act it may be used as part of a program.

There are some fifty or so available plays written about Masonry, or with a Masonic subject, or designed to have a special appeal to Masonic audiences, and they may be tragedies, comedies, farces, burlesques. But it is not necessary to use a Masonic play because there are hundreds of plays with themes appropriate to Masonry; also, if a play is given solely as a form of entertainment there is no more need for it to have a Masonic theme than there is for a Masonic musicale to use only Masonic compositions.

The suggestions here given are based on the experiences or methods of many Lodges:

Before deciding to produce a selected play have it read and officially approved in writing by the Master; the Master in turn should report to the Lodge that

such-and-such a play is to be produced, giving the date, time and place.

The play may be produced by a Lodge Committee; by a club connected with the Lodge; by a Side Order; or the Lodge can employ a local Little Theater company to produce it under the Lodge's auspices.

After a play has been selected care should be taken to find whether it is one on which royalties must be paid either to its author or its publisher.

If members of the Lodge, or other untrained local talent, are to act in the play and produce and manage it, the Lodge ought not to select a play which calls for acting above their abilities.

If a Lodge itself produces a play it is better to leave the whole management of it to a single Committee. The single Committee can appoint sub-Committees for direction and management, for stage decoration and properties, for directing and rehearsals, for selling tickets and advertising. It is often wise to employ a director at a fee, but it is not necessary; there are few towns in which there is not at least one man or woman with theatrical experience. The director need not be a Mason.

Home talent plays are one of the most satisfactory methods for raising relief and charity funds; yet it is a mistake to use a play solely as a means to an end, because like music a play is an end in itself. The secret of the successful production of a play with untrained actors is to have a *good play*, one that does not have to be "made" or "carried" by the actors; to keep the *play* out in front, to advertise *it*, to feature *it* rather than the actors in it; if an audience is absorbed by a play itself it will not pay attention to slips or crudities in the acting. (Some plays are designed to take advantage of actor's slips and blunders and to make capital out of them, and they are not always comedies; the brilliant Chinese play called "*The Yellow Jacket*", which was written by an American for Amer-

ican audiences, is a case in point, and one of the most famous of them.)

Vaudeville is easier to produce by home-talent than a play, and calls for talent instead of acting ability; also it requires no text, no long parts to memorize, no long rehearsals in stage "business" and timing, and is completely flexible in length, scope, and variety. Every normal man is by nature a vaudevillian. It is likely that not more than one man in 300 is completely lacking in a talent which will divert, entertain, or interest others. Vaudeville is nothing more than a succession of men and women, singly or in groups, each with an entertaining talent, and on a stage instead of at home. Professional vaudeville has always had its ups and downs, and the "always" is a comprehensive one because every land known in history has enjoyed vaudeville; at the present time of writing it is having one of its downs; but it will return again, because it is a phoenix and able to effect its own resurrection; but non-professional vaudeville goes on forever, and without failure or interruption. Consider a private dinner party. At the table one of the guests who has just returned from a journey enters into a description and relates some of his adventures and turns it into a diverting monologue. Something he has said inspires the host to describe his own adventure of that same day in a butcher shop where he went to wrestle with his war-time ration book for a roast and he *glides* gradually into mimicking the butcher, and does it so expertly that the host disappears and an illusion of the arrogant butcher takes his place. When they return to the living room one of the women sits down at the piano; and after two or three piano solos a *male guest* joins her and sings a *list of songs*. When the mood changes the son of the household, a member of the local Society of Amateur Magicians, displays a few of his new tricks in "small magic". They then roll the rug back, turn the radio into a dance program,

and take to dancing; after a while one couple dances so expertly that one after the other drops out and become an audience watching a pair of expert performers. The whole of this unrehearsed and impromptu domestic entertainment, which has been of the kind that gives a woman her reputation as a hostess, needs only to be extended in length by an hour and transformed to a stage to become a vaudeville production. Any Entertainment Committee can arrange an endless series of vaudeville programs out of the talents in the Lodge's own families; when it does so it should never call in semi-professional outsiders because half the enjoyment of home talent vaudeville is the pleasure of knowing the performers as friends and neighbors.

There is also the home-talent minstrel show. As a theatrical entertainment it has two advantages over a home-talent play: it is as much fun to have a part in the performance of it as it is to see it; and it offers opportunity for original humor at the expense of local personages and events; moreover, the cast being composed of men it can be recruited from among the Lodge members themselves. Each man in it can costume his own part; stage properties can be borrowed locally. There are a number of texts and books on the market which can be purchased through a book dealer, or secured from one of the larger Masonic Libraries; they contain music lists, an outline that can be followed, jokes, stunts, specialties, music, instructions for costume and make-up, and directions for producing. There are theatrical supply houses in the larger cities from which costumes and properties may be purchased or rented. It is best to make sure of an adequate supply of actors with the necessary talents and to secure a hall and a good date some weeks before announcements are made. There should be one committee in charge, a director, who may be compensated if he is to devote very much time to it;

and such sub-committees as finance, ticket sales, advertising, etc., should be appointed by the general committee.

A good half of the satisfaction to a Lodge while producing a play, vaudeville, or minstrel is in working together through rehearsals, costuming, and the collecting of properties—the stage is always and everywhere a seminary of friendships; movies lack that warm and personal atmosphere because they are shadows cast by machinery and vanish into nothing the instant the machinery is turned off, but that disadvantage (to a Lodge) is compensated by the ease with which they can be used and the large and varied number of purposes for which they can be used.

In the decade between 1910 and 1920 when Lodges began to experiment with them they were more bother than they were worth. Projectors were cumbersome and dangerous engines; they had to be housed in a booth lined with metal; films could seldom be rented until movie theaters had worn them out; there were almost no Masonic subjects, and very few non-Masonic subjects fit for Lodge patronage; distribution companies and the so-called "Hayes Office" disliked "private showings" and refused to co-operate with private bodies. At about 1935 that entirely changed. Now portable projectors can be purchased or rented. Films are fire-proof. Improved camera work and projectors have made the small film as effectual as the standard size. A screen can be hung up like a picture. There are some thirty concerns specializing in the sale of small films, and the large producers have developed a huge service in "special films," school films, church films, children's shows, travel pictures, news reels, musical films, films for song leaders and group singing, Lodge films, scientific films, animated cartoons, and so on; and to this abundance of professionally-produced movies has been added the abundance of privately-taken films by movie camera addicts who are so numerous that it would

be an exceptional Lodge that had none of them among its members; coincidentally there has been a large increase in the number of subjects, silent or in sound, in black and white or in color, which are suitable for any of the wants or desires of a Lodge. They are in use to

furnish the musical accompaniment to the Ritual; to deliver the Lectures; as illustrated lectures for educational and informational speeches during a Communication; as regular movie shows; at children's parties, and to reproduce grace memorable Masonic occasions.

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UNDERPRIVILEGED MEMBERS, NON-RESIDENTS

The Minutes of the first of the Speculative Lodges to belong to the Mother Grand Lodge, constituted in London in 1717, were written with no thought of publication or audience; they are unstudied, direct, simple, and to read them is like looking over the Secretary's shoulders while he is writing. That illusion of being in the Lodge Room with him becomes still more convincing when we find him recording how Lodges then, more than two centuries in the past, wrestled with the same problems, many of them, as those with which Lodges now contend. The problem of the underprivileged Mason is one of them; and the fact itself is a help to a present-day Lodge because it means that many methods have been employed to solve the problem, many experiments have been tried, some of them with success, and any Lodge which sets out to solve the problem for itself has a long series of past experiences to make use of.

In the language of organized charity an underprivileged child, or an underprivileged community, is one in want of something because of poverty; has not sufficient food, or medicine, or housing, or schooling for lack of money to pay for it. In the language of Masonry "underprivileged" has no similarity to that usage; an underprivileged man may be healthy, wealthy, and wise, and his unsatisfied wants are not because of his own or the Craft's poverty. By "underprivileged" is meant that he lives too far away from a Lodge to attend it, or

to have any benefits from his membership in it. It is this fact which creates the problem: what can the Lodge do, when he is out of its reach? What good is it to him to belong to a Lodge and to pay dues if he cannot attend it?

1. If a sufficient number of Masons live in an area some ten or fifteen miles from the Lodge, it can hold two or three meetings each year for those brethren in their own community if a suitable room is available. In every Grand Jurisdiction a Lodge can hold Communications away from its Lodge Room if it receive a special Dispensation from the Grand Master, naming the place and date; some Grand Jurisdictions permit a Grand Master to issue such a Dispensation for fixed and regular extra-mural Communications, and thereby make it unnecessary to issue a new one each time. Where the latter law is in force, the holding of special Lodge Communications is the most satisfactory solution of the problem of the underprivileged Masonic Community.

2. If a Communication is not possible the next most satisfactory solution is to hold meetings of Masons, not Lodges. For these no Dispensation is required. The program may consist of music, speeches, and a lunch, and may be held in the afternoon or in the evening, in any public hall, school, church, or even in a private home. (Masons, and even Lodges, often met in private homes; except for Lodge Communications this custom could be revived.)

3. If two Lodges are roughly equidistant from an underprivileged community they can unite and hold either a meeting or joint Communication.

4. When a Lodge holds a special occasion, an entertainment, speech, movie, picnic, musical, party, etc., it usually holds it in, or near, its own quarters and invites its members at a distance to come to it; it is equally feasible for the members at a distance to have social occasions of their own and to invite the members in the Lodge's neighborhood to come to them. When they do so, it should be as much considered a Lodge social occasion as one held on the Lodge premises; should be under supervision by the Lodge Officers, and may be included in the Lodge budget.

5. Early Eighteenth Century Lodges in many instances had two classes of members, resident and non-resident, and had two schedules of fees and dues; this would not be permitted under mod-

ern Masonic law but the same idea can be applied in another form, and be in violation of no law or by-law. The Secretary can make a special list of members who live too far away to attend regularly, and may call it for convenience The Outer Circle; the members of this Outer Circle would be full members of the Lodge, would pay regular dues; the list would be made for convenience and not to represent a special status of membership. He could make sure that Lodge notices are sent to names in the Outer Circle in plenty of time; he, or the Master, or both, could write a personal letter to each member in it at least once a year; the Master could keep the Outer Circle in mind, and could make special plans for it. He should show his interest.

6. A complete list of the names and addresses in the Outer Circle could be sent to each man in it; this would enable him to know who are other Masons in his vicinity.

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VETERAN MEMBERS

The Latin word *veteranus* was from an ancient term meaning "old," but neither the Romans themselves nor the Greek thinkers before them ever entertained the modern delusion that a thing, or a man, is ever caused to become old by the mere passage of time, as if minutes were material particles which wear things out by a continuous sand-papering, or as drops of water can wear away a stone. Both the Roman and Greek thinkers knew that if time itself were the cause of plants, animals, and men becoming old then each and every one would live to the same age; they knew that it is things and events which "pass," not time, for it *is*, and is not affected by suns or clocks; and they also knew that countless things are unaffected by what is called "the passage of time" but remain as they are, com-

pletely unaffected by years coming and going—this was Plato's great idea, and it was a sound one, because space, gravity, motion, thought, mathematics, and countless other things continue to be what they are, and are invulnerable to time.

A cedar on Mt. Lebanon is not ancient because the years made it so; it has processes and activities within itself which carry it through its own stages from the seed in the cone to the day it dies. So is it with a man; he does his own growing up and becoming old and does so within himself, because of the nature within him; if that nature were otherwise time would not need to be altered to have it otherwise, because time has nothing to do with it. Aristotle was much puzzled by the fact that it is the self-same and unaltered *I* in a man

which is first an infant and afterwards is a patriarch, but even such a Greek zoölogist as Aristotle should have been able to see that no man is ever manufactured by the rising and setting of the sun or the phases of the moon. A man is his own clock.

The mere fact that a period of time is five years or is ten years means nothing to what a man is; the thing which means everything to him is the fact that in a number of periods which follow each other in a fixed sequence his own being transforms itself. During the first seven to eight months he is an infant; from that period on he becomes a baby and continues to be one until he is some two or two and one-half years old; from then until he is five he is a child; from five until twelve he is a boy; from twelve until thirteen he is something for which we have no name, though "lad" will serve; from thirteen to fourteen he is an adolescent (again to force a word into service to fill a lack in language); from fourteen to seventeen he is a youth; from seventeen to nineteen or twenty he is a young man. At twenty he begins to become an adult, but even so the transformations continue; from twenty on to about thirty he is in the first period of adulthood; from thirty to about thirty-three he is in a period of adulthood when he completes "growing up"; from thirty-three to about forty he becomes "mature"; from forty until he is some fifty to fifty-five years old he is "middle-aged," a stupid name, and very misleading; from then until he is sixty-five he is in a period when he ceases to have changes in his being; from sixty-five on he *becomes* (not "grows") old, and at the end he enters another Way of Being. A man does not emerge from one period to another because "time passes" but because it belongs to his own being to do so.

These facts make it clear why a birthday means much to any man. If he is excited by his twelfth birthday it is not because he can count back twelve January firsts but because he is now ceasing

to be a boy; if he is shy and reserved on his twentieth birthday it is because of the emotion he has at becoming an adult; if he smiles on his sixty-fifth birthday it is because he is beginning to become old, and half of his smile is because he has discovered for himself how unimportant a calendar is. If this be true of birthdays it is equally true of anniversaries such as the anniversary of his graduation from college (at which he remains a long time jubilant, because college is something of an ordeal, and professors have good reason for being grim); or the silver or golden anniversary of his marriage (occasions of mixed feelings!), or anniversaries of his beginning in business or in employment; on any one of those occasions it is not the coming and going of a certain number of years which move and shake a man, but the realization of what he is now as compared with what he was then; it is himself, and not time, that has altered.

When a man sits in a Lodge Communication, *in his capacity as a Mason*, it is not himself that he is conscious of but of the Lodge. If Masonry were a set of feelings and thoughts interior to himself, and private, this would not be true; but Masonry is not interior and private feelings and thoughts but is the being in a Brotherhood, a Fellowship; it is the being in such a circle that occupies his attention and fills his consciousness. It is this fact which shows so clearly what a Masonic anniversary is, and what a Masonic veteran is. When a Mason advances to the East to be congratulated by the Master, honored by the Lodge, and is dubbed a veteran by the presentation of a button, badge, or parchment, it is not the passage of time which so profoundly moves *his emotions*, but the men who are in the circle. He himself joined the circle while he was still new to adulthood, and that fact comes home to him after the twenty-five years, or the fifty years, when he sees here and there a few of the same men who entered the Lodge in his year, and sees also how

some who were middle-aged then have grown old now, and how many are missing altogether; and he is conscious of how he himself is the same man that he was fifty years ago and yet is not the same man. There is an awesomeness in that realization, a consciousness of what mysteries move in a man's own being; it is therefore that his throat is dry and he must fight back his tears.

It is for the Master and his Lodge to

recognize, and to understand, and to share in those emotions. The presentation should be ceremonious because it represents one man's own feeling and at the same time is a feeling shared in by the Brethren; it may be brief but should not be hurried; it should be reverent and solemn; there should be no familiarity, nor any wit and humor, and facetiousness is even more vulgar than on other occasions.

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VISITING BETWEEN LODGES

If two Lodges in adjoining jurisdictions visit each other once a year it helps to make of the Lodge communities one Masonic Community. The host Lodge should send notices to its own members two to four weeks in advance to assure full attendance. The Master should appoint a special committee to make sure in advance of parking space; that a room is provided where the visiting Brethren can gather until they can march into the Lodge Room together, where they can be seated as a body. The Master can see that they are welcomed as a Lodge, because it is a *Lodge* that has come to visit him and his own Lodge, not a small number of its members.

What he does from then on is for him to decide—to ask the visiting Officers to occupy the Stations, to call for speeches, to confer a Degree, etc. If a Master's own Lodge is to visit another he can

instruct his members to meet him there at a given time; from then on he can lead or direct them as a body because he is as much their Worshipful Master in another Lodge Room as in his own. If a District Deputy Grand Master or other Grand Lodge Officers are present at either occasion in their official capacity, he or they take precedence over the Officers of both Lodges; if the Grand Lodge Officers attend in either an unofficial or official capacity they take precedence over other visitors. In Grand Jurisdictions where the visiting of one Lodge by another is a long-established and general custom only one complaint is heard: that members are kept up too late. Freemasonry ceases to be interesting after twelve o'clock at night. It is not necessary for a Master to postpone opening his own Lodge until after his guests march in; nor is it necessary for each visiting member to speak.

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VISITORS TO LODGES

A Masonic Visitor is a Master Mason in good standing in a regular Lodge who attends a Communication or other Tyled Masonic assembly in a Lodge in which he is not a member. Visiting is not a right in the sense that any Master

Mason can enter any Lodge without asking permission; it is a right only in the sense that Visiting is an Ancient Landmark; and in the sense that any Master Mason *has the right to present himself* to a Tyler and to *ask permission*

to enter. He must present his credentials and otherwise identify himself; he must have himself vouched for, or else must stand an examination by a Committee; in the latter event he must wait until the Master has passed back the word to receive him; and in any event he cannot enter until he has received permission from the Master and until that permission has been announced to the Senior Warden or to the Committee, either of whom must relay it to the Tyler. It is a *continuing permission* by virtue of which he can sit in Lodge, because the Master may suspend his permission at any time, upon which the Visitor retires and waits until re-invited to enter; or the Master may withdraw his permission, and if he wishes to, may do so without explanation, upon which the Visitor must withdraw and leave the precincts of the Lodge. Masonic courtesy should prompt the Master to say why he revokes the permission to visit.

Visiting is an Ancient Landmark, as old as Freemasonry, and belongs to the substance of Freemasonry. In the periods of Operative Masonry the majority of Craftsmen worked at a building on a special and assigned task, after which each then "travelled" to other Lodges in search of work, and in consequence had to be received as a Visitor to start with; the Modes of Recognition, which are as old as any other usage, were principally for the use of such Visitors. The usage will continue as long as Freemasonry continues, and therefore, as already stated, it is an Ancient Landmark. It is un-Masonic as well as personally discourteous to receive a Visitor in the Ante-room as if he were an intruder, an interloper, a stranger, or a suspected person; and it is an unforgivable violation of every principle of Masonic law and etiquette for a Committee to so examine (or hector) him as to occasion him embarrassment. (When a Grand Master or his District Deputy or any other deputized Grand Officer visits a Lodge it is called a "visitation," and operates under rules of its own.)

In almost every Masonic book in which Visiting is described or interpreted it is assumed that Visiting is a courtesy extended to a Visitor; that if he sits in Lodge by grace of the Master he is enjoying a privilege which means nothing except to himself, and as if Visiting were a one-way privilege; this is beyond all possible doubt a confused interpretation and is false to the facts. There are *two* parties to a Visit, and the Lodge itself is one of them. Visiting is a *two-way privilege*, and the Lodge receives a benefit as much as does the Visitor. Who is the Visitor? he brings a new voice and face into the Lodge; he may bring a message from a remote Jurisdiction; he may have something of great worth or weight to contribute; he may be a Mason of such eminence or attainments that a Lodge is honored by his attendance. The point that Visiting is a privilege and not a right, extends both ways, because it is as much a privilege granted to the Lodge as it is a privilege granted to a Visitor.

To make it easy for himself, to save time, and to insure himself and his Lodge against being embarrassed, and against losing an opportunity to benefit the Lodge, the Master can employ the simple method of a Visitor's Card. It is a printed form, post-card size, and is kept at hand by the Tyler or an Examining Committee. Printed lines are provided for the date; for the Visitor's full name; his address; the name and number of his Lodge; his Office if he is an Officer; his title if he is a Past Officer. If the Visitor is distinguished by his Masonic attainments, if he is a Masonic speaker, or Masonic singer, or author, or scholar, or Masonic architect, etc., etc., a note can be written into a set of lines across the bottom half of the card. The card is then sent to the Master. When the time comes the Master can use it when introducing the Visitor to the Lodge; if the card shows that the Visitor is distinguished for his attainments, or is a Grand Officer, the Master can ask him to the East and request that

he address the Lodge. Visitors Cards can be kept in the archives of the Lodge, where they become permanent records often useful to refer to in the future. The Tyler may have the Visitor autograph his Card at the time that he signs the Visitor's Register. Some Lodges report the visit back to the Visitor's own Lodge.

(It is an extraordinarily interesting fact in the detailed history of Freemasonry that a number of the most momentous historic movements or occasions have been accomplished by a

Mason when in Lodge as a Visitor; thus, Chesterfield became instrumental in launching Freemasonry in France while visiting a Lodge when abroad; Desaguliers prepared the way for organizing the Grand Lodge of Scotland when visiting Scottish Lodges; etc., etc.).

Some Lodges use the regular Lodge apron but with a blue border for Visitors. When a visitor registers and is admitted the Tyler gives him one of these special Aprons. It "marks him out" to the members as a visitor whom they should greet and welcome.

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WOMEN AND MASONRY

During the centuries before the first permanent Lodges were established (about 1350) the Craftsmen formed a temporary Lodge if they worked together in sufficient numbers and over a period of time. Also they brought their families to live in houses assigned to them or built for or by them; these homes were in a single neighborhood, and in a few known instances even formed separate villages. These homes, along with the Craftsmen, their families, their Lodge, and their work together comprised the Masonic Community. In it the women had a part equal to that of the men; they were active in hospitality, charity, relief, entertainment, and in schooling, and they also acted as foster mothers to the Apprentices who lived in their Master's families almost as adopted sons. The women had no part in the work or in the Lodge; but otherwise they were full-fledged members of the Masonic Community.

The first permanent Lodges inherited not only the Lodge work and customs of the older generations but also much of the old Masonic Community. No women were accepted into the membership of the Lodges, but it is certain that they continued to have their full share of the Masonic life outside of the tiled

door. The Masons' City Companies had ladies' rooms in their gild-halls, and often special dining-rooms for them; they were invited to occasional feasts, to balls and routs, and old prints indicate that in the famous street pageants in which the Freemasons had a part special seats were provided for the Masonic ladies. There is evidence, not complete, but nevertheless authentic, that at an early period in Ireland the women had an auxiliary society of their own, and were called "Masonic Dames." The Minute Books of the earliest Eighteenth Century Lodges prove that in hospitality, charity, and relief the Lodge ladies continued to be close to the Lodge; in a number of Lodge records they are referred to as "Sisters."

The Order of the Eastern Star was founded in the middle of the Nineteenth Century as a woman's Fraternity patterned on Freemasonry and attached to the Fraternity by its own rule that only Masons or certain of their women relatives are eligible to membership in it; this Fraternity has grown to such dimensions that almost every Masonic Lodge in the nation has an Eastern Star Chapter near it which often uses the Masonic Lodge Room. The existence of this woman's secret *fraternity* thus oper-

ating inside the world of Freemasonry is the source of two general misconceptions about the true and ancient relationship between women and Masonry: first, it has led many Masons to assume that the only possible relationship between women and Masonry is a woman's organization patterned in imitation of the men's *Fraternity*; and second, that such a relationship is a modern invention, is therefore in some sense an innovation, and hence is questionable in the light of the Ancient Landmarks. This is a misconception of the question. The true relationship between women and Masonry was established centuries before the Eastern Star was begun, and would be unaffected by the disappearance of the Eastern Star, and also is unaffected by its presence. That relationship, inevitable and inescapable, consists of the fact that Masons are men before they are Masons, that men have mothers, wives, daughters, sisters, aunts, and nieces, that men could not be in a society such as Freemasonry without affecting their women relatives, and that those women relatives have a natural and inevitable share in the Masonic Community because they are born into it or married into it. A Lodge cannot decide by ballot whether to have any relationship with women because women are related to its members by marriage and blood; and since they are, it is impossible for a Lodge to keep them out even if it were to wish to, which it does not; the only question which can be raised is what part women normally have in the work, interests, and activities of the Masonic Community, and that question has long been answered by centuries of Masonic history, namely; they have a share in the social life of the Lodge, in its charity and relief, and are under the protection of Masonic chivalry. They cannot be members of a Lodge but no Lodge member can keep his Masonry apart from his own family and home. The true function of Masonic statesmanship is not to *decide* what the relationship between Masonry

and women ought to be, but to discover what it already is, and always has been, and to shape Lodge activities accordingly. In short: women belong by nature to the Masonic Community; the only question that can be raised is where they stand in it, in what way they have a share with the men, and what is properly their place or role in Masonic life.

If a Worshipful Master raises that question in his own mind he will find the best answer in the ancient, universal customs of the Craft: as far as the Lodge is concerned the Eastern Star Chapter is incidental and accidental and Lodge and Chapter must be completely independent of each other regardless of how closely the members of the two Bodies may be otherwise associated, because the Eastern Star is in no sense a Masonic organization; and also because the true and permanent place of women in the Masonic Community is not determined by the Eastern Star. A Lodge needs to extend its hospitality to its women, to have Ladies Nights, to hold entertainments, receptions, and parties for them; women can assist in many Lodge activities, as when the Lodge has Children's Parties, or sends out baskets or gifts at Thanksgiving and Christmas; they can assist in preparing Lodge entertainments; and they can help visit the sick and in giving charity and relief; and they can attend Masonic meetings on special occasions, and Lodge programs when the doors are not tiled.

The difference between man and woman goes very deep, is bridgelessly wide, and is completely unalterable. A woman has sex, a man has gender. A man works; a woman has occupations. What is righteousness in a man, is morality in a woman. Purity in a man is modesty in a woman. A man clothes himself, a woman dresses herself. Confronted by the same thing a man first says, "What is it?" A woman first says "What shall we do about it?" A man thinks of himself as *having* a body, a woman thinks of herself as *being* her body. A man can devote his mind for

days on end to something which does not, and cannot, concern himself; a woman cannot think about anything without including how it concerns herself or may do so. A man can do anything a woman can except have babies. The greatest number of persons who have been famous have been men—scientists, inventors, thinkers, warriors, artists, authors, statesmen, etc.; of the famous women the largest number have been great because of their influence over some man or men—the mother of the Gracchi, the mother of John and Charles Wesley, Lincoln's mother, Washington's wife, Curie's wife, etc.; and in the long roll of eminent philosophers, theologians, logicians, scholars, mathematicians, inventors, explorers, scientific discoverers, etc., etc., there is scarcely a woman's name to be found although they have always been free to enter these fields of work, over the same periods of time, and there have been as many women as men in the population. In general a man's way is to use his house as a place from which he goes each morning to where his work is, whereas a woman remains at home in one place, surrounds herself with her occupations and within the *circles* of her family and friends—everything about a woman has as its typical form the circle, or an arc of it, and her very body is an assembly of curves; a man's world has no typical or characteristic form but more often than not it suggests straight lines, planes, and angles. The man's own world is the world of work; but where a man works a woman has occupations, one after another and many of them. A woman's world is society,

which consists of relationship among relatives by blood and marriage, the linking of one family to another by marriage; and the arts, amusements, hospitalities, fashions, and gatherings which grow out of those relations. Yet the two worlds of the man and the woman are not separate worlds, and can never become independent of each other; the way in which they are combined is described by the formula: the woman owns the man's world *through* the man, the man owns the woman's world *through* the woman. A man owns his property and his business; a woman owns the man. The woman owns the family and the home.

A Master cannot set down in the form of a table a list of women's auxiliary and extra-curricular activities of the Lodge because a woman's share in any given Lodge is a variable one, depending on circumstances, so that what women acceptably do in the activities of one Lodge would be objectionable in another. The wise method is for a Master to grasp the idea of women and Masonry in principle, and to bring to bear upon particular Lodge affairs and questions his own understanding of women—and any normal man understands something about women although he may not be able to put it into words. Of one thing he can always be certain; no Lodge program or proposed activity can possibly succeed if the women at home disapprove of it, or if it will endanger, hurt, damage, or incommode wives, mothers, daughters, and sisters. They are not in Masonry themselves, but they nevertheless possess it for themselves because they possess the Masons.

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YEAR, THE MASTER'S OWN

When in the old times of Operative Freemasonry the Master set the Craftsmen to work and gave them instructions for their labors it was the method by

which the whole body of men were able to work as a unit; to do this the Master drew designs upon the tracing-board. The continual use of planning,

of carrying it into the last detail, of placing no trust in chance or luck or decisions made at the last moment, stands out over the whole of Operative Masonry—planning belonged to the essence of the builder's art.

Planning itself consisted of a number of factors. a) The work itself was divided into units, and was carried on one unit at a time; the workmen did not swarm over the building to construct the whole of it at once but laid out limited tasks and completed one of them before going on to another—the building of the south wall of the transept, the erection of a cluster of columns, the laying of the foundation for the central tower, the construction of an arch, etc. b) The workmen were divided into groups, each with its own function, and often working at different places. c) The work-day itself was divided into periods; it began at sunrise and continued until evening, but there were breaks in it, as at nine, twelve, and four o'clock, and a day's work was planned with parts to correspond to those periods. d) The year itself was divided into periods, not according to seasons but according to special days and church seasons, and there were a number of holidays (or holy days) when the men did not work. e) The general design and the overall dimensions were decided on before the structure was begun, but in the larger number of cases some already-existing building was used as a pattern, except that a number of its features might be altered or modified. f) Once the building was begun a number of Masons who specialized in such work constructed scale models, made forms, drawings, and templates, and tables of dimensions.

A working day had an individuality of its own. The Craftsmen arrived on the ground at sunrise or thereabouts, reported at a fixed place, received instructions, secured their tools, and each went to his own place or station; the whole day proceeded in the same orderly fashion, and the ending of the day's work was as managed and orderly,

and almost as ceremonious, as its beginning. The Sun stood for the working period; the Moon stood for the period of rest and recreation; no rule was more strictly enforced than the rule against working after dark.

On a superficial view a modern Speculative Lodge does not appear to be thus ordered and planned, but if a man works in one, especially if he holds office, he finds that it is today as much an Order as it ever was; the whole of it is organized and structuralized, and a man engaged in Lodge work must budget his own time and plan his own efforts to correspond to it. The regular, Chartered Lodge meets in Communications on fixed dates, Opens and Closes with ceremony, and follows an Order of Business; the Lodge may meet as a Lodge of Apprentices, or as Fellows, or as Master Masons to Initiate, Pass, and Raise Candidates. Each Officer is in a Place or Station of his own, and the whole of the proceedings go according to etiquette and in decorum. The Degrees themselves are divided into sections, arranged in an order, and the Candidate advances from one grade to another; it is all very much like an ascent up a winding stair; indeed, the word Degree means "step" and it is in the nature of the Work for Candidates, Officers, and members to proceed step by step. The Making of a Mason is a planned procedure from beginning to end; so are nearly all of the activities of a Lodge; and the whole of it is designed to carry out a set of Masonic Purposes by methods laid down in the Ancient Landmarks and defined and ordered in time immemorial customs, rules, regulations, traditions, and usages. It is a moving geometry, it is the orderliness of life; and in the Attentive Ear of the Mason who has become familiar with the whole of it, it becomes a strain of music.

The Master of Operative Masons who accepted responsibility for building a cathedral submitted himself to a long, difficult, laborious ordeal; it was for

him to see that the right materials were secured, the right designs were drawn, and he also was responsible for the Craftsmen themselves; the day when he could look up at the completed work, each tower in place, each column finished and polished, each window glowing like a lantern, must have given him a profound emotion and such a feeling of satisfaction as few others could guess at. In the beginning there had been nothing but air over an empty plot of ground; there was at the end a great jewel of stone and glass and sculpture, the mass of which was worthy to stand in the sky and to confront the sun and the stars, the whole of it made by the magic of art; by *his* art!

The Worshipful Master of a modern Lodge does not have a cathedral to build; he has a Year; but if he is himself a wise builder, a Master of his own art, he can make a cathedral of it. A Master's Year stands out and stands apart; it will always be called by his name; it will remain in the memory of the Lodge, and it will stand as he himself designed it to stand. This is an extraordinary fact, this individuality of the Lodge Year, and the more it is thought about, the more extraordinary it becomes! It begins with the period marked by St. John the Evangelist's Day, reaches its noon on St John the Baptist's Day, and comes to its own end at the next Evangelist's Day. At the beginning the Lodge has a new Master and a new staff of Officers; it will work under a new administration; it will hear a new set of voices, and follow a new leadership. It is a unit, it has individuality, it has a beginning and an end of its own. And it is the Master's *own* Year—his to lead and guide, his to make plans for, his to shape, and once it is completed it will have his own Mason's Mark upon it.

It is because it has this almost dramatic unity, because it stands out almost as does a separate building, that a Master ought not to leave it to chance, hoping that fortune will make it good and prosperous; fortune is no guide to fol-

low, because it carries slings and arrows as well as more auspicious surprises, nor is luck safe, or chance dependable; a Master ought to know at the beginning of his own Year what he will accomplish before another man enters the East; he ought to draw upon the tracing-board a design of his own.

The time for him to make his Plan for the Year is during his term as Senior Warden—to do so belongs to that Office. There is an art in making it; a) he consults his own mind, he examines himself to see what he himself most desires for his Lodge, he studies to see what ideals he would most like to carry out, and he is right in doing so because a man who is to give so much of himself to an office for one whole year is entitled to find satisfaction of his own in it; b) he surveys the unfinished business of the Craft in his Lodge and its jurisdiction, notes what activities have been begun but will not be completed before he becomes Master, and he plans how such activities can best be brought to completion, or can be carried on into the future; c) he studies his Lodge's wants and needs, what it most lacks, what would be most pleasing and satisfying to its members; d) finally he sets for himself some three or four objectives, or plans, and he calculates how they can be completed in his own Year. As that plan for his Year begins to reach its final form in his own mind he can discuss certain features of it with the retiring Master, can ask his own prospective Wardens to help him to prepare for it, can consult the wise and experienced Past Masters and other Masons among his own friends and acquaintances. When he has it all clear and complete before his own mind, like an architect's drawing laid on draftsman's paper, he can enter the East and look forward to his Year, not as if it were a mere succession of days, and months, but as one who embarks upon a well-considered undertaking which he can begin, and complete, and which will remain behind after he has gone.

CHAPTER II

HOW TO BUILD A PROGRAM

Program Materials

Program Committees

Franklin as a Freemason

Specimen Programs

II

HOW TO BUILD A PROGRAM

A PROGRAM for a Special Occasion such as the celebration of Washington's Masonic Birthday, or Flag Day, or St. John's Day, etc., must be "built" or "constructed." The entertainment consists wholly of the program. The audience takes no part, as it does in a dance, a banquet, or a party so that the whole responsibility for the success of the evening is on the shoulders of the Committee in charge. If a Committee is to succeed it must follow a set of rules applicable to program building everywhere. If it does not follow those rules the occasion will be a failure, regardless of what money is spent: if it follows them the occasion will be a success, even if the Committee has had no previous experience with the sort of program it has prepared.

1. The program is one designed for a special purpose. It must therefore have nothing in it which does not help to carry out that purpose. If some feature is introduced which has no connection with the purpose it is an intrusion, an introduction of a foreign element, and the audience resents it as being an interruption, an irrelevancy.

2. The elements of the program must fall into an arrangement of such a kind that each one is appropriate to the purpose as a whole and is also appropriate to its own place in the program. Of course, it is not fitting to have a humorous monologue immediately follow a prayer.

3. The program must be arranged according to a time schedule. Each element calls for a certain amount of time; it is therefore scheduled for that amount of time and whoever is responsible for it must not only know at what minute to begin but also must be prepared to take no more minutes than the number allotted. Otherwise the program as a whole will drag out, one man will trespass on another man's time, the evening will be too short or too long, and the whole sense of proportion will be lost. It is for this same reason that a director rehearsing a cast for a theatrical production sits with a watch in his hands; even the player's gestures are timed.

4. Each person having a part in the program must be familiarized

with the program as a whole. There is no need for a rehearsal of the whole program but unless a participant can take his own part in the spirit of the whole occasion, and into what went before and fits what is to follow him, he will give the impression of being independent of the others, and the audience will have the feeling of a succession of separate performances instead of a feeling of the program as a unity.

Programs for special Masonic Occasions, or Masonic Nights, etc.,—various names are employed to describe them—have a character and a purpose which distinguishes them and sets them apart from other Lodge programs, occasions, or entertainments; and therefore they demand of the Committee in charge a special knowledge, along with kinds of work unlike that demanded of other social or entertainment committees. The programs are of the type represented by "Washington's Masonic Birthday," "Masonry and the Flag," "St. John's Day", etc. It is obvious that such a program has a subject or theme; its elements are selected and arranged to embody or to present that subject; the purpose is therefore more educational than social, and if it has put the audience in possession of some facts belonging to Freemasonry it has succeeded.

It is also obvious that while these subjects are Masonic in a strict sense, they are not such as a Lodge member becomes familiar with in the ordinary course of Lodge work. He may, for example, have heard the Sts. John referred to in the Ritual many times but yet not have any knowledge of the history of St. John's Day, or why Masonry has such a Day, or what is the meaning of the symbolism, or how it comes that Masonry concerns itself with Saints. He will have heard that Washington was a Mason but unless he has read Masonic history or a biography he will not know anything about Washington's Masonic career. If therefore he is asked to take part in such a program he either must be supplied with his materials or else must be assisted to find those materials for himself.

The Committee in charge therefore has a twofold function: (1) it decides on the subject, on how to present it, on what program elements to use, and it lays out a program to be followed; (2) it must find the materials for the participants to use, or else must be able to assist them to find it. The Committee must do this even for the musical elements in the program, because a song or an instrumental presentation must be on the subject, and therefore be selected for a special purpose.

A program of this type becomes a permanent possession of its audience, and of the Lodge also, for it increases interest in Masonry and enlarges it in the eyes of its members. Even the members of the Committee and the participants are the gainers by the work they do because in the very act of preparing the subject they must study some one of the great Masonic themes, and they will continue in their possession of that increased Masonic knowledge from that time on.

The description of a program and of a Committee's procedure as given above was necessarily generalized and abstract. It is now in order to select as an example a particular subject; to imagine that a Committee is building a program for it; and to watch this Committee as it proceeds step by step. A subject for this specimen program should be typical; should admit of a variety of treatments; should call for program elements of the many kinds most often in use; and at the same time should be one which a Committee, finding it here, could adopt and put into practice. No subject is better fitted for this purpose than "Franklin as a Freemason." It is strictly Masonic; it has large Masonic educational value; it is interesting; it is many-sided; it can be presented by means of music, speeches, dialogs, one-act plays, readings or recitations; moving pictures or stereopticon slides, humor, etc.

1. The Committee collects its materials on the subject, such as, Benjamin Franklin was born in Boston in 1703. As a boy he moved to Philadelphia where he became apprenticed to a printer. Ambitious, always educating and improving himself, he came in time to have a printing establishment of his own, and among other achievements as a printer he established that weekly journal which still exists as *The Saturday Evening Post*.

As soon almost as he became of age Franklin was made a Mason in a Lodge which had been one of the first in the American Colonies. Its Minute Book (called *Liber B*) is the oldest American Lodge record known to exist, and proves that the Lodge was at work as early as 1729, which is four years earlier than the founding of the St. John's Lodge at Boston. Franklin was admitted as a member in 1730.

Within a remarkably short time he became first a Secretary of the Lodge, and then its Master. At that time American Lodges worked under the authority of the Grand Lodge of England. That Grand Lodge administered its Lodges by a system of Provincial Grand

Lodges. It undertook to set up a Provincial Grand Lodge in New York in 1730 with Daniel Coxe of New Jersey as its Provincial Grand Master, but apparently the attempt did not succeed. In 1733 it established a Provincial Grand Lodge in Boston, with Henry Price as Provincial Grand Master. In the meantime the Lodge at Philadelphia had begun to function as a Provincial Grand Lodge and Franklin was one of its Grand Masters.

During those same years Franklin labored prodigiously, both for himself and for his city. He was the Father of the Philadelphia Public Library. He started a self-study circle which developed into a University. He devised a scheme for street lighting. He educated himself in science and invention, invented or planned the famous "Franklin stove," discovered many of the properties of electricity, worked with one of the first inventors of the steam boat, and at the time of his death had become the first great American scientist and still ranks among the greatest scientists of all time. He entered diplomacy; represented his Colony in England; became American Minister to France, and it was he, thanks to his immense fame and his great personal popularity, to whom the largest credit was due for bringing France into the Revolution as an ally of the Thirteen Colonies. He had a decisive part in the Revolution and was a member of the Constitutional Convention.

Franklin has been called "the First American" because in manner, outlook, personality, and philosophy of life he was the first to embody those traits out of which other peoples have drawn their picture of what an American is like. He was wealthy, but earned his money by his own efforts; was as well educated as an Oxford graduate but got it by educating himself; was a friend and confidant of Kings, Princes, Prime Ministers, Secretaries of State, leaders of society, French aristocrats, but had no snobbery and dressed in simple fashion: he rose to one eminence after another but did not break with his earliest friends and associates; and he had that amazing versatility of interests and achievements which is so astonishingly typical of Americans and which continues to astound peoples in other countries; he was printer, author, inventor, financier, wit, statesman, diplomat, scientist, philosopher, and withal remained a shrewd, homespun, economical Yankee.

Franklin continued to be an active Mason from his initiation in 1730 until his death in 1790, a period of sixty years. In 1732 he was

elected Grand Warden of his Lodge, usually described as "St. John's Lodge at Philadelphia." In 1734 he was elected to act as "Grand Master of the Grand Lodge," by which it is meant that at the time St. John's Lodge was also functioning temporarily as a Grand Lodge. In 1734 he issued his edition of the Book of Constitutions, the first Masonic book published in America. In 1734-5 he and the Brethren of St. John's laid the corner-stone of Independence Hall. In 1735-8 he served as Secretary of his Lodge. In 1749 he was appointed Provincial Grand Master. In 1752 he served on the Committee which planned "Freemason's Lodge" in Philadelphia, the first Masonic building in America, and in 1755 took a prominent part in building it. In 1760 he was again Provincial Grand Master. In 1776 he affiliated with Lodges in France (plural membership was then permitted); in 1778 he assisted in initiating Voltaire in the Lodge of the Nine Sisters in Paris, and in 1779 was elected Master of that Lodge. These are but the most important of a long list of his activities, offices, and honors.

2. From the Committee's point of view Franklin's career presents many facets, each of which could be singled out as the subject or theme for a program: Franklin as a Mason; as a Statesman; as a typical American; as a member of the Constitutional Convention; in the Revolution; as a scientist and inventor; as a typical American; as a father of the American Union; Franklin and his friends; etc., etc. We will assume that the Committee chooses "Franklin as a Mason," which would include his work in his own Lodge, printing the Book of Constitutions, his work as a Provincial Grand Master, his visits to other Jurisdictions at home and abroad, his Masonic correspondence, and his activity in French Lodges. Once this particular theme is chosen each and every element to go into the program must contribute to a presentation of that subject, and any element which does not so contribute must be omitted, regardless of how interesting it might be in itself. Program elements suitable for the purpose could be: music; speeches; stereopticon views; monologue or a dialogue in Revolutionary costumes; or a short movie based on Franklin's life and times. Let it be supposed that the Committee, after considering its funds, materials, and talents available among the Lodge members, decides on music, speeches, stereopticon pictures, and a humorous monologue, it being taken for granted that it has assured itself of having sufficient available talent.

(a) The music may be instrumental or vocal or both. The Committee decides on both. It next decides on the amount of time to schedule for music; this is arrived at by considering the program as a whole, and after deciding to allow one hour and twenty minutes for the program itself, which in turn would allow ten minutes leeway in opening and closing, they give the program as a whole a length of one and one-half hours. A program of that length can be included in a Lodge Communication; or it can have an evening to itself, and if it has a whole evening its 9:30 closing time allows ample time for a lunch afterwards with visiting, music, dancing, etc. On such a scale the music should be allotted about twenty minutes, ten minutes for instrumental and ten minutes for vocal.

(b) Thirty minutes is allowed for speeches. Unless a professional speaker is available it is best to divide this into three periods for three ten-minute speeches. The Committee itself must select and assign the subjects, for if both subject and the collecting of speech material is left to the individual speaker he is almost sure to come with a speech that does not fit into the program. There are many subjects to choose from: Franklin's Lodge, Franklin as a Lodge officer, Franklin as a Grand Lodge officer, Franklin and "Masonic firsts," that is, the first Lodge, the first Masonic building, the first Masonic book, etc., Franklin as a Masonic visitor, Franklin's Masonic correspondence, Franklin a visitor in English Lodges, Franklin in French Lodges. Franklin and his Masonic friends, etc. Let it be supposed that the Committee selects and arranges three as follows: "Franklin as member and officer in America's first recorded Lodge;" "Franklin and 'Masonic Firsts';" "Franklin as a Freemason in France." Each of these subjects is interesting in itself and at the same time illuminates large chapters of Masonic history.

(c) Franklin was a wit and a humorist himself: in his lifetime and afterwards, and to an extent second only to Lincoln's, hundreds of tales, yarns, jokes, and humorous stories were attributed to him or told at his expense. It is therefore easy for a participant in the program who has a talent for humorous monologue to prepare a ten-minute monologue on, or centered in, or suggested by, Franklin and his career.

(d) Stereopticon slides may be rented from regular stereopticon distributors or borrowed from Public Libraries, Museums, etc.

The Committee provides twenty minutes, time enough for twenty to twenty-five slides, allowing for a one minute comment on each picture by the exhibitor. Complete sets on Franklin's career are available; or the Committee can select its own pictures, which are not difficult to find because Franklin's career was connected with many of the scenes and events of the Revolutionary Period of which so many pictures have been made—such as Independence Hall, the Declaration of Independence, the Revolutionary War, his kite experiment, his inventions, Philadelphia as it was in his time, etc. Care must be taken to have the screen in place beforehand, and to have arrangements made to begin showing the pictures without last-minute delays or interruptions—for it is an axiom of program building that nothing is to be left to chance or for the last minute and that nothing must interrupt or delay the program once it is under way.

3. Participants.

Often a Lodge will have a corps of active workers who are officers, committeemen, and past officers, and on whom it must call for anything and everything because its other members either will not, or cannot, take an active part; a Lodge may even have a group of "wheel-horses," the same men doing most of the Lodge work over and over. A Committee may be compelled to select the participants for its program from among these, but it ought not to select many if it can avoid it because it is better to have new faces and fresh voices in a program. Moreover, talent for program work is not always identical with ability for Lodge work; therefore a Committee ought to search the whole membership for talent before selecting participants; and if the program is to include women, then among the families and friends of members.

If the program is to be given behind tyled doors then only Masons can participate; but it is not necessary to confine participation to the Lodge's own members, for there are sojourners and Masons from neighboring Lodges to draw from. If the program is to be open to non-Masons, non-Masons may participate, and that is an advantage to a Committee because it allows it to search among its members' families and their friends for talent. In either event, no person should be asked to participate unless he is known to have the talent or ability the program requires.

At this stage the Committee has decided on its program as a whole;

on the elements to go into it; on the order of their appearance and on the time allotted to each one; as soon as it has selected its participants, and received their consent, its next step is to prepare each participant for his part.

(a) Let each member of the Committee be assigned to two or more of the participants—thus, if ten are to participate, and if there are five Committeemen, each Committee member will be responsible to see that two participants are assisted to prepare for their parts.

(b) The Committee member confers in person with each of the two participants assigned to him. He describes to them the program as a whole, its spirit and purpose, the conditions under which it will be presented, and names those who will be associated on the program. He then explains to each one what his own part will be, and either furnishes the material the Committee has collected, or offers to assist the participant to collect it.

(c) The vocal and instrumental music for a program on Franklin the Mason must be appropriate, patriotic, and such as is suggestive of life in the Revolutionary Period. If the Committee cannot furnish a selection it will assist the participant to find one, for the music required may not be such as a singer or musician will have on hand.

(d) Inasmuch as the speeches will be on assigned subjects the speakers must have literature, and since the subject is not one with which a speaker is familiar, the Committee may need to furnish him with books on Franklin as a Mason. If the Committee's need were for a speech on some general theme such as patriotism, or citizenship, or early American history any experienced speaker could be left to find his own materials, and he would prefer to do so because no speaker can consent to have others put into his mouth what he is to say; but on a special subject, one almost technically Masonic, a speaker must have special material, and he usually is not able to find it for himself.

The three speakers on Franklin as a Mason will need Masonic books. The monologist, however, will need only some adequate and interesting biography of Franklin, for his humor can play about the character and personality of Franklin as a man and need not be confined to his Masonic activities.

The stereopticon slides should be secured at least a week in ad-

vance and turned over to the participant who is to superintend their showing and to accompany them with a spoken commentary, which will average in time about one minute per picture.

(e) If the Worshipful Master is to preside as master of ceremonies (or, if he is not, whoever may be selected) the Committee, once their plans are perfected, and near the date for the program, can sit down with him to describe the program and to explain his part in it. He should be given a copy of the program with the time schedule written in it; and he may be assigned three to five minutes for an address of welcome or of general introduction near the beginning of it.

4. The Program.

The program may be printed or mimeographed for use by the audience, but that is not required since the audience will not participate in it; and the program may or may not be announced in the local press. This latter is desirable, unless circumstances of some special kind forbid it, because it is a courtesy to the participants. Or, as an alternative, a program may be mailed to each member of the Lodge as an announcement or as an invitation to attend.

At this stage the Committee has decided on its program, has secured its participants, and has assisted them to prepare their parts; as a result of its labors, and not including names, dates, and titles, it has a program which in substance is as follows:

PROGRAM—I

FRANKLIN AS A FREEMASON.

1. Instrumental Overture. (see chapter on Music)
2. The Worshipful Master's Address of Introduction.
3. Instrumental Music.
4. Solo, Trio, or Quartette.
5. Address: "Franklin as a Mason in America's First Lodge."
6. Instrumental solo.
7. Address: "Franklin and 'Masonic Firsts'."
8. Humorous Monologue: "Laughing With Franklin."
9. Vocal music.
10. Address: "Franklin as a Freemason in France."
11. Stereopticon Pictures.
12. Instrumental Music.

5. Sources of Material.

(a) Music. The music most appropriate to a Franklin program is of an older type than that which is now in vogue, and therefore is not often found in sheet form but will have to be searched for in collections, most of which are in bound volumes. Such collections may be obtained from any music store or from the larger music publishers; or one may be borrowed from local professional musicians; or from Public Libraries. In the majority of Public Libraries a section is set aside for books containing programs for festivals and holidays, readings, recitations, debates, etc., and in many of these books are collections of music on special subjects; in almost every such department will be found one or two volumes, or chapters in volumes, devoted to Franklin, and a Committee may find Franklin music in these, and may also find much other Franklin material for speeches, readings, humor, etc. Therefore a Committee may find Franklin music and materials under two classifications in a Public Library: the Department of Music; and the Department of Recitations, Debates, etc.

(b) Masonic books may be purchased from, or through, one of the Masonic publishers of which there are several in the Country; or they may occasionally be obtained through local book-stores new or second-hand (few book-stores carry Masonic books in stock); or they may be borrowed from some Masonic Library, either one owned by a Lodge or one owned by a Grand Lodge. (A few Grand Lodge Libraries lend books by mail, and even to Masons outside their Grand Jurisdiction when the cost of the books and the *bona fides* of the borrower are guaranteed by his Lodge). If access is had to a Masonic Library look for articles on Franklin through the bound volumes of the following magazines: *The Builder*, *The American Freemason*, *The Tyler—Keystone*, *the Master Mason*, *The New York Masonic Outlook*. See article on Franklin in Vol. I. of *The Encyclopedia of Freemasonry*, by Albert G. Mackey, in the Edition revised by Robert I. Clegg. The standard book is *Benjamin Franklin as a Freemason*, by Julius F. Sachse, *Beginnings of Freemasonry in America*, by Melvin M. Johnson contains most of the data on Franklin's activities as a Provincial Grand Master. For a story of American Masonry in Franklin's time see *Freemasonry in the Thirteen Colonies*, by J. Hugo Tatsch; and the early chapters on American Masonry in *A History of Masonry*, by Haywood & Craig. For an excellent bio-

graphical essay on Franklin as a Mason see chapter beginning on page 281 in *Washington and his Masonic Compeers*, by Sidney Hayden. Points, suggestions, and materials for a humorous monologue may be found in the above books, and in the biographies, essays, and reminiscences of Franklin which may be found in abundance in any Public Library.

(c) Many public Libraries and Museums have a loan system for stereopticon slides: from them a Committee can obtain a set of slides already assembled or may select the slides individually. Any of the regular manufacturers of slides (see the Classified Telephone Directory of any large city for their names) have Franklin pictures for sale, or, if not, they can inform a Committee where to rent or to borrow them. If a Grand Lodge has an Educational, or Service Committee it may have slides for loan, or can give information as to where to obtain them; a similar source of information is the Masonic History Company of Chicago, Illinois. Often a Lodge, and unbeknown to itself, has sources for such materials among its own members; the Committee can ask the Master to announce what it needs in Lodge or can ask the Secretary to mail out a letter to the members to ask for the loan of books and music.

SPECIMEN PROGRAMS

THE programs which follow have been employed with success by Lodges and other Masonic or auxiliary bodies throughout the Grand Jurisdictions, and the skeletonized list of headings here given has been copied without change from printed programs, and selected from a very large collection of them in a number of Masonic Libraries. In their printed form these programs varied from simple little printed sheets with nothing on them except the headings to elaborate and often expensively bound brochures containing much explanatory matter, complete songs, brief addresses, etc.

1. WASHINGTON NIGHT

A group of seven Lodges gave the following program on "Masonic Birthday and Acts of Brother George Washington, the Mason."

1. Selection Orchestra
2. Invocation Grand Chaplain

3. Patriotic SongsMembers and Guests
 - "America"
 - "Battle Hymn of the Republic"
 - "Battle Cry of Freedom"
4. Address of Welcome.....Chairman of Committee
5. SelectionOrchestra
6. The American's Creed.....Led by the Master
7. Vocal Quartet
8. SelectionOrchestra
9. Introduction of Speakers.....The Master
10. Address.....State Superintendent of Instruction
11. Vocal Quartet
12. AddressThe Master
13. "The Star Spangled Banner".....Members and Guests
14. BenedictionThe Grand Chaplain

Another specimen program on Washington:

1. Orchestral Selection
2. Call to Order.....by Worshipful Master
3. Prayer
4. Vocal Solo: "Consider the Lillies."
5. Announcementby Worshipful Master
6. Reading: "The Farewell Address."
7. Address: "Washington, the Patriot, Soldier and Statesman."
8. Orchestral Selection
9. Address: "Washington, the Man and Mason."
10. Vocal Solo: "The Hands of Time."
11. Benediction.

2. ST. JOHN THE EVANGELIST

A Masonic Study Club presented this program under the title of "Winter Solstice: Festival of St. John the Evangelist" at a banquet:

1. Entrance into dining room with "Auld Lang Syne."
2. Ceremony of "Festival Ritual Opening," and Invocation.
3. Welcome by Worshipful Master.
4. "Song of Songs" by Instrumental Trio.
5. Dinner, accompanied by musical interludes.
6. Address: "Life of St. John the Evangelist."
7. "Magic Light," by Instrumental Trio.
8. Address: "The Building of Bridges."
9. "When My Caravan Has Rested"—Instrumental Trio
10. Address: "Is the Soul Immortal?"
11. "Calm as the Night"—Instrumental Trio.
12. "Festival Ritual Closing," and Prayer by Chaplain.

3. RE-DEDICATION NIGHT

1. Lodge Opened on Master Mason Degree
2. Posting of Colors
3. "America".....Orchestra and Members
4. Introduction of Visiting Masters and Past Masters.

5. Introduction of Speaker.
6. Address.....by a Past Grand Master
7. "God Bless America".....Orchestra and Members
8. Re-Dedication Ceremony
9. Closing of Lodge
10. Refreshments.

4. MAUNDY THURSDAY AND EASTER SUNDAY

(A Knights Templar Program)

A.

1. Organ Prelude: "Largo".....Tschaikowsky
2. Processional—"Adagio Cantabile".....Beethoven
3. Labor Resumed.
4. Choir—"Let the Words of My Mouth, etc."
5. Choir—"Radiant Morn Hath Passed Away".....Woodward
6. Fraternal WelcomeEminent Commander
7. Address
8. Box of Fraternal Assistance.....Officers
9. In MemoriamPrelate
10. Choir—"One Sweetly Solemn Thought".....Ambrose
11. Extinguishing of the Lights.
12. Tableau—"The Crucifixion"On Stage
13. Choir—"Peace I Leave With You".....Roberts
14. The Mystic Banquet.....All the Knights
15. Organ Postlude—"The March to Calvary".....Maunder

B.

(On Easter Sunday: Afternoon)

1. Organ Prelude.—"Largo"Dvorak
2. Processional—"Fifth Symphony"Beethoven
3. Labor Resumed
4. Choir—"Come Unto Me.".....Wagner
5. Fraternal WelcomeEminent Commander
6. Prologue—"The Crucifixion"Stage
"Peace I Leave With You" (Roberts) Choir
"They Knew Him Not." (Bonn)—Prelate
7. Choir—"Lift Thine Eyes to the Hills".....Holden
8. Relighting of the Lights
9. Tableau—"The Rose Croix".....Stage
10. Choir: "Unfold, Ye Portals".....Gounod
11. Address
12. Box of Fraternal Assistance
13. Closing
14. Organ Postlude—"Attalie"Mendelssohn

5. ANNUAL PICNIC

(Masonic Lodge and Eastern Star Conjointly)

1. (10:30) Assemble at Picnic Site
 2. (11:30) Dinner and Music by Band
 3. Song "America"
 4. Invocation
 5. Music Quartette
 6. Piano Solo
 7. Address of Welcome
 8. Flute Solo
 9. Response to Address
 10. Violin Solo
 11. Vocal Solo
 12. Address
 13. Clarinet Solo
 14. Contests, Sports, Games.

| | |
|-----------------------|-------------------------------|
| Horse Shoe Pitching | Past Masters' Race |
| Hit the Jar Contest | Girls' Race; under 12 |
| Boys' Race; under 12. | Girls' Free-for-all Race |
| Boys' Race; 12 to 15 | Past Worthy Matrons' Race |
| Free-for-all Race | Ladies' Ball Throwing Contest |
| Sack Race | Pie Eating Contest |
| Fat Man's Race | Balloon Boxing |
- (Prizes: 50 cents to \$2.00)

6. MARK TWAIN NIGHT

(Mark Twain was a member of a Lodge in St. Louis, Mo. This program is designed for a mixed audience. The story of Mark Twain's life, when presented in program form, offers an unusually suitable opportunity for a home-talent play, a moving picture, or an illustrated talk.)

1. Welcome Worshipful Master
2. Orchestra
3. Vocal Solo.
4. Reading of Mark Twain's Masonic record.
5. Reading from "Decay of the Art of Living."
6. Community singing.
7. Reading from "The Jumping Frog."
8. Five-Minute Talk: "Mark Twain, the Humorist."
9. Vocal Quartette.
10. Five-Minute Talk: "Mark Twain: Family Man."
11. Address: "Mark Twain: the Citizen and World Traveler."
12. Community singing.

7. FLAG DAY SERVICE

(NOTE—The following was an evening program given in Masonic Hall, New York City, by the Grand Lodge of New York, the program being prepared and directed by Sea and Field Lodge. No. 1. It is a magnificent example of program building, and proves that if a Lodge

will take the time for it, it will find among the Craft the talents and materials for such a program as would do credit to great theaters. Among the speakers were two of the most distinguished members of the New York bar, a General, and a Rear-Admiral. Words of the songs sung by the audience were printed in full.)

1. Organ Prelude
 - "Songs of the Nation"
 - "Stars and Stripes Forever"
2. Entrance of Sea and Field Lodge, No. 1.
3. Community Singing
 - "There's a Long, Long Trail."
 - "Carry Me Back to Old Virginny."
 - "Old Kentucky Home."
4. Reception of Grand Master and Staff
5. } Invocation
- } Response
 - "The Lord's Prayer."
6. SongSt. Cecile Quartette.
 - "The Unfurling of the Flag."
7. Massed Colors of Lodges: Military Escort.
 - Bugle Call "To the Colors."
8. Salute to the Colors
9. Hymn.....St. Cecile Quartette and Audience.
 - "The Star Spangled Banner."
10. Address: "The Army and the Flag."
11. Address: "The Navy and the Flag."
12. Songs.....St. Cecile Quartette.
 - "The Americans Come"—Fay Foster
 - "Flanders' Field."—Allan Robinson
13. Address: "The American Flag."
14. Community Singing
 - "Dixie."
 - "Battle Hymn of the Republic."
15. Address: "Masonic Principles in Modern Life."
16. Hymn: "America".....St. Cecile Quartette.
17. Colors Retired
18. Benediction
19. Grand Master and Staff Retire

8. A SEVENTY-FIFTH ANNIVERSARY PROGRAM

(NOTE—This program was presented by an average size middle-western Lodge in two parts: the first, at a tyled assembly in the afternoon; the second, an open meeting in the city auditorium.)

A

1. Opening
2. Reception of Grand Master
3. Reconstituting of the Lodge, by the Grand Master
4. Reception of neighbor Lodges
5. Address by the Worshipful Master
6. Address by the Grand Master
7. "Sidelights on Notable Events in Our Lodge History."

8. Presentation of 50-year Masons
9. Closing

B

1. Music by Orchestra
2. Presentation of Colors
3. Address of Welcome
Response
4. Music by Masonic Quartet
5. Presentation of Distinguished Guests
6. Presentation of Representative of Parent Lodge
7. Presentation of Smallest Master Mason by the Largest
8. Music by Masonic Quartet
9. Address: by the Grand Master
10. Dancing and Orchestra Music

9. MUSICAL PROGRAM FOR DEDICATION

(NOTE—An Aeolian Duo-Art Organ, which can be played by hand or with records, was used in this all-music program. This is an expertly chosen selection of titles for the purpose.)

1. Organ "Processional March"
"Improvisation"
2. Masonic Chorus—"Praise Ye the Fathers".....Gounod
3. Solo—"Open the Gates of the Temple".....Knapp
4. Masonic Chorus—"Sing Allelieu Forth".....Dudley Buck
5. Organ—"William Tell Overture".....Rossini
6. Masonic Chorus—"Send Out Thy Light".....Gounod
7. Responses by Masonic Quartette
"The Lord Is in His Holy Temple"
"Hear Us, Father".....P. W. Blackmor

10. MAUNDY THURSDAY

(NOTE—This program is of especial interest because its music is wholly choral.)

1. Processional—"A God of Hosts".....Mendelssohn
Scottish Rite Choir
2. Invocation
3. Scottish Rite Choir—"The Long Day Closes".....Sullivan
4. Address
5. Scottish Rite Choir—"God of Our Fathers".....Kipling—DeKoven
6. In Memoriam—"Our Departed Brethren"
7. Scottish Rite Choir—"God Shall Wipe Away All Tears".....Roma
8. Extinguishing the Lights.
9. Recessional—"When Our Hearts are Bowed with Woe".....Chopin
Scottish Rite Choir.

11. DIAMOND AND GOLDEN JUBILEES

(NOTE—The following was used as a joint program of a Lodge and an Eastern Star Chapter in celebration of the Seventy-fifth Anniversary of the former, the Fiftieth Anniversary of the Latter. The printed program booklet was a model for its purpose: it was bound in blue imitation vellum; printed throughout in blue; and consisted of 12 pages: title page, page of charter members of Lodge, page of charter members of O. E. S. Chapter; page of Past Masters of Lodge; page of Past Worthy Matrons and Patrons of Chapter; page of present officers of both; page of celebration program; two pages of history of the Lodge; one page

of history of the Chapter; two blank end pages. It should be added that by common custom throughout the Lodges of the country, advertising is never included in printed lodge programs.)

1. "God Bless America"
2. Invocation
3. Reading
4. Violin Solo
5. Reading
6. History of Chapter
7. History of Lodge
8. Vocal Solo
9. Introduction of Most Worthy Matron
10. Address by Most Worthy Matron
11. Introduction by Grand Master
12. Address by Grand Master
13. "America"

(NOTE—The program above failed to include titles of musical selections; since many attendants preserve the printed program they prefer to have musical titles included because they cannot be remembered otherwise. Another Lodge celebrating its Seventieth Anniversary not far from the above, omitted the musical selections but included a complete menu of the banquet, and instead of printing the program printed a schedule of seven events, the first beginning at 1:00 P. M.)

12. DEDICATION OF MASONIC TEMPLE

1. (At 6:00 P.M.) Processional
2. Hymn
3. Announcement by the Worshipful Master
4. Announcement by the Architect
5. Response by deputy Grand Master
6. Processional
7. Prayer by Grand Chaplain
8. Hymn
9. Presentation of corn by Junior Grand Warden
10. Dedication to Freemasonry by Grand Master
11. Hymn
12. Processional
13. Presentation of the Wine by Senior Grand Warden
14. Dedication to Virtue by Grand Master
15. Hymn
16. Processional
17. Presentation of the Oil by Deputy Grand Master
18. Dedication to Universal Benevolence by Grand Master
19. Hymn
20. Invocation
21. Ovation

(Recess followed by banquet and platform meeting)

13. CHRISTMAS PROGRAM FOR KNIGHTS TEMPLAR

1. Organ Prelude
2. Display of Colors

3. Welcome
4. Response
5. Invocation
6. Tenor Solo—"A Child is Born in Bethlehem".....Harker
7. Toasts, Sentiments, and Responses.
8. Tenor Solo—"The Holy Child".....Martin
9. In Memoriam
10. Roll Call
11. Address
12. Chorus—"O Come All Ye Faithful"

14. LINCOLN'S BIRTHDAY

1. Music—Quartette
2. Address of Welcome
3. Violin Solo
4. Reading of "The Gettysburg Address."
5. Violin Solo
6. Address: "Lincoln."
7. Music—Quartette
8. Address by Grand Master
9. "America"
10. Benediction

(NOTE—The above program was given by a Masons Club at an Indian Agency, in Montana. Lincoln was not a Mason but had expressed in writing his intention to petition at the end of his second term.)

15. ROSE FESTIVAL AND FLAG DAY

(NOTE—Milwaukee, a sociable, hospitable city, and full of music-lovers, is famous for its programs. Here is a shining example; it was given by the Palmer Temple Masonic Study Circle.)

1. Address of Welcome
2. Intonation
3. Opening Ritual
4. A-capella Chorus—"Awake! Awake!"
5. Instrumental Quartette—"In the Garden of Tomorrow."
6. Address: "Silence."
7. Instrumental Quartette—"Largo"
8. A-capella Chorus—"Now Thank We All Our God."
9. Address—"Our Flag"
10. A-capella Chorus—"Rain and River"
11. Instrumental Quartette—"Roses of Picardy"
12. Address: "The Unfolding Rose Reveals the Jewel."
13. Instrumental Quartette: "Thornrose Waltz."
14. A-capella Chorus—"The Long Day Closes."
15. Closing Ritual
16. Prayer

16. A DISTRICT MASTERS ASSOCIATION PROGRAM

1. Organ Prelude
2. Address: "Masonic Ideals in Modern Masonry."
3. Illustrated Lecture on Masonic Home
4. Vocal Solo—
5. Address: "The Real Purpose of Freemasonry."
6. Musical Solo
7. Address: "The Builders of America." (Stereopticon)
8. Anthem—"America the Beautiful."
9. Benediction and Postlude.

17. MEMORIAL PROGRAM

(NOTE—This program was given by a Lodge of about 500 members in a Mid-western city of 75,000 at the unveiling of a bronze tablet commemorating its members who served in the first World War.)

1. Male Quartette—"America the Beautiful"
2. Invocation by Lodge Chaplain
3. Male Quartette—"Larboard Watch."
4. Unveiling Bronze Tablet
5. Male Quartette—"Dear Old Pal of Mine."
6. Address
7. Male Quartette—"Battle Hymn of Republic."
8. Benediction

18. SOJOURNERS NIGHT

(NOTE—For a number of years the Board of General Activities of the Grand Lodge of New York, with headquarters in Masonic Hall, New York City, has been preparing specimen programs for Masonic occasions, mimeographed or printed on sheets or folders, and sending a copy to each Lodge. From 1925 until the present year programs for a hundred or so different occasions have been thus prepared and used. Each printed sheet or folder includes in addition to the program itself a mass of material for use by the Lodge Committee in charge. Thus, the two-page leaflet carrying the following program contained an introduction to explain the purpose of the program: a detailed essay on "The Lodge and the Sojourner"; a poem, "I Sat in Lodge With You", by Wilbur D. Nesbit; an article on the various types of programs suitable for the subject; references to books; a list of music titles; and a list of suitable movies. A number of the specimen programs hereafter are used by courtesy of the Board of General Activities.)

1. Music
2. Worshipful Master's Address of Welcome
3. Introduction of Sojourners, name by name, by the Secretary
4. Twenty-minute Address: "Traveling in Foreign Countries."
5. Reply by Sojourners individually or by a spokesman
6. Group Singing
7. A movie

8. Closing of Lodge
9. Informal Reception

(NOTE—Titles for group, or community, singing in above program: "Carry Me Back to Old Virginny"; "When Good Fellows Get Together"; "Annie Laurie"; "I Want a Girl"; "The Quilting Party". For a vocal quartette: "Worship of God in Nature"; "The Righteous Live Forever"; "I'm But a Stranger Here"; "Let Us Now Praise Famous Men"; "Send Out the Light!"; "Bells of St. Mary.")

19. THANKSGIVING DAY

(NOTE—Since Thanksgiving itself is a many-sided festival, combining feasting with religion, charity with amusements, hospitality, homecomings, balls and banquets and receptions, a Lodge committee has an exceptionally flexible subject for which any possible type of program is suitable. An exceptionally useful book is *Thanksgiving: Its Origin, Celebration and Significance As Related in Prose and Verse*, by Robert Havens Schaffler. Songs for men's voices: "O Lord, How Manifold", by Nevins; "Praise to the Lord", by Allitsen; "At the Making of the Hay", by Lahmann; "Golden Harvest", by Moir. For mixed chorus: "Praise the Lord", by Haven; "Thanks Be to God", by Mendelssohn; "Praise the Lord, O My Soul", "I Will Give Thanks", by Burnby; "Sing to the Lord of Harvest", by Berwald. Male choruses: "Worship of God in Nature", by Beethoven; "Prayer of Thanksgiving," by Kremser; "Praise Ye the Lord", by Berwald; "Praise, All Ye People", by Suderman.)

1. Group Singing
2. Invocation
3. Vocal Music
4. Introduction of Lodge Veterans
5. Chorus
6. Excerpts From Old Lodge Minutes
7. Vocal Quartette
8. Address
9. Thanksgiving Offering for Charity
10. Closing
11. Group Singing

20. WASHINGTON'S MASONIC BIRTHDAY (NOVEMBER 4)

1. Choral Singing
2. Invocation
3. Medley of Patriotic Airs.
4. Recitation of The American's Creed.
5. Songs of America ("My America"; "Our America"; "America the Beautiful"; "America Our Pride"; "America, Dear Homeland"; etc.)
6. Introduction of Speaker
7. Address: "Washington the Mason."
8. Group Singing
9. Benediction

21. ROLL CALL NIGHT

(NOTE—The purpose is to have the Secretary call the Roll, and for members to report on absentees. The program may be given in a Regular Communication, on a special evening, following a banquet or before a smoker.)

1. Invocation
2. Short Address by Worshipful Master
3. Group Singing
4. Short Address by Senior Past Master
5. Instrumental Music
6. Group Singing ("Auld Lang Syne" theme)
7. Roll Call of all Lodge members by Secretary
8. Group Singing
9. Informal Refreshments

22. PATRIARCHS' (or VETERANS') NIGHT

1. Instrumental Music
2. Invocation
3. Short Address by Worshipful Master.
4. Vocal Music
5. Address: "Patriarchs of Our Lodge."
6. Instrumental Music
7. Response by a Spokesman for the Patriarchs
8. Group Singing
9. Reminiscences of Early Days in the Lodge
10. Benediction
11. Refreshments

(NOTE—Titles for male voices: "God is Love"; "Remember Now Thy Creator"; "Hark, the Song of Jubilee"; "Light and Life Immortal"; "Old Folks at Home"; "Sweet and Low"; "Through the Years." For group singing: "When Good Fellows Get Together"; "Auld Lang Syne"; "Carry Me Back to Old Virginy"; "Annie Laurie"; "Ben Bolt"; "I Want a Girl".)

PLANNED LODGE YEAR

THE Board of General Activities, Grand Lodge of New York, sent out some little while ago a 28-page mimeographed book to each of its Lodges recommending that the Master, his Officers, and Committees lay out a complete plan for Lodge activities from September to June, not leaving the whole Lodge season to chance or to the inspiration of the moment. If a Lodge lays out during the summer recess a carefully thought out series of special occasions, with the needs and talents of the Lodge in view, it can avoid a lop-sided year and make sure that not too much attention is given to one side of the Masonic life and too little to the other sides. This book was probably the most illuminating and practical presentation of the whole subject of planned Lodge educational, social, and ritualistic activities ever prepared by the Craft. By courtesy of the Board, the skeleton outlines of its recommended or suggested "Lodge Years" are here given. It will be observed that each "year" revolves about a

central theme, or interest, or center of emphasis; since a Lodge can take up a different theme in another year, it is guaranteed against monotony and repetition not only from month to month but from year to year; also, both the Master and his members can at the end of each season look back on a year with its own individuality and unity of effect. Each of the "Lodge years," as here given, presupposes a special program or feature or event for each of twenty nights; the titles as given therefore are the subject or theme for one night.

A

The following "Lodge Year" aims to bring out the many sides of Masonry:

- I. Outdoor Picnic
- II. Moving Picture
- III. Family Party (Members and their families in the Lodge social rooms).
- IV. Masonic Lecture: "The Story of Freemasonry."
- V. Bobbie Burns Night. (With a program on Burns as a Mason, and his Masonic songs).
- VI. Illustrated Lecture
- VII. St. John the Evangelist's Day
- VIII. Ladies' Night
- IX. Roll Call Night
- X. Moving Picture (at end of Regular Communication).
- XI. Masonic Lecture: "Story of Masonry in Our State."
- XII. Franklin's Birthday
- XIII. Children's Party
- XIV. Illustrated Lecture.
- XV. Lodge Question Box (in Regular Communication).
- XVI. Moving Picture
- XVII. Banquet
- XVIII. Visit From a Sister Lodge (or to one).
- XIX. Andrew Jackson Night
- XX. Lodge Pilgrimage (motorcade to the Masonic Home or a Masonic shrine)

B

(This year's program places the emphasis on sociability)

- I. Field Day (sports, games, contests.)
- II. Fall Reunion
- III. Movie
- IV. Masonic Lecture: "From Labor to Refreshment."
- V. Oratorical Contest
- VI. Thanksgiving Day Party
- VII. Rudyard Kipling Night
- VIII. Roll Call
- IX. Bowling Tournament
- X. Movie
- XI. Home-talent Play (or minstrel)
- XII. Lecture: "Famous Men Who Have Been Masons."
- XIII. Banquet

- XIV. Illustrated Lecture
- XV. Ladies' Night
- XVI. Movie
- XVII. Theodore Roosevelt Night
- XVIII. Patriarchs Night
- XIX. Smoker
- XX. Picnic (or golf tournament)

(NOTE—The Masonic Lecture titles given throughout are suggestive only; it is only necessary that they be appropriate to the general theme of the year. If a whole evening is devoted to a Lecture it is fatal to use an unpracticed speaker or an unprepared one, and it is not often satisfactory to have a paper read. There are Masonic speakers within reach of any Lodge with proved ability; it is better to send abroad for such a speaker than to take the risk of an amateur. If experienced local speaker is available make sure that he prepares an address especially for the purpose.)

C

(This is a Masonic Education year)

- I. Pilgrimage (motorcade to Masonic Home or Masonic shrine)
- II. Moving Picture
- III. Masonic Lecture: "History of Our Lodge."
- IV. Lodge Question Box
- V. Illustrated Lecture
- VI. Albert G. Mackey Night
- VII. Oratorical Contest
- VIII. Banquet
- XI. Masonic Lecture: "Philosophy of Freemasonry."
- X. Illustrated Lecture
- XI. Moving Pictures
- XII. Thomas Smith Webb Night
- XIII. Home-talent Play
- XIV. Illustrated Lecture
- XV. Masonic Lecture: "Jurisprudence of Freemasonry."
- XVI. Grand Lodge Night
- XVII. Musicale
- XVIII. Albert Pike Night
- XIX. Ladies' Night
- XX. Picnic

D

(This covers Lodge Methods, means to increase attendance, Lodge activities, etc.)

- I. Picnic and Field Day
- II. Roll Call
- III. Movie
- IV. Attendance Team Contest
- V. Masonic Lecture: "Our Lodge and Grand Lodge."
- VI. Lodge Question Box
- VII. Lodge Smoker
- VIII. Illustrated Lecture
- IX. Lodge Institute
- X. Masonic Book Exhibition
- XI. Ritual Night
- XII. Masonic Lecture: "Lodge and Community"
- XIII. Movie
- XIV. Past Masters Night

- XV. Oratorical Contest
- XVI. Banquet
- XVII. Masonic Lecture: "Office of Worshipful Master."
- XVIII. Movie
- XIX. Debate: "Should Our Lodge Adopt a Budget?"
- XX. St. John the Baptist's Day Outing (outdoor program)

E

(The Lodge and the Community)

- I. Lawn Fete
- II. Lodge Visit to Schools
- III. Movie
- IV. Public School Night
- V. Washington Night
- VI. Masonic Lecture: "Masonry and the Community."
- VII. Community Party
- VIII. Go-to-Church Sunday
- IX. Father and Son Night
- X. Masonic Lecture: "The Mason as a Citizen."
- XI. Group Singing
- XII. Illustrated Lecture
- XIII. Organized Charities Night
- XIV. Dinner
- XV. Masonic Lecture: "Masonry and Education."
- XVI. John Marshall Night
- XVII. Home-talent Play
- XVIII. Patriarchs Night
- XIX. "Our Masonic Home" Night
- XX. Pilgrimage

F

(Masonic History is the general theme)

- I. Movie
- II. Masonic Lecture: "Story of Freemasonry in our State."
- III. Masonic Pageant
- IV. Illustrated Lecture
- V. Masonic Lecture: "Story of Freemasonry."
- VI. Armistice Day Observance
- VII. Question Box on Masonic History
- VIII. Masonic Book Exhibit
- IX. Masonic Lecture: "The Quatuor Coronati Lodge."
- X. Banquet
- XI. Movie
- XII. Masonic Lecture: "Story of Early American Masonry."
- XIII. Illustrated Lecture: "Story of the Bible."
- XIV. Masonic Historians Night (Gould and Mackey)
- XV. Home-talent Play
- XVI. Grand Lodge Night (emphasis on its history)
- XVII. Musicale
- XVIII. Memorial Day
- XIX. Question Box
- XX. Field Day

G

(Masonic Institutions, Offices, etc.)

- I. Quoits Tournament
- II. Movie
- III. Past Masters' Night
- IV. Masonic All-Day Institute
- V. Masonic Mass Meeting (District)
- VI. Washington's Masonic Birthday
- VII. Banquet for Lodge Visitors
- VIII. St. John the Evangelists Day
- IX. Masonic Lecture: "The Masonic Dollar."
- X. Masonic Catechism (ritualistic)
- XI. Grand Masters Night
- XII. Masonic Spelling Bee
- XIII. Bazaar
- XIV. Program Dedicated to our first Lodge and first Grand Master
- XV. Non-Resident Members and Sojourners Night
- XVI. Masonic Lecture: "Foreign Masonry."
- XVII. Minstrel
- XVIII. Masonic Home Night
- XIX. Masonic Lecture, "Masonic Offices."
- XX. Rose Festival.

H

(Ritual, Conferring of Degrees, Ceremonies, Symbols)

- I. Music Festival
- II. Movie
- III. Grand Lecturer (or District Deputy, etc.) Night
- IV. Degree Conferred by Visiting Lodge
- V. Illustrated Lecture
- VI. Home-talent Play
- VII. Rob Morris Night
- VIII. New Years Party
- IX. Masonic Lecture: "Symbols in Freemasonry."
- X. Lodge Institute
- XI. William Preston Night
- XII. Masonic Catechism
- XIII. Ritualistic Contest
- XIV. Children's Party
- XV. Masonic Lecture: "Masonic Etiquette."
- XVI. Illustrated Lecture
- XVII. Question Box on the Ritual
- XVIII. Masonic Lecture: "Meaning of the Ritual."
- XIX. Movie
- XX. Lawn Festival

I

(Masonic Literature, Masonry in Literature, etc.)

- I. A Program of Masonic Readings
- II. A Night With Masonic Music and Operas
- III. Masonic Lecture: "The Literature of Masonry"

- IV. Illustrated Lecture
- V. A Night with Masonic Authors
- VI. Movie
- VII. Masonic Book Exhibition
- VIII. A Night with Masonic Humorists
- IX. New Years Ball
- X. A Night With Masonic Fiction
- XI. Movie
- XII. A Night With Masonic Orators
- XIII. Home-talent Operetta
- XIV. A Night With Masonic Dramas
- XV. Ladies' Night
- XVI. Banquet
- XVII. Rudyard Kipling Night
- XVIII. A Night of Masonic Poetry
- XIX. Question Box
- XX. Lodge Outing

J

(Masonry and Patriotism)

- I. Outdoor Costume Party
- II. Movie
- III. Harvest Home Party
- IV. Civic Night
- V. Masonry and the Constitution
- VI. Armistice Day
- VII. Movie
- VIII. St. John the Evangelist Day
- IX. Benjamin Franklin Night
- X. Flag Festival
- XI. Roll Call of War Veterans
- XII. Paul Revere Night
- XIII. Ladies' Night
- XIV. Masonic Lecture: "Masonry in the World Wars"
- XV. Musicales
- XVI. Home-talent Patriotic Play
- XVII. Illustrated Lecture
- XVIII. Memorial Day
- XIX. Children's Party
- XX. Flower Festival

K

(Religion and Masonry)

- I. Harvest Home Festival
- II. Movie
- III. Masonic Lecture: "Masonry and the Bible."
- IV. Children's Party
- V. Chaplains Night
- VI. Illustrated Lecture
- VII. William Hutchinson Night
- VIII. Banquet
- IX. Masonic Lecture: "Anti-Masonry"

- X. St. John the Evangelist's Night
- XI. Movie
- XII. Book of Constitutions Night (its section on religion, morality, etc.)
- XIII. Question Box
- XIV. Go-to-Church Sunday
- XV. Masonic Lecture: "Masonry and Morality"
- XVI. Ladies' Night
- XVII. Illustrated Lecture: "Solomon's Temple"
- XVIII. Lecture: "Masonry and Mormonism."
- XIX. Smoker
- XX. Picnic

CHAPTER III

MASONIC SPEECHES

The Fine Art of Oratory
Specimens never before published of
Masonic Orations, Charges, Toasts, Lectures,
After-Dinner Addresses,
and Presentation Speeches

III

ORATORY

ORATORY is one of the fine arts. It is therefore something which belongs to man as man, as do the body and the mind and the feelings, and is therefore not a fashion or an invention but is in the world forever; or, one can say of it, as one can say of any other fine art, that it is in men's nature because the nature of the world requires that it be. Like each of the other fine arts it cannot be defined; also like them it is inexhaustible, never wears out; and like the seasons, is perennial. And, again like each of the other arts, it has within itself a number of special arts of its own, among them being such arts as the oration itself, lectures, speeches, addresses, sermons, eulogies, debates, oral exegeses and commentaries and expositions, and recitations; and these arts in turn may be used by other arts and by professions and trades and callings, in the church, in law, in political government, and in colleges and universities. In history, great events and new epochs have pivoted on great speeches as often as on battles; Alexandria charmed his army into India with his words; Caesar "armed his troops with his orders of the day, and it was his words rather than their feet which carried them across the Rubicon"; Napoleon "conquered Italy with two divisions and three speeches"; Burke kept England out of the French Revolution by means of a speech; and Lenin led Russia into a revolution with a speech in the Red Square; a short farewell address by President Washington became the principle of American foreign policy for one and one-half centuries; no man can decide whether or not to give oratory a place in the movement of things, but can only decide when, and where, and by what means he is to make use of it.

Freemasonry lives in and lives by this universal art more than almost any other society of men. Masons meet in assemblies; the head of the Lodge is a Master of Assemblies; the Ritual is in great part an art of public speech, and without addresses, lectures, charges, discussions, and debates no Lodge could confer a Degree or carry on the Order of Business. A Worshipful Master therefore cannot decide whether or not to employ public speaking in his work, or in the ac-

tivities of his Lodge, or in the special programs and occasions by which he increases attendance and heightens interest; oratory is already there in the Fraternity and he could not be rid of it if he tried; he can only choose when, and how much, and of what sort of oratory he will make use.

Music is a fine art, and it is one developed and produced by professional singers and instrumentalists, but it would not for that reason ever occur to any man to suppose that it could be monopolized by professionals; any boy can blow on his harmonica, any cow-hand can strum a banjo, any stevedore can sing while he is loading bales of cotton, any man can whistle while he shaves in the morning; music is free for all in the most literal sense of the words, and there is a world of room within it for any instrument that can make a note or any voice that can carry a tune. So with oratory. Webster, Lincoln, Clay, Bryan have been great artists in it, but it has never been the private property of its own masters. Any man is free to speak when he is moved to do so, and to any audience willing to listen. There may be no polished orators in the membership of a Lodge; there are few polished orators anywhere else; but even if there be only twenty men in a Lodge there will be at least one man capable of standing on his feet to deliver sound, persuasive, and interesting discourse. If a Master is casting about for means to bring his Lodge to a richer level of activity, and to get things to move, and to have a better attendance, that one man in twenty is there for him to use.

There is something almost magical in true and moving public speech; to get its effects a theater must use a whole stage full of scenery and properties, with a full cast, and an exciting play, and a co-operative audience; an orator standing alone, with no scenery or property or music, with no tale to act out, and with nothing more at his disposal than his own tongue and the common language, can hold and move and transform an audience equally as much. Many Lodges have among their members men capable of that magic gift; any Lodge, even if its own members are mute, can always call in gifted Brothers from elsewhere. In every region of the country, within convenient reach of any Lodge in the country, are Masons capable of public address who are willing to answer a call. In making out his plans and programs for his own year a Master ought never to omit the uses of an art which is so peculiarly at home in the Lodge; he ought rather to consider carefully when to use it, and how much, and

in which of its many forms. A dull speech is dull; so is a dull song, or a dull play, or a dull book, or a dull conversation, or a dull Lodge Communication, or a dull man; the answer to the complaint about dull speeches is obvious: don't get dull speakers.

When a friend asked Bernard Shaw at the door of a theater why he had broken his own rule of never attending first nights of his own plays, Shaw answered that he had come to see if the audience was a success. A speech is one-half speaker, one-half audience. If a speech is a poor one it is as likely to be because the audience is a failure as because the speaker is a failure. When he makes use of speakers, and if they are from his own membership as much as when they come from outside, the Master should make sure that the audience will not be a failure. He should see to it that the speech is announced and well-advertised for a sufficient time beforehand; he should see that the audience is comfortably seated, that the room is well ventilated, and that nobody has to sit staring into lights. There should be an interval of silence for at least five minutes before the speaker is introduced, in order that everything in and about the room should become quiet, and the members of the audience have had time to withdraw their attention or thought from whatever has been engaging them. The Master, or other presiding officer, should then introduce the speaker and when doing so should remember that the purpose of an introduction *is to introduce*. A speaker comes as a stranger, before he rises he should no longer be a stranger to his hearers; they should know who he is, what he is, and what are his qualifications for speaking on the subject chosen.

A sixty-minute speech is itself a day's work, and it depletes a man in a peculiar way which only speakers can understand, and which requires a day of rest afterwards; for this reason, and because of the time taken in going and coming, a sixty-minute speech costs the speaker two days of time. Since that is true a Lodge should pay him a fee to cover that time in addition to paying his expenses; if he refuses to accept a fee for reasons of his own, then his expenses should be generously covered, and the Lodge should send him afterwards a letter of appreciation over the Lodge seal. When engaging an out-of-town speaker the Master should:

- 1) Ascertain beforehand if a given speaker is competent before extending an invitation.
- 2) Write or telephone him a full description of the occasion at which he is to speak, the subject preferred, the

hour, the place, and what else is to comprise the program, and detailed travel instructions. 3) Meet the speaker at the train or bus station. 4) Have hotel accommodations already secured. 5) Call for the speaker at his hotel and escort him to the place of meeting. 6) Introduce him to Officers and Committeemen in an office or side room before he goes to the platform. 7) Above all else make sure that he begins at exactly the time announced, even if it means a reassignment of other parts of the program. 8) See that he is accompanied back to his hotel or to the railway station afterwards.

By common consent as well as on the basis of thousands of reports made to Lodge and Grand Lodge Committees, American Masons prefer to hear speakers on subjects specifically Masonic over and above other subjects. Any experienced speaker can prepare a Masonic address if he is asked to, especially if a Master helps him to secure the necessary Masonic books. A speech on the meaning of the Fourth of July is as appropriate to a Masonic audience as a speech on the history of Masonry, but Masonic audiences, as reports prove everywhere, prefer the latter ten times over.

(NOTE.—There are some who think that speakers enjoy speaking so much, and are so eager to appear in public, that an invitation to speak is a favor conferred on them. This notion is mistaken. There are among men competent to deliver public addresses a few self-conceited individuals who have an itch to appear in public, as there are in other circles, but the majority of speakers have no such vanity; to them a speech is a piece of hard work and they have for it the same professional feeling that a doctor or a lawyer has for his work. For that reason, if for no other, and even if they are Masons speaking to Masons, they are as much entitled to a fee as is the Masonic lawyer who gives two days of his time to legal work for his Lodge.)

THE USE OF SPEECHES

IT is not necessary that a speech shall be delivered by one man. It can be so written, and granting that its subject-matter is appropriate, that it can be delivered by two, or three, or even more, and yet will be a single speech, composed by one writer. A speech of this type can easily be prepared for any occasion of which patriotism is the theme, as the following outline will illustrate:

By common consent among art critics and literary critics the two greatest patriotic speeches were the oration delivered by Pericles at the grave of the Athenian soldiers (Pericles was a Greek; born 490 B. C.), and the Gettysburg Address by Abraham Lincoln, which he delivered in 1863 A. D. Let Speaker No. 1 begin with one or two introductory paragraphs, and then go on to give in detail a description of the occasion on which Pericles gave his oration, including a paragraph on the war in which the Greek soldiers had died. As he

concludes he is seated, and Speaker No. 2 advances to the pedestal (or lectern, or table) and either reads or recites the oration. As he retires to his seat, Speaker No. 1 steps to the front and gives a description of the occasion of the Gettysburg Address; he retires, and Speaker No. 3 then reads or recites the Address. The whole program is a speech; it is a single speech with as much unity and form as any other speech; but it is delivered by three speakers without disturbing its unity, or interrupting its movement. An uncounted number of speech-subjects can be prepared for this method. It is not necessary that Speakers 2 and 3 shall read or recite a quotation; they can deliver a portion of the text; it is only necessary that the speech is prepared topically, with each part a unit in itself.

Another method for using more than one speaker to deliver one speech is the speech delivered from different parts of the Lodge Room. A speech on some portion of the Ritual is easily presented by this method, each speaker acting out the particular rite which is interpreted or commented on by the speech, and delivering his portion of the speech as soon as he has enacted it. Another subject is a speech on the Officers, as per the following:

Prepare a speech on the Elective Officers. Let the speech be organized into separate topics, each topic being one of the Elective Officers. As many speakers are required as there are Officers. Each speaker has his place at the Station of the Officer about whom he speaks. Beginning with the Master's Office, the speakers read or recite their portions, in order, of the Offices. A similar speech for another occasion can be prepared for a selected number of the more important Appointive Officers.

Another use of more than one speaker for a single speech is the acted-out speech. This is in the strict and literal sense a speech, but it is delivered as if it were a play. Costumes, properties, and scenery may be used if they are available. The following is a specimen:

Prepare a speech on the introduction of Freemasonry into America between 1720-1730 A. D. It was introduced by settlers, sailors, soldiers, explorers, traders. After the Introduction the speech is presented in the form of five topics; each topic is prepared as if it were an independent essay, and contains a mass of facts, names, dates, etc. Each participant is dressed in a costume representing his subject (they can be rented from costume houses) and has in his hands or on the floor beside him properties representing his identity. A Master

of Ceremonies in modern costume begins it by advancing from the side, and then giving the Introductory paragraphs; he is followed by the participants in turn. This presentation requires a platform but not a stage or scenery. (The appearance of their friends in costume is often an occasion for smiles and jokes in the audience; this can be prevented by letting the audience sit in the dark, while the platform is lighted.)

A discussion-speech can be delivered by three speakers plus the audience. The speech given in the following specimen speeches on the subject of Qualifications can be easily adapted to this method. The Master or a speaker stands in the East. The Senior Warden or a speaker representing him stands in the West. The Master reads the first paragraph, then addresses the Senior Warden (in substance) as follows: "Bro. Senior Warden, have you a comment to make?" The Senior Warden replies, "Yes," then turns to the Side-Lines and says (in substance): "Brethren, this is a subject in which each of you have a lively interest, and you have your own thoughts about it. Will not three or four of you take a minute each to discuss the paragraph you have just heard? Feel free to disagree with the speaker." This continues paragraph by paragraph until the speech is finished. At the end the Senior Warden invites general discussion of the speech as a whole.

One of the oldest types of speeches is one which employs the device of argument. Representative of this type is a speech in which one-third of the speech expounds one argument, the second third expounds an opposite argument, and the last third is the speaker's own criticism of both arguments and a presentation of his own argument. The subject of the Ancient Landmarks stands ready-made for this treatment. The first argument is that the Landmarks can be stated, numbered, and listed, and should be adopted in written form by a Grand Lodge. The opposite argument contends that the Landmarks are Unwritten Law and therefore cannot be listed or numbered. The third argument reconciles the two by defining the Landmarks from a different point of view. Three speakers can be in position in different parts of the Room, on or near each of the Stations. The first portion is read or recited near the Junior Warden's Station, the second from the Senior Warden's, the third from the East.

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neither reprinted nor republished without written consent; but the publishers permit any regular Lodge or Master Mason to use them freely, for delivery on any appropriate Masonic occasion, without asking consent, and with no need to give credit to this book at the time of their delivery. It is presupposed that any one of them may be copied out of the book and used independently (if a speech is read it is best to read it from manuscript, not from a book), therefore the Notes to the Speaker are left in place at the top of each speech although they are very much alike in wording and content. Any speech in the collection may be used as it stands, read or delivered from memory; or it may be re-written, altered, or revised as much as the speaker wishes; and while they may be used as they stand (they were prepared exclusively for this book, but also are published separately in booklet form by the publishers of the book), they also were composed to serve as data or material, from which a speaker can mine any material he wishes when composing a speech of his own. The whole of them were written by one man, and therefore are limited to his knowledge of Freemasonry and his understanding of its doctrines; but since they are neither definitive nor official, and are included solely as specimens and types, and as illustrating what can be done by a speaker who is determined to speak to Masons on specifically Masonic subjects, their private and individual authorship can be ignored.

Each Grand Jurisdiction has its own jurisprudence, and therefore its own doctrines, rules, regulations, and practices, and its own taboos—thus, in some Grand Jurisdictions an Apron speech must always be taken from the Monitor, in others a Master may use any Apron speech he chooses. The writer of these speeches kept before him the averages of Masonic practice, as represented by the majority of Grand Lodges; in spite of that, some given speech, or some given part of a speech, may be not permitted or be not appropriate in some given Grand Jurisdiction. A speaker must make sure of such questions beforehand, and to do so he should consult the Worshipful Master; in any event he must make himself responsible for his own use of any or all of these speeches.

A speaker may raise in his own mind the question whether it is morally right for him to deliver a prepared speech as if it were his own. Our answer to the question would be to plead the authority of custom, because it has been done so often and for so many centuries

that the question is almost academic—few Presidents write their own speeches. Another answer is for the Chairman, Master, or other presiding officer to say in introduction, “Bro. A. B. has been asked to deliver an address” on such-and-such a subject. A third answer is for the speaker frankly to say that he is using an address already prepared, but that he has adopted it as his own. A fourth answer is for the speaker to write his own speeches, using a speech or speeches in the following as a source of raw material. A fifth, and it perhaps is the soundest answer, is not to raise the question, especially in a Lodge, because so many of the addresses, charges, talks, and speeches in regular Lodge work are unoriginal that scarcely one member in any Lodge would raise a question about a speech which was not prepared by the member who delivers it.

SPEECH ON PRESENTING THE JEWEL OF A PAST MASTER

(NOTE TO SPEAKER:—The customs and rules for presenting the Past Master's Jewel vary from one Grand Jurisdiction to another; the speaker should conform to the usages of his own Grand Lodge. Speaking generally, on a basis of the averages of the customs among forty-nine American Grand Jurisdictions the Past Master should stand in the East to receive his Jewel; it should be presented to him by the Worshipful Master, the Senior Past Master, or by a Brother chosen by the Worshipful Master. A speaker is free to alter, rewrite, or otherwise modify the text of the speech as much as he desires.)

Sir and Brother:—

In presenting you with this Jewel, your brethren in this Lodge for whom I act feel a great joy in the privilege of giving it to you; you yourself are justified in feeling that it is a high honor to receive it. In every literal sense it is a high honor because, if a Mason will consider, in any Lodge, even though it might have one thousand or two thousand members, *only one* Mason ever is entitled to receive it through a whole year of time.

The wise and learned Masons who in times past have thought and written much about Freemasonry have often described and discussed what they have

called “the science of Masonry.” By this they have not meant that Masonry teaches one of the sciences, but rather have meant something inside the Fraternity itself. A Lodge is in its form of organization very ancient; in respect to its contents it is very complex; each of us is under many Landmarks, Constitutions, laws, rules, and regulations; ours is an involved, and intricate, and articulated organization, therefore in order to understand it and be able to manage it, a Mason must almost make a profession of it; and that profession is what they have meant by “Masonic science.” They have always known that this science is dry and difficult; but they also have known that the Masons in a Lodge are grown men, not here to be entertained, and that they will not shrink from it merely because it is hard. I have made these observations because I intend for a moment to advert to one of the principles of that science, for not otherwise can either you or ourselves understand and appreciate to the full the significance of that high rank in the Lodge to which you are now exalted.

Freemasonry is a Fraternity; but that Fraternity exists in the form of an Order, for which reason we have a set of Rules of Order and a system called the Order of Business. By an Order is meant that each man in it has his own place or station, his own rank, his own title, and his own rights and duties. In the organization there is a fixed place for him; and the Landmarks do not permit a member to remove from his own place, or intrude in another man's place, or usurp the titles and authorities belonging to any Place or Station or Office. It is for this reason we say that a Worshipful Master maintains order, that he orders the Craftsmen to their places, and that all of us speak of our Fraternity as the Masonic Order. We call it an Order because *it is* an Order; everything in it is ordered, and in place, and goes according to a fixed procedure. Offices, elective or appointive, ranks, grades, titles, and honors are themselves a part of this order, and belong to it by its very nature.

But these ranks and titles are based on a very deep principle in Masonic science, which is best defined by saying that in Freemasonry the rule applies, "that according to the work you do, so shall your rank and title be." Titles are therefore not vanities but designations; their standing is identical with the standing of the work which a title-holder has in his responsibility. The work done in a Lodge varies from one member to another by the time it takes, by the difficulty of it, by the skill it demands, by the responsibility it carries with it, and by its importance as compared with other forms of work done by other Craftsmen. Therefore is it that Masonic science lays down the rule, "that according to the difficulty and importance of the work, so shall its rank and title be adjudged"—the highest title to the most difficult work. The work which a Lodge tries here to do cannot be done by men in a muddle. It must be done in order, with fixed times and places, the Craftsmen in it

must be orderly, the Master of Masons must order them, and the work must go forward according to the plan on the tracing-board or it will not go forward at all. For that reason, and for none other, we have degrees, grades, ranks, titles, and honors.

I come now to a doctrine in the science of Masonry of which I speak with temerity and must speak with caution, because it is easily misunderstood. What is the highest honor in the Lodge? What honor is it which, once a Mason has received it, he can receive no higher because the Lodge has no higher to give? I am asking this question not about degrees, or offices, or titles, but about honors. It is obvious even to the youngest Entered Apprentice that the highest *Office* in the Lodge is the Office of Worshipful Master; he is in literal fact Master of the Lodge, he opens and closes it, he presides over it, is its chief executive officer, and its chief magistrate, and there is in the Lodge no higher title than "Worshipful Master." He is highest in rank; he sits at the head of the table, in processions he takes precedence over each and every member, he is the Lodge's spokesman. But I did not ask what is the highest *office* or the highest rank; I asked what is the highest *honor*; the answer to that question is that the highest honor goes to the rank of Past Master.

A Masonic Ritualist more than a century ago said that "Masonry is a beautiful system of morality." We cannot fully agree with him because, as I said in the beginning, ours is not a system or science of morality but is a science of Masonry; but we could have agreed with him if he had said that Masonic science is moral. It is, that is to say, right, just, and honorable. And it is just at this point where the Lodge's highest honor goes to the Past Master that it is shown to be so wholly right and just.

It is clear and plain why the Worshipful Master receives his high title of

"Worshipful Sir," his high rank in office, and the deference which is due to his authority. For some years he did his work as a member on the side-lines with faithfulness. He then entered, one or more appointive offices, to each of which he gave a year of his time, and worked in them in such increasing measure as they required. Next he entered two elective Offices, and to each of them he gave a large measure of himself and his time. When therefore he advances to the East it is because he is a veteran Craftsman, filled with a knowledge of Freemasonry and skilled in its work. It is in recognition of that long period of work and responsibility that he receives his high office, title, and rank.

But let us consider a moment. He receives that office with its high rank and title during the hour in which he is installed. Is it not plainly evident that he has before him one more long ordeal as a Craftsman?; that he is to have yet another trial of his mettle? What if he should fail as a Master after he had succeeded as Senior Warden? Failure in that Office is not unknown. Removal from that Office for cause seldom occurs but also is not unknown. Therefore is it that the Lodge cannot say of the Worshipful Master that he has completed his master's piece, has reached the end of the road, and has come to the last and final honor, because manifestly he has not done so; he has yet a year of difficult and responsible work before him. He must prove himself in that before his final honor is won.

That, my Brother, is why you have received the last and highest honor which the Lodge can give. You do not have a year in the East before you; you have it behind you. You have

successfully proved yourself in every test of craftsmanship and responsibility.

In the early years of their history when the Romans were building up a government adequate to their growing empire, they began more and more to call into council their older men, men who had proved themselves in the field, and then again had proved their character and ability in one public office after another. These elder statesmen they at last organized into their Senate. We do not have in the official organization of the Lodge a Masonic Senate, and never will have; but we have what is a senate in effect, because we have a corps of Past Masters who are veterans of the field and seasoned in office, and comprise our "elder statesmen."

There is therefore in this, my Brother, a new point about your rank, a new fact about your honor. You no longer hold office; but there is a true sense in which the whole Lodge is your office, not to exercise authority, or to discharge official functions, but to be wise, to give us of your counsels, to be the well-informed Brother from whom the new Mason may receive advice and information, and above all to be a master and teacher of the science of Masonry.

We wish you to know that for your many years of work this Lodge feels sincerely grateful. You have your own place in the Lodge at the side of the Master, and there we shall hope to see you for many years to come, reminding you the while that, as your insignia shows, your compasses have not swung around the circle but only part way, and that it is only the full, meridian sun which is encompassed by its arms.

SPEECH FOR ST.

JOHN THE EVANGELIST'S DAY

(NOTE:—This is a speech; it is also a dramatic representation; and under some circumstances may become a Lodge action. Because of the last-named fact it should be carefully read by the Worshipful Master, and

then discussed by him with his staff of Officers for two or three hours, because if it becomes a Lodge action it will be an unusually important one.

The Master himself may deliver the speech,

but it will be more effectual [as the speech text will show] if he has another Brother read it for him. A speaker, the Master, or a committee may add to it, subtract from it, alter it, revise it at will.

It is written on the presupposition that it will be delivered at a Lodge dinner or banquet, or as the last number on a St. Johns' Day Program. The speaker, or Master, or both, should select and interview the five Brothers who will take part. They have no words to learn; their appearance in the front will occasion them no embarrassment. The list of representative talents, etc., incorporated in the text may be altered, or be lengthened, depending on the nature and needs of any given Lodge.)

Brethren:—

St. John the Evangelist appears in our ceremonies and ritual in two capacities and under two auspices, each so unlike the other that it is almost as if there were two St. Johns the Evangelist instead of one. In the ritual of the Degrees he appears as a man. On this, the chief Masonic festival of the year, St. John is not the name of a man but is the name of a *Day*. In the Degrees he is a supporter of the circle of Lodge fellowship, of which each member stands at the center. Today, he is the calendar. His is the shortest day of the year, and in a true sense is the end of the year, and would be so in a literal sense if our calendar were rectified. For us Masons he is not the end of the year, but the beginning of the year, because immediately upon Lodge installations in this season we shall have a new administration, with a new Master beginning another Master's year.

The fact of its being a day which divides before and after, a hinge on which one *leaf* of the door swings back and another swings forward, brings to our minds that continually repeated question of the Prophet: "Watchman, what of the night?" Each of us has repeated that saying times without number in our own minds, because there is something of high poetry in it, and an infinity of suggestions of images and turns of meaning; but I should suppose that the majority of us take it to have

been an expression of melancholy, as if an aged seer had sat in his tent or in his room brooding in the darkness, and thinking how soon in the passage of years his own light would go out, and that ultimately the lights would go out all over the whole world. But the words themselves, as the Hebrew writer wrote them, will not suffer that gloomy meaning. The Hebrew words are impossible to translate with absolute literalness, but they mean, in a large sense, "What time is it?" In the daytime a Hebrew could tell time by the sun; at night he could tell time by the stars; but a man shut indoors in the dark could tell time by neither, and therefore asked about it of the watchman who was outdoors.

But in the words there was also yet another connotation; for in a city of tents, or in a city of houses within walls, each hour or period of the night had its own special meaning for those who slept, or were trying to sleep, indoors. In the first period the gates were closed or the entrances were blocked with sentries; then came a period of curfew when each man, woman, and child went indoors; and then a period when travellers or late comers, afraid of the dangers in the open, begged admittance at the gates, and often men or women indoors kept vigil waiting for delayed travellers to return; and there was one period, after midnight, when if enemies were near they could be expected to attack. And thus on until the day, one hour after another having its own meaning, so that he who cried "Watchman, what of the night?", may really have been asking, "Are we in danger?" "Is it safe and secure for us?" And it may have been a relief and a joy to someone sleepless in his room, if the watchman replied, "The night is far spent, and the day is at hand."

I am not recalling those ancient words to find a moral in them, but because we Masons are asking them ourselves; perhaps we are not uttering those

identical words, but we are thinking and feeling and asking what those words signify. "Watchman, what of the night" as far as our Lodge is concerned? as far as our world-wide Fraternity is concerned? We are asking them not out of restiveness, or with any more itch for change, or because "we are smitten with the superstition of being busy", nor are we idly asking them; we are asking them because we are being compelled to ask them; and the thing which compels us to ask them is a revolutionizing change which has come into the world.

1. Freemasonry set up its first Lodges on the Continent of Europe during the decade from 1725 to 1730 A.D., and before many years had passed, despite the many mistakes of men new to Masonry, and of opposition in every country, the Fraternity flourished. Even the then Emperor of Russia became a Mason. At about that same time Lodges were set up in the Near East, including Egypt, and in India, China, Indo-China, Malaya, and then in one Asiatic country after another until finally even the Filipinos had a Grand Lodge of their own; so that almost before any man knew it Masonry was speaking with a hundred tongues. There was no blowing of trumpets; no salesmanship; no propaganda; the Craft spread its growth like the strawberry vine, setting down its stolons in one Community after another, and from a country to its neighboring countries, and except for the interruption made by the revolution in Russia, this continued uninterrupted until about ten years after the first World War when Mussolini and his Fascist Regime suddenly, without warning, began to destroy Freemasonry in Italy, imprisoning Grand Lodge and Lodge Officers, confiscating properties, looting temples, mobbing members, and sending thousands to concentration camps. Mussolini, with the assistance of Franco and Hitler, moved into Spain and destroyed its government, and with it destroyed Masonry; how many were

shot, hanged, or mobbed to death for being Masons it is as yet impossible to tell, but there were many thousands. Thus began a decade of such agony for European Freemasonry that by the time the Fascist invasion of that Continent had reached its peak of power, Freemasonry was left in not one country except Britain, not one Lodge, not one Grand Lodge. In the midst of that barbarism the Japanese, on their side of the world, in the midst of their own half of the double World War, made it among the first of their plans, as they moved from one country after another, to destroy not only Masonry, and Masonic properties, but Masons themselves. How many martyrs there were from 1925 A.D. to 1945 A.D. we cannot know for many years; there were not, as discovered records prove, less than 100,000; it is probable that the number was nearer 200,000. "Watchman, what of the night?" Well, we know what the answer is. We know that Freemasonry already is beginning again among its ruins. We also know that we American Masons, who suffered not one martyr, nor lost one Lodge, are under a solemn obligation within and among ourselves to give our aid and assistance to these Brethren abroad.

2. In the meantime—and verily it was a *mean* time!—we here in America went through a desolation of another kind. What I shall say about it is not of theory, but is a statement in my own words of facts which you will find in the mailing lists of our own Grand Lodge, in the records of the Post-Office, in the archives of the Bureau of the Census, and in the records of the Draft Boards. The whole period from the first World War until now may be described as the period in which we Americans were turned out of our homes.

You know what I mean. In October, 1929, Wall Street went bankrupt. Within a year began the national depression during which, at one time, some sixteen million men were out of work. That depression lasted for years. But not

even that depression, horrible as it was, quite so much tore us up by the roots, and destroyed our century-old American Way of Life, or made us, tens of millions of us, quite so discouraged and bitter, as did the enforced nomadism which new Ways of Work forced upon us. By increasing millions we were forced into factories. But these were not stable, deeply-anchored places of work as factories always had been before, but became as changeable and fickle as quicksilver; they altered, combined, split into branches, moved here and there, and were sold, bartered, and so tossed about, that a man's tenure of work in any given plant became shorter and shorter; as a result, he had to move whenever his job moved, and when he moved he had to take his family with him.

This was our nomadism. We accumulated in cities which grew larger and larger; as the cities grew larger homes grew smaller; and nowadays millions of families live in two and three-room flats or apartments with no yard or garden and only the streets, playgrounds for their children. This is painful enough, but it is not as painful as the breaking up of friendships, and neighborhoods, and families. It has come to the point where fathers and mothers live so far from their sons and daughters, and the latter live so far from each other, that they cannot even see each other for years at a time. The War in Europe and the War in Asia set us a Masonic problem which is removed to a great distance; but a Lodge stands in the very midst of this nomadism, and no Tyler can prevent its hard and evil consequences from penetrating into our midst. It is hard for a Lodge to work if its own members are strangers, or half-strangers to each other; it is still harder if old members move away as rapidly as new members move in. How can we keep the room warm if the winds blow out the fire?

3. I have described the first hour of the night; I have described the second.

As I come now to the third hour in which we ask, "Watchman, what of the night," I do so with temerity and shall proceed with caution, because what I am about to say may itself easily be misunderstood. In saying what I am now about to say I am in no sense raising any question about our own Lodge Officers, or about Lodge Officers in general; I am not complaining about what they have done in the past, or are doing, or may do in the future; on the contrary what I say, if it be wholly and correctly understood, will be in praise of Lodge Officers, as you will see for yourselves later on, and when you come to reflect upon it.

Beginning at about 1900 A.D., and increasing as one year after another has passed, we have had a condition develop in our Lodges which can best be described as Officialism. By this is meant that the activities of a Lodge have been more and more narrowed down to the activities of its Officers; that Masonic honors and recognition have more and more been reserved for Officers and Past Officers; that nearly always the guests of honor at a Lodge program or banquet have been Lodge and Grand Lodge Officers; and that whenever we picture in our minds what our Lodge is doing we nearly always picture something which its Officers are doing. The paradox is that Officers themselves do not like to have it this way; but they find it this way, and apparently there is nothing they can do about it. The dry bones refuse to come to life. The immediate result of Officialism is to weaken the Lodge because it narrows the Lodge. The later results are that the Lodge Room becomes nothing but a room, an enclosed space where a meeting can be held; only eight, or nine, or ten per cent of the members attend the meetings; when they do it is to run through the routine of the Order of Business or conferring Degrees; and of those who receive the Degrees how many come back again after a few months? Such a Lodge

grows chilly and empty, and many Masons are tempted to ask, "What is the use of it?"

Such are the three hours of the night. We can turn them into three questions: Do we American Masons have sufficient Masonry in us to give assistance to Masons abroad? Can we turn our Lodge into a home for its members, rich, warm, cheerful, alive, friendly, if half its members are nomads? Can we, and with no derogation from the primacy, or honors, or the need for Lodge Officers, do away with Officialism and replace it by a Lodge in which the whole membership has become active and alive?

I shall answer those three questions together by telling you a tale of something which occurred nearly five hundred years ago in a small city in England. One morning in summer a stranger stood alone in a corner of the public square, a small man with placid eyes and a grey beard. He scarcely stirred from his place until when about the middle of the morning the Lord Mayor came into the square on his way to the borough hall, upon which the stranger walked out to meet him, and after he had bowed with deference and apologized for accosting so exalted a personage in public, he said, "Worshipful Sir, may I ask you a question?" "If it be not too long," replied the Mayor, glancing back at the two clerks who followed him. "Why," asked the stranger, "does not this city have a bridge over the river?" "Why, Sir," replied the Mayor, somewhat taken back by a question so unexpected, "it is because we have here no bridge-builder." "It is as I thought," said the stranger; "may I see you in your office in three days?" "Come at mid-day," replied the Mayor.

When the three days had passed the stranger presented himself in the office of the Mayor, who, affecting to be very busy, scarcely asked the stranger to be seated, though the stranger was old enough to be his father. "Worshipful

Sir," said the stranger, "I have a secret!" "A secret!" exclaimed the Mayor; "what is this secret to me?" "If you use my secret," the stranger went on, "you can have a bridge." "Is it to be a secret bridge?" "No, no! it is the secret of how you can have a public bridge." The stranger handed the Mayor a small paper; "On this are the names of five men of your city. Have them here in your office at mid-day three days from now, and you will soon have a bridge."

Three days later five men sat in a row in the Mayor's office. The Mayor sat in his great chair staring at them. The stranger came in without saying anything and sat down at one side. "What is this secret?" asked the Lord Mayor, his patience tried and fearing he was being made the victim of a hoax. "These five men are my secret," the stranger replied quietly. The Mayor stared at the first man, and then addressed him: "William, are not you a carpenter? Can a carpenter build a stone bridge?" "I cannot build a bridge, Your Honor." He addressed a second man: "Giles, are you not a stone-cutter? Can you build a bridge?" "I have never done so, Your Honor." The Mayor turned to the third man: "Henry, are you not a wagoner? Can you build a bridge?" "I can only haul goods, Your Worship; I need a bridge but cannot build one." "Edwin," he addressed the fourth man, "are you not the boat-man. Can you build a bridge?" "I would lose my business," replied Edwin; "nevertheless I would build a bridge for my city, but could not." Impatiently the Mayor turned to the last man: "Aaron, are you not a clerk? I shall not ask you if a mere pen-pusher can make a bridge." "You need not, replied Aaron, "because I cannot. I can lay out an arch, and calculate cubage, but I can make neither."

The Mayor's face took on a flush of anger and he turned to the stranger; "Sir, what is this? Where is your Bridge-builder? If this is to make sport of me I shall have you telling your secret inside stone walls for a month. What is

this secret?" "The five men are my secret." "But not one of them can build a bridge!" "No," replied the stranger, "but the five together can build your bridge. My bridge-builder is a man; but my man is, as you might say, a collective man. Every bridge in England has been built by such a man. Your bridge-builder has been here in your city these many years, but he has always, so to speak, had the inability to be in five places at once. Get these five together in one place and at one time, and you can have your bridge."

And now, my Brethren, I shall conduct an experiment to see if the stranger's secret still has its power five hundred years afterwards. This experiment will not be a show, or an entertainment, or an exhibition; those who take part in it need feel no loss of dignity. I am doing this under the Worshipful Master's instructions; he has explained the matter to each of the Brethren whose names I shall call, and they are here with full knowledge, and willing to do their part; moreover the Master and I have discussed it with divers and sundry experienced Masons in this Lodge. You see here a row of five chairs. As I call his name the Brother will rise from his place and come forward to take one of the chairs.

(NOTE:—Before the names are called the Master should step down from the dais and find a seat on the floor, so as to rise and approach the front when the others do. The speaker should call the names slowly, and allow no opportunity for talking or joking. The speaker calls the first name; when the Brother is seated, he calls the second; and so on, calling the Master's name last. This done the speaker continues to face the audience but addresses himself to the six men behind him, one after the other. The six classifications of Lodge work as here given are suggestive only; a shorter or longer list can be chosen, or one of another kind.)

Brother _____, you are a doctor, are you not? "I am." As a physician who enters the inner circles of many families to minister to them in distress, would not your chief interest in this Lodge reasonably be in Masonic relief, the giving of help, aid, and assistance

to our members when they are in need of it; and not to them only, but to their wives, widows, children, orphans, dependents; and not only to such members as live here in the community, but to members who have moved elsewhere? Do you not believe that there are a number of other members in this Lodge who would feel that same interest? And would it not be possible, you numbering yourself among them, for those members to segregate themselves and make relief and charity, in their many forms, their chief concern? And would not that be, as it were, the soul of the Lodge, and more especially so if it mattered not to such Brethren whether Masons had lived here ten months or ten years?

Brother _____, you are a decorator are you not? "I am." Since you are so, is not the first thing to strike your eyes when you come into the premises of the Lodge the walls, the floors, the decorations? Do you not feel that a Lodge's rooms should be warm and cheerful in their coloring, that they should have much furniture in comfort and good taste, with many pictures on the walls? And should not the members desire to have themselves remembered for such gifts to the Lodge of silver, glass, ornaments, oil paintings, pieces of furniture, documents and relics of the past, regalia and mementos, so that those who are gone should be present with those who are here; and when a Master enters, it will not be into cold and empty rooms, but into a richly crowded Masonic home, which he will learn to love, and to which he will always be glad to come? And do you not believe that a number of other members also know that this Lodge would become rich in Masonry if it were thus enriched? And could not you and they together as a group make it your ideal to have it so?

Brother _____, you are a caterer are you not? "I am." As such you are a practitioner of one of the finest and oldest of the arts, a royal art, the art

of preparing food and drink? Do you not believe it would be less of a mockery if when the Junior Warden calls us from labor to refreshment, he would have refreshments to call us to? Since we are all grown men, and men of taste, do you not believe that more than one Lodge member holds what is now called the "Lodge collation" in derision; and as something beneath grown men, and as making a poor show, coming as it does from Masons who claim to be lovers of the arts? Do you not believe that it is time for refreshments to refresh? And do you not believe that it would be like lighting a fire in the hearth if now and then we had a Lodge banquet arranged according to the true and original meaning of banquet, where there is not only an abundance but a superabundance, on tables heavy with silver, and glass-ware, and where we could sit for hours together about the board with merriment and jollity? And are there not others in the Lodge like yourself who would be happy to associate themselves together to see to it that hereafter we should have such occasions?

Brother _____, you are a musician, are you not? "I am." It matters not whether it be instrumental music or vocal music, but do you not believe that every Lodge should be a musical Lodge? Do you not believe that the invitation, "Let us sing" is as sacred as the invitation, "Let us pray?" And should we not be a singing Lodge? Should we not have singing and music whenever we assemble? Should not the Candidate as he progresses from one Degree to another be accompanied by music? Should we not have music when we eat together? Are there not a number of other members like yourself, who are musicians or lovers of music, and could you not search them out so that the circle of you could make sure that we shall always be cheered and lifted up by singing and music?

Brother _____, you are an educator are you not? "I am." Since you are do you not naturally believe that

this ought to be a teaching Lodge? that it can teach this community tolerance, brotherhood, and good-will? and that it can also teach itself the art and science of Freemasonry? And is it not true that pedagogy is an art, and that it is a great art which has a number of lesser arts within itself, so that whatever there is need for, of knowledge, education, information, and training there is in pedagogy some art expressly to give it? Is there not in Freemasonry a great store of varied knowledge and truths which to learn them helps to make any man happy and wise? Do not you yourself often wish that ways were provided by which Masons could learn more of Masonry itself, the height and depth of it, and its riches, and that other Brothers in the Lodge are of a like mind as yourself? Could not you and they together find ways for us as a Lodge both to learn and to teach, among ourselves as well as in this neighborhood, so that when we tell a Candidate that if he has further questions to ask he could seek for a well-informed Mason, the Candidate would only need to turn to the first Master Mason who happens to stand near at hand?

Worshipful Brother _____ you are Master of this Lodge. Has this or has it not demonstrated that we have recovered for ourselves the stranger's secret? Is it not true that you have the bridge-builder here, a collective man, so that while in respect of our interests, abilities, and vocations we are in groups, you yourself could combine the many into one? And would not that be a sufficient answer to the problem with which we began? If we think of the problems and duties which confront us as being not separate from each other but as comprising a single world among themselves, is it not the answer that we should meet those problems and duties *with the whole Lodge*, and not with only a part of a Lodge? You yourself gave me these questions to ask; I shall therefore in your name leave them in the hands of your members.

SPEECH FOR ST. JOHN THE BAPTIST'S DAY

(NOTE TO SPEAKER: The Baptist's Day falls on June 24th and therefore marks the last Lodge assembly before the Summer Recess. It may be celebrated by a special meeting in the Lodge or by an outdoor picnic. The speaker may read or recite the speech, or may alter it as he may desire.)

My Brethren:

We celebrate St. John the Evangelist's Day near the end of December because it is in reality the end of the solar year, since it is the day with the least number of hours of daylight and the longest night, and therefore is the turning-point of the year at which the days begin to grow longer. We celebrate St. John the Baptist's Day because it fulfills that which the Evangelist's Day predicts, by having the largest number of hours of daylight and the fewest hours of darkness. We Masons are not worshippers of the Saints; both of the Days are festivals of the Calendar, and since they are we may say that as we celebrate them they are Masonic occasions, and have no reference to theology. If so, why call them by the names of Saints? Because the custom goes far back in our history to a time when every day had a name instead of a number, and it so happens that the two days which we would celebrate in any event were in that period named for the two Sts. John.

We all of us know that our Fraternity had its beginning in the Middle Ages in England, or about 800 years ago; we also know that though it was reorganized in the Eighteenth Century the Ritual of the Three Degrees is equally old, and that the materials in it were used by the Operative Masons as they are by us. Those forefathers of ours lived therefore a very long time ago, and their customs and practices have become strange to us, and unless we have studied Medieval history very thoroughly, as few of us have ever had the opportunity to do, they appear to

us to be both complex and confusing; and that, I think, is one of the reasons why the study of Freemasonry is at once so exhaustive and so fascinating; it is an embodiment of the Middle Ages, or at least partly it is so. Now one of the keys to that history is the use of light; and to us that is one of the most curious facts about both Medieval history and Masonic history. It is so curious, so wholly unlike our own present-day experience, that we may almost say that one of the hardest things for a Mason to see is why the Ritual says so much in it about light; it is as if we were in the dark because we are in too much light.

In the very earliest period of Operative Masonry men made a large use of the glow from the open fire-place, and from torches, and from rush-lights, because even tallow candles were a luxury; later, and for some four hundred years, tallow candles were still a luxury; later, and for some four hundred years, tallow candles and wax candles were used, and not many of wax because it also was a luxury. Until the day when kerosene and gas came into use one might almost say that civilization could be represented by a tallow candle. Before the day of glass windows, and when only a little illumination from a noon day sun could filter in through oiled paper or shutters, candles had to be used even in the daytime.

Therefore almost any place for holding a meeting or assembly at night had first to meet the problem of illumination, and it was a difficult problem, as much so as our own problem of finding the money for our own meetings and occasions. If we were here and now to arrange for a Masonic meeting in the Lodge Room tomorrow night we might have to worry ourselves about the cost of it, or about how to get an attendance, or about the weather, but we would not give a thought to the problem of light; we would merely have to push a button,

and the cost of the electricity would not be more than fifty cents. But what if we had to light the Room with wax candles, and what if it would require fifty of them, and what if each candle cost one dollar! It is easy to see that under such circumstances our first question always would be about lights; and whether wax candles were to be had or not; and how to pay for them. We would also, under such circumstances, learn to understand far better than we do, why the early Masons had so many customs which appear puzzling to us, and why they said and thought so much about light.

We would also understand, I believe, why they left behind them in the Ritual so many uses of light, so many references to it, and why one of the very largest systems of rites and symbols is devoted to the whole subject of light. Because we can have as much illumination as we wish, at any time of the day and night, at little cost, and merely by pressing a button, we find it difficult to stir up any interest or emotion in ourselves by the Craft's motto, "Let there be Light;" and it is only by straining our minds that we can read any meaning out of the symbolism of light; but to a Medieval Freemason a large hall filled with illumination was a marvel and a delight, and the bare thought of having enough candles for once stirred his blood with excitement.

Now that you have the point of the whole matter in your mind I am going to ask you to go over with me in your memory the references in the Ritual to light, or lights, directly or indirectly. As I stated just now the Motto of the Fraternity is "Let there be Light." The progress of the Candidate from his first entrance until his Raising is a progress in enlightenment. To symbolize the Candidate's complete ignorance of Freemasonry he is kept in the dark, and when at last he is prepared to stand on his own feet in a Lodge Room he is said to have been "brought to light." There are Three Great Lights on the

Altar; they are seen by the assistance of three Lesser Lights. The Stations of three Principal Officers represent the rising sun, the noonday sun, and the setting sun; no Station stands in the North, nor does any work go on there, because it represents darkness. The Craftsmen come to the East at the beginning of their day's work to receive instructions for their labors; they report at the Junior Warden's Station at sun-set when their day's work is over. Of the Lesser Lights the Sun symbolizes the working day which lasts as long as sunlight; the Moon symbolizes the night, when Masons rest from their labors; it is the time of refreshment—or, as we would now phrase it, of recreation. The Master is a Lesser Light as a symbol of the fact that he, representing government, rules, and regulations, is on duty both day and night. The work year was divided into two parts, each half year being represented by one of the Saints John Days; in the half containing the longest days the Craftsmen worked one or two hours longer per day, and received more pay. The ceiling of the Lodge Room represents the starry-decked canopy or sky—"canopy" was an old name for the heavens—with its moon and stars; and they are not there for astronomical or astrological reasons, but because they were the only light a man had to see by when outdoors at night.

Along with this went the two Sts. Johns' Days, for a purpose I have already explained. In the old days huge candles in tall candlesticks which stood on the floor were called "Great Lights;" the Great Lights in a Masonic Lodge are the Square, the Compasses, and the Bible, and it is easy to understand why, because they symbolize a Mason's enlightenment; the Square and the Compasses stood for geometry, and the many other arts and sciences of architecture; the Bible or the Volume of the Sacred Law, as its name proves, symbolizes the Landmarks, Officers, and the Rules and Regulations—they are the Masonry

of the mind and a Craftsman who has the arts and sciences in his mind and the law in his conscience is an enlightened Mason. Also, the Square, Compasses, and the Bible or the Book—the Book was once a roll of manuscript containing the *Old Charges*—were everywhere used as a trademark or emblem of Freemasonry in general, and they still represent world-wide Freemasonry as a whole; whereas the Lesser Lights represent a local Lodge; and if it is said that a man “sees” the Great Lights by means of the Lesser Lights it is because a Candidate enters World Masonry through a local Lodge.

Light in its metaphorical sense, as symbolizing not a wax candle but knowledge and intelligence, suffuses the Ritual from beginning to end so abundantly that a Lodge is a house of light, so much so that a Mason cannot help but wonder why outsiders ever have thought of Freemasonry as a secret society, or have pictured Masons as meeting in some hidden dark place of their own, out of sight. An Apprentice is a youth who must spend years learning the trade; in the Second Degree, enlightenment is represented by the Holy of Holies of a Temple, which a Candidate reaches by climbing the Winding Stairs of the Liberal Arts and Sciences; and those Liberal Arts and Sciences are nothing but an old name for the curriculum studied in school and college; they therefore mean that a man needs an education to become a Master of Masonry.

Furthermore there is the great subject of Wages, which are adjusted according to the number of hours of work in the day, and those are the hours of daylight; and the wages are paid at the end of each working day. As for the Officers theirs is not a day of twenty-four hours but is a day of many days, a whole year, and that is a fact to remember, because, though any Mason thinks nothing of going to Lodge or of staying away from Lodge as he is able or as the mood takes him, Officers are

like those messengers whom the seasons and the rain and the wind and cold cannot keep from going on their appointed rounds; they must be in Lodge whether they are in the mood for it or not; and what is far more important, they are on call through both the day and the night. Masons have therefore never used light in any mystical, poetic, or metaphysical sense, but only in its literal and material sense of sunlight, daylight, starlight, moonlight, and candle-light, and that is the best and largest sense of it; if they used the word enlightenment they meant that knowledge is in a man's mind what a light is in a room.

If then the Masons put so many lights into their Work, in what is now our Ritual, it is because a man must have a light to work by; if “when the night cometh” a man “ceaseth to work” it is because no man can work in the dark. The candles, the great candles and the lesser candles, are not luxuries but necessities; they are there in order for a workman to *see* what he is doing. And if he has light in his mind, why then it is for him to *know* what he is doing, and how to do it. For enlightenment is not to make a man so thin-skinned and refined that he shrinks from work or becomes too snobbish to work; that would be an extraordinarily foolish notion, and no Freemason ever was foolish enough to believe it. No, the whole need of light grew out of the need for work, whether it be from candles set on the pedestal or from candles set in the mind; and as for education and culture, so far are they from being an escape from work that they are for the opposite purpose of enabling a man to do more work, and to do it *more abundantly*.

I should suppose that at least ninety in every hundred men believe that ignorance is lack of knowledge. There is something a man does not know, thus they argue, therefore he is ignorant. What if that were true? It would mean that every man in the world is ignorant.

There are millions and millions, millions beyond millions, of things in this world, but no man can know more than a few thousands of them. You may know everything about running a grocery store; do you know anything about astronomy? A farmer can farm from one year to another without asking another man for information; can that farmer read Sanskrit? Even if a man knows as much as Scaliger knew, would the long inventory of the things he knows look impressive if set alongside an inventory of things he does not know? Pico Mirandola had the use of twenty-one languages; could he have made his own shoes? could he have plowed a field? The great Emerson had a whole library in his memory; yet a neighbor came upon him when he was trying unsuccessfully to put a calf in a stall; the learned Emerson did not know that a calf cannot be backed into a stall but must be led in head first. It ought to be obvious to any man, once he has spent five minutes to think about it, that ignorance cannot be a mere lack of knowledge, because if that were true there could be no learned men, no great scholars, and all men would be about equally ignorant.

If ignorance is not lack of knowledge what is it? It is the lack of that knowledge which *any given man has a duty to know*. An Apprentice Mason was not expected to learn Latin and Greek but he *was* expected to learn his trade; and if, in later years, and when he came to ask for wages, it was found that he did not know it, they expelled him, and did so because he was an ignorant man. If you are a lawyer nobody expects you to know anything about surgery, or architecture, or sailing a ship, but they *do* expect you to know the law because they pay you for that knowledge, and if you do not have the knowledge you are paid for then you are an ignoramus. I am not saying that the only knowledge which a man needs to have, and is under a moral duty to have, is knowledge belonging to a trade or profession;

he needs the knowledge required of a citizen, of a husband or father, and many other things, and since he needs it, it is his duty to have it; if it is his duty to have it but he has failed to have it, then he is an ignoramus. His failure is not that he lacks knowledge; his tragedy is that he has failed as a man.

Once we have grasped these facts we are able, I think, to understand the lights, the many lights, the lesser and the greater lights, in the Lodge, and the many things which are said and done about light. When the Candidate is undergoing the long ordeal of being made into a Mason nobody expects him to emerge with an *Encyclopaedia Britannica* in his mind, nor that he will have in his hands the hundred skills called for by the Arts and Sciences. But he is expected to know Masonry; he made a promise to learn it when he signed his Petition; he took three solemn obligations on his honor as a man to become a good Mason and true; he has accepted membership in a Lodge, and that means he accepted responsibility for understanding the work of the Lodge. If it is his purpose to be a bystander or a loafer he should have remained outside; in any event, if he have not the knowledge which it is a member's duty to have about Masonry, then he is an ignorant Mason. If he is so, it is his own fault, because every possible means is provided in Freemasonry itself for him to learn it. It is full of lights.

And this, I take it, is the meaning of St. John the Baptist's Day. Of the 365 days of the year it is the one day which contains the utmost possible amount of light. It is the noon of summer. And if we hold a festival in honor of it, it is because it is a standing symbol or sign to signify that we Masons are sons of enlightenment, and will continue to be so as long as dawns appear and suns mount to the meridian. The greatest command God ever gave was: "Let There Be Light."

SPEECH FOR RECEPTION OF THE GRAND MASTER

(NOTE TO SPEAKER: It will be observed that this is not a speech addressed to the visiting Grand Master, but is on the subject of the Grand Mastership, and hence could be used on a number of occasions other than at a reception to the Grand Master. It can be read or recited; a speaker can revise it in any way he wishes; he can also use it as the basis for a speech composed by himself.)

Most Worshipful Grand Master, Right Worshipful Sirs and Brothers:— If by some miracle whereby we could reverse the movement of time we could find ourselves among a group of Masons during any year in the first six centuries of Freemasonry's history we would not find among them either the office or the title of Grand Master. But we would find—and this is important to remember—the authority, powers, prerogatives, and duties which now compose that Office. In its present form and with its present title the Grand Mastership is not earlier than 1717 A.D., which, as Masonic history goes, is a very recent date; nevertheless in its principle and substance it is as old as Freemasonry itself, and how old that is nobody knows except that it at least covers eight centuries of time.

If, by use of that miracle which I have just mentioned, we could visit a group of Freemasons in England in the year 1200 A.D. we would find that each of them is engaged in the skilled craft which we now call architecture or building, and which they called Masonry. Whenever a building was large enough to call for Freemasons numbering from, say, ten to 200 they began by forming themselves into a Lodge; and if the work was to last for a sufficient time, they began their work by erecting a building or by constructing a room, also called a Lodge, in which to meet. Why did those particular Freemasons come together at that place? How were they governed?

To answer those questions we must go back a step; and when we do we can, for the sake of simplicity, suppose that there were a hundred of those Freemasons, and that they were to build a cathedral. A cathedral was a church for a bishop; it therefore served as the capitol for a bishop's diocese. When a bishop found that he needed a new church, he conferred with the staff of prelates who worked under him; he also conferred with various lords and other high personages who lived in his diocese; once they were all agreed, they formed an organization which in our language we should describe as a foundation, or administration. It was for this administration, headed by the bishop, that the cathedral was to be erected; that administration was therefore the employer of the builders.

Once sufficient funds were raised, the next step was for them to decide on the cost, size, and general plan of the great structure. That done, the next step was for the administration to seek out and to employ some famous Freemason who was renowned for his skill and experience; and, if he accepted the post, they signed a contract with him, and this contract was to include the Freemasons whom he might employ. During those Middle Ages they used from time to time a number of titles for that superintendent, but we shall not mislead ourselves if we give him the modern title of Grand Master.

That Grand Master's first step was to send out a call for a certain number of experienced Freemasons; this call was passed on from one part of England to another and into countries in Europe through Masonic channels. As Craftsmen arrived at the site, in response to the call the Grand Master examined them to see if they were regular Master Masons, if they were of the type

which he would require, and if they would be content to live for some years with their families at or near the site where the cathedral was to be erected. In each case where the conditions were satisfactory to both sides, the Grand Master employed the Craftsman, entered his name on the roll, and gave him instructions; the Craftsman in turn would move to the site with his family, so that by the time the work was to begin the Freemasons formed a Masonic Community which consisted of the Masonic families living together in one neighborhood, as well as the body of Craftsmen who would do the daily work. It was that whole Masonic Community which at a later time was incorporated into Lodges; and it is that same Community, albeit in a ritualistic and symbolic form, which a Lodge now is.

Those Freemasons had to work together in unity, therefore they had to form themselves into a body. This body they called the Lodge. When the Lodge was formed the Freemasons met in assembly behind closed and guarded doors. The Grand Master presided, and he himself, like each man present, was a regular Master Mason, and had served his own apprenticeship, and had taken his own obligations when received as an Apprentice, and later when received as a Fellow or Master Mason; he was therefore under the same Landmarks, rules, and regulations as other members of the Lodge. Once this Grand Master called the assembly together, and had opened its Communication, the Masons then selected their other Officers; the number and names of these Officers differed from one country to another, and from one generation to another, but on the whole they were substantially the same Officers that we now have.

Within the Office of him whom we have called Grand Master there were thus a number of different powers, functions, and responsibilities. He was a renowned master of his own high and difficult art of architecture, else he

would not have been called to superintend the building of a cathedral; and as for that, and throughout a period of 200 years, an extraordinary number of those Chief Masons, or Masters of Masons, or Grand Masters, were among the most famous men in the whole of Britain and Europe. He signed the contract between the Administration and the Craftsmen, acting as the latter's agent. At public or solemn assemblies in the diocese, and whenever there was need for him to do so, he was spokesman for his Brethren. He presided over the Freemasons when they assembled as a Lodge. He employed, and he discharged. He superintended the making of plans, drew them on the tracing-board, set the Craftsmen to work, and gave them orders and instructions for their labors. His was the chief executive office; he presided; he was a magistrate; there was no appeal from his decisions; complete sovereignty was vested in his office within its own limits; and his authority extended over the Craftsmen also when they were at refreshment or in their own homes, or, as long as they remained on his rolls, wherever they might go. In every true and literal sense he was the Master of Masons. The Grand Master of the United Grand Lodge of England is still called The Master Mason of England.

In 1716 A. D. a small number of old Lodges in London agreed among themselves that the small and independent Lodges, which often were separated from each other by many miles of bad roads, would be better off if they had a central place where they could meet, and thus at one stroke preserve harmony and extend fellowship among themselves. To that end they held a meeting in London in 1716 A. D. when the representatives from a small number of the Lodges, of which we have the names of four, agreed upon a plan; and at a similar meeting in the following year of 1717 A. D. they erected what they called a Grand Lodge. By that name they meant that where a local

Lodge was composed of Masons, the Grand Lodge would be composed of Lodges—would be constituted by them—and thus the Grand Lodge was a Lodge of Lodges. To accomplish this they set the oldest Master Mason in the Chair—he was Anthony Sayer—gave him the title of Grand Master, and to assist him gave him Grand Wardens. It was not for a decade or so that the new Grand Lodge had a full complement of Officers; for many years the Grand Master was almost the whole of the Grand Lodge; and almost everything done was done by him, or in his name. He was even given power to constitute new Lodges—or at least to give them official warrant in the name of the Grand Lodge. Thus arose the Grand Mastership.

It is easy to see what in actuality those Brethren did. They took the various powers, authorities, prerogatives, and privileges which had belonged to the superintendency of Lodges for six or more centuries, and they made a division in them; some of them they reserved for the Worshipful Masters; the rest of them they collected together and vested them in the Grand Mastership. What had been one Office now became two; but the amount of power was not doubled, but was divided, and the two new Offices took the place of the one old Office. This dividing, however, is not the important fact about the new Office; the important fact was that the powers which went into the new Office were as old as Freemasonry itself. It does not matter to the honor and prestige of the Grand Mastership that it is a modern Office in its present form, because its power and authority are ancient.

In the old countries of Europe political sovereignty was said to reside in the chief, or head of state who was called the Sovereign, and I can recall but few names of political thinkers who disagreed with that arrangement. When our own American founders wrote the Constitution in 1787 A. D., and then

erected a national government according to it in 1789 A. D., they broke completely away from the old system; instead of lodging sovereignty in one office, they divided it into four sovereignties, and lodged them in different places: one in the Congress; one in the Supreme Court; one in the Presidency; and one they gave to the States to use, each to have the same use of it as every other State. Nor did they set up any fifth sovereignty to act as an umpire of the four; rather, they made the four co-ordinate, and they ordained that the sovereignty of each one should lie inside of fixed boundaries, and that no one of them could invade the jurisdiction of any other one of them. It is a singular fact, it is, as I would say, one of the most singular facts in history, that this dividing of one sovereignty into four co-ordinate sovereignties which gave the world of Europe as great a shock in 1789 A. D. as Russian Communism gave it in 1919-20 A. D., and which appeared everywhere to be a revolutionary step, was not a novelty but was already centuries old, because Freemasonry had practiced it for centuries.

We also operate in a system of divided but co-ordinate sovereignties. These are: the sovereignty which inheres in each Master Mason because it inheres in the Masonry which he possesses; the sovereignty in the Lodge, which is absolute inside its own jurisdiction; the sovereignty of the Grand Lodge, the acts of which are final for its Grand Jurisdiction; and the Grand Mastership. By an extraordinary coincidence these also add up to four!

I will now ask you to think about a number of facts about the Office of Grand Master without which these facts our history would either confuse you, or else you would refuse to believe them.

The Grand Master is assisted by a staff of Grand Officers, some of whom are members of his personal staff, and some of whom act as his deputies. He has an office-room, and a budget. He is

on call twenty-four hours a day, and seven days a week—on duty, in the sense that his authority and his acts keep no office hours. His power and his authority extend everywhere across the Grand Jurisdiction, and to any Lodges or to members who may be abroad. He has his own insignia, regalia, and appurtenances. He can command information or the presence of any Grand Lodge Officer. He can issue Dispensations for new Lodges, and can suspend the Charters of old Lodges. What does this mean if not that instead of our having an Office of Grand Master, with one man as its incumbent, we have in reality a *Department*, with many elective and appointive Officers and deputized Brothers employed in it? It means that what we have in our Masonic System is an executive department, that it should be called the Grand Mastership, and that the Grand Master himself, as an individual Mason, is the chief executive of that Department; and that "the Office of Grand Master" describes not the Department but merely the fact that he is the head of it.

Alongside this Department at the head of the activities of a Grand Jurisdiction is another Department of Craft organization which we call the Grand Lodge. Now the Grand Lodge has sovereignty in it; but so also has the Grand Mastership. The two are co-ordinate. They work together, but neither one stands above the other. The Grand Lodge is the supreme legislative Body, but it meets in regular Grand Communication usually only once a year, and then only for two or three days. If it were not for the Grand Mastership there could be no continuing headship of Freemasonry, taken as a Grand Jurisdiction, for 362 days out of each year!

The Grand Lodge has immediate headship over the *Lodges*, and has only a secondary headship over their members, and hence stands at two removes from each individual Mason; the Grand Master, on the other hand, has a head-

ship over each Mason directly. This, I think, is a fact important to remember, because it brings to us a different feeling, once we have discovered it, to have our Grand Master here as our guest. For he is not Grand Master of the Grand Lodge—no Officer is superior to Grand Lodge; he is not the Grand Master of the State—that would be absurd, because the State is not a Masonic organization; he is not Grand Master of Lodges, because it is the Worshipful Master and not the Grand Master who is the chief executive officer of a Lodge; he is none of these things! his correct title is "Grand Master of Masons"! He is the final court of appeals for you and me personally! He is the Officer to whom we can turn wherever we are in any part of the world! If we are in another country, or are in the jurisdiction of another Lodge and under another Grand Lodge, he can decide, and act for us if we have need of either guidance or protection. He would even act as our advocate or our spokesman in foreign countries! Why? because, as I said, he is the Grand Master of Masons.

When we Masons think of a Grand Lodge, we who seldom have occasion to look beyond the jurisdiction of our own local Lodge, nearly always think of a Grand Lodge as being solely concerned with the Lodges within its Grand Jurisdiction. But when we thus think we are guilty of the vice of parochialism, and what we think is only half true and therefore is untrue. For while it is true that a Grand Lodge does concern itself with its own Lodges, a Grand Lodge is at the same time, and to the same extent, an agency of World Freemasonry. By World Freemasonry I mean Masons and Lodges wherever they may be, in any country; and that World Freemasonry is itself another name for the Masonic Freemasonry. There is no such thing as American Masonry, or English, or French, or Chinese; there is only Freemasonry, which everywhere is one and the same, so that instead of American Freemasonry there is Free-

masonry in America, and instead of Chinese Freemasonry there is Freemasonry in China; and it is the self-same Freemasonry; therefore just as Freemasonry in this State works in and through the local Lodges, so that a Lodge is the organ or agency of that same Freemasonry in a local community, World Freemasonry is composed of Grand Lodges, and each Grand Lodge is an organ and agency of it. And it is for this reason that it is as much the duty and function of a Grand Lodge to help maintain and supervise World Freemasonry and to establish Lodges in foreign lands wherever it is asked to do it by Masons there who do not already have a Grand Lodge, as it is for it to supervise its own Lodges. A Grand Lodge which does not concern itself with Freemasonry in foreign countries (foreign, that is, to us) is failing in its duty. Since this is true it sets the Grand Mastership in a new light, for during any given year it is the Grand Master who corresponds with Masons abroad, and who deals with foreign Grand Lodges, and who issues Deputations for foreign Lodges, therefore we have another title and description to add to the Grand Master: he is the statesman-in-chief for his own Grand Jurisdiction!

If we should set this whole Masonic system before a theorist of political government, he would immediately raise the question, "But where do you have a final, over-all sovereignty? if you do not have one how can you avoid conflicts among Grand Lodges, and between the Grand Mastership and the Grand Lodge, and between the Grand Lodges?" His theory is that to have everywhere a single unity you must have a single head. Our answer is that our Masonic unity is maintained by many factors: first, the various sovereignties of Masonry are co-ordinate, stand on the same level, and are interlocked with each other; second, we have a system of comity, which means communication, correspondence, and co-operation among bodies and officers locally and

throughout the world; and third, we have the Ancient Landmarks, which means that it is the self-same Freemasonry which we have everywhere in members, Lodges, and Grand Lodges. It is for this reason that while a Grand Master sits in and presides over the Grand Lodge both he and it have their own inherent sovereignty; and while a Grand Master can enter any Lodge and can preside over it and can for cause suspend its Charter, nevertheless the Lodge's own sovereignty is inalienable. It is for that reason that while no Grand Master can take *away* the sovereignty belonging to any Master Mason, or Lodge, or Grand Lodge, it is his function to be everywhere in the general superintendency of Masons, either here in his own Grand Jurisdiction, or elsewhere. He is your own Grand Master and mine; at the same time he is a Grand Master in the eyes of Masons everywhere, and hence is one of many Grand Masters on whom World Masonry can call whenever it has need of general superintendency. He is to World Masonry what a Worshipful Master is to Lodge Masonry.

Returning to Operative Masonry in its early period we recall how a Grand Master then acted as business agent for the Craft, supervised the Craftsmen at work through the whole of each day and for six days a week, presided over their assemblies when in Lodge, and at the same time was the architect responsible for planning and designing a cathedral, it might appear to us that a Grand Master of modern Free and Accepted Speculative Masonry has a lesser responsibility and performs a task not as exacting or calling for as much skill and responsibility. I for my own part do not believe that to be true. There are modern Grand Masters who fall below fully filling their office; also so were there such ancient Grand Masters; ignoring them, I would say that the responsibility and work of a modern Grand Master is not less, but more, than that of his Operative predecessors. For a modern

Grand Master deals with men, and a man is more than a building; and the consequences of his work are in men's character, reputations, emotions, feelings, fates, and fortunes, their lives and their deaths, and to do that calls for a finer skill and a larger wisdom than to work with mere stones. And as for the importance of his work, if we consider how the world has in these recent years been broken up, and half destroyed by crime, and half burned up with wars, and how the comity of nations has been ruined by the hatreds of peoples, I think we may say that a man who holds an office where he can use large powers to

restore fraternity, and to bring men closer to men, is engaged in the most important work that is anywhere being done. We have already saluted our Grand Master in person and according to his own title; let us now salute that for which he stands! let us determine that as for us Masons we will be the enemy of nothing except that which is the enemy of man; and enlist ourselves, under our Grand Master's banner, not in a warfare against humanity, but in a warfare for humanity; and let us do so with complete fortitude, which means through thick and thin, and even though the heavens fall!

SPEECH FOR GRAND LODGE NIGHT

(NOTE TO SPEAKER: This speech can be lengthened, shortened, altered, or otherwise revised, and can be read or recited from memory. It can be used at a Lodge's reception to a Grand Master, a District Deputy Grand Master, or as an address at a Lodge educational program. Speeches of this kind also are appropriate to deliver at the end of the Order of Business in any regular Communication.)

My Brethren:

Each of the rites, emblems, and symbols in the Three Degrees is many things in one. It is not as if we viewed one meaning from different points of view so that the perspectives are different; it has nothing to do with points of view; it means rather that the Lodge makes many uses of the same thing. You can think of a hundred examples; for that reason I myself need give only one example. The Book which lies open upon the Altar, what, exactly, is it? It is seven or eight different things, and is so at one stroke. It is a book; it also is a symbol. It is the Holy Bible; it also is the Volume of the Sacred Law, or a representative of the *Old Charges*, and is at the same time a Great Light, and also is a part of the Furniture of the Lodge; and again like the Square and Compasses it belongs in general to the Working Tools; and is a sourcebook used by historians of Freemasonry.

When we turn our attention to the subject of the Grand Lodge this is the first thing that strikes us about it; a Grand Lodge is nothing but a Grand Lodge and yet it is also many other things, because the Fraternity makes many uses of it. I remark upon this fact, and emphasize it, because what I shall have to say is not familiar; indeed, it is so unfamiliar that I must guard myself against being misunderstood, and protect myself against being charged with bringing to you some private theory of my own. What I shall say is not a private theory, but on the contrary is discussed and expounded in the books on Masonic Jurisprudence, and is made large and clear in every book on the history of our Fraternity. Nevertheless it is so seldom mentioned in Lodge or discussed among Masonic circles that many Masons have never heard of it. Perhaps you yourself have not. If you have not I assure you beforehand that what I shall say has been long established, and while it is very different from what almost always is said about Grand Lodge it does not contradict what we all know; it is true and at the same time the other things are true also. This preamble is to prepare you for a thesis for which you would not other-

wise be prepared; and which, had it come upon you suddenly and unawares, would have given you a shock of incredulity—you would have been shocked by me, you would have been incredulous of my thesis. Why? Because my thesis is as follows:

On one side of it a Grand Lodge is a *Grand Lodge* in the sense that it is constituted by many Lodges, and is the legislative Body with complete sovereignty over the Lodges in its Grand Jurisdiction; *on the other side of it, it is not a Grand Lodge, but is a Lodge!*

The history of the erection of the first Grand Lodge of Free and Accepted Masons in the whole world has been orally described or written or printed so many times that each of us knows it by heart. The whole story of it is so short, and at the same time is so simple, that any Masonic historian can set down the facts as we know them in a single short chapter; nevertheless, while that is literally true, there is so much meaning in that chapter that no Masonic historian or philosopher can ever exhaust it. In 1716 a few of the small, old Lodges in London felt that they would like a central meeting place. The following year they met and formed a small, simple organization which they called a Grand Lodge, by which they meant that it would be a Lodge like any other, yet would have not Masons, but Lodges, as its members. This, as I say, was in 1717. In that and the years immediately following the Grand Lodge did not include the hundreds of Lodges outside of London in England, Scotland, and Ireland, made no claim to sovereignty over the whole Fraternity, did not claim exclusive jurisdiction even in London, but exercised jurisdiction over a few Lodges in London which worked in an area bounded by a circle of which the circumference was ten miles from the center of the City.

It happens that the oldest drawings, paintings, and engravings of the interior of a Masonic Lodge are of English Lodges at about that same period. If

we carefully examine one of these pictures we shall encounter a surprising fact, a fact, I think, which when fully understood can without exaggeration be called astounding. In these pictures you will see a geographical globe, standing somewhere on the floor, usually on or near the Master's dais; elsewhere in the Room, possibly on a mantel, you will see an astronomical globe; later on, and perhaps for no better reason than to get them out of the way, these two globes were placed on top of the Two Great Pillars J and B. What did those globes represent? They certainly were not inheritances from the old Operative Masons because the Operatives did not have globes. Two or three of the old Minute Books answer that question. They tell us that the Globes stood for the universality of the Craft; they picture Freemasonry as a world-wide Fraternity. This, I repeat, is an astounding fact. The still small and young Grand Lodge was so restricted in its field of operations that many Masons referred to it familiarly as "the London Masons," or as "the London Grand Lodge." It included only a very small fragment of the Fraternity, and that fragment lay in and around one city. How then could any Lodge set up those two Globes and claim that the Craft was worldwide, or universal! It has the appearances of bombast, or self-conceit, or overconfidence.

Nevertheless, as we now know, it was none of these things! What the Globes symbolized was literally true. Almost suddenly, and well-nigh as by magic, Freemasons discovered that the Fraternity had become world-wide, and had become so without anybody planning it or expecting it. What had happened? The thing that happened was that when the four or more London Lodges set up their Grand Lodge they put a principle in it which they did not then either note or think about, but which turned out, surprisingly to them, to be almost miraculous. That principle was, that the *Grand Lodge* could set up new

Lodges, and could set them up wherever it wished. Almost as soon as the infant Grand Lodge put this new principle into action, Lodges began to multiply in a manner which reminds one of the story of the loaves and fishes. At one moment there were only a few old and small Lodges in London; at another moment there were Lodges everywhere. Such at least was the impression made at the time, and many old Masons complained that the Fraternity had "run away" and they could not catch up with it.

For in a little while after 1717 there was a Grand Lodge in Ireland; another in Scotland; and a second Grand Lodge was set up in England in 1751 A. D. Lodges were warranted in France, in Spain, in Portugal; then in Italy, Germany, and Scandinavia; soon there were provincial Grand Lodges in the American Colonies; and at about that same period of 1730 and thereabouts, Lodges were established in Egypt, Greece, the Near East, Russia, India, China, Malaya, and in the East Indies! It was the most amazing phenomenon in Masonic history, or in any other history!

We can describe it another way. Prior to 1350 there were many Operative Freemasons, but their Lodges were only temporary, and the individual Mason was at the center of Craft Expansion. When permanent Lodges began to be formed about 1350 the Craft grew and multiplied and became far more powerful than it ever could have been when the center of expansion was in individual craftsmen. There was Freemasonry throughout England but it was not organized; there was no national Body of it; it could grow only where a few local Masons took it in their heads to set up a local Lodge; there were many small, local centers of Freemasonry, but no one great Fraternity of it. It is now easy to see what a Grand Lodge meant to Freemasonry at large; it enabled the many small centers to become a single, national, organized Fraternity; what the permanent local Lodge of 1350 A. D.

had been to individual Freemasons, the Grand Lodge became to national Freemasonry. In short, the general Fraternity began to use Grand Lodges in exactly the same way and for the same purposes that individual Masons had used Lodges. On its interior side a Grand Lodge was a Grand Lodge, and ruled over its member Lodges; on its exterior side it was itself only a Lodge, and was used by general or world-wide Freemasonry as an agency for the spread and governance of that general Fraternity. Grand Lodges thus are to world-wide Freemasonry what a Lodge is to local individual Freemasons. Your Lodge or mine belong to your town or mine; a Grand Lodge belongs to the world. Masons work in a local Lodge to set up Masonry in a local community; Lodges work in a Grand Lodge to set up Masonry throughout the world. And the Mother Grand Lodge worked as the agent of the general Fraternity so whole-heartedly that for many years its own Lodges complained that it neglected them because it was so busy planting Freemasonry in countries abroad. Therefore when Masons insist that their own Grand Lodge should confine itself to Lodges inside its own State they show that they do not understand the principles of the Fraternity; or when they complain because their own Grand Lodge is warranting foreign Lodges, they show that they do not know the Ancient Landmarks. To set up foreign Lodges is one of the things a Grand Lodge is for; it is an agent or organ of the world-wide Fraternity, and if it fails to act as one, it fails in its duty as a Grand Lodge.

We can describe this same fact from yet another point of view. We American Masons frequently use such phrases as "American Freemasonry," "British Freemasonry," "French Freemasonry," "Scandinavian Freemasonry," and so on forth. This sounds as if Freemasonry here were different from Freemasonry in other countries, as if each country had a form of Freemasonry which it

had invented for itself. That is a false assumption; there are not many Freemasonries in the world but only one. The correct phrasing is to say "Freemasonry in the United States," "Freemasonry in Britain," "Freemasonry in France," for though Freemasonry works in different and often distant countries it is everywhere the self-same Freemasonry which does so.

When I say this, I say it about regular and duly-constituted Freemasonry. I know that in some foreign countries men have organized societies for political or religious or revolutionary purposes, and have then used the name Freemasonry as a disguise; I also know that some regular Masonic Lodges in them have in the past accepted innovations, and have violated the Landmarks, and have "gone off the rails," and are no longer Masonic except in name, and the name is falsely used. They are spurious and clandestine societies as far as we Masons are concerned, regardless of what they otherwise may be. I do not include those associations when I say that Freemasonry everywhere in the world is self-same because naturally I refer only to regular and duly-constituted Freemasonry, Lodges, and Grand Lodges.

This regular and ancient Freemasonry is therefore simple and indivisible; but even so, and precisely because it *is*, it can establish itself where it will and be in no danger of losing its identity. Freemasonry is self-originating, self-begetting, self-constituting. Wherever it is at all it is there altogether. It establishes itself in the bosom of an individual man, and through him carries on its work inside the man's circle; it establishes itself in a whole community by means of a Lodge; it establishes itself and governs itself in any state or nation by means of a Grand Lodge; then, using a Grand Lodge as if it were a Lodge, a Lodge of Lodges, it establishes itself throughout the world; but whether it is present and working in one man, or in one Lodge, or in one

Grand Jurisdiction, or through its many Grand Lodges, it is everywhere, and at once, the self-same Freemasonry. It is plain, once we see the truth of it, that no one of these Grand Lodges has any authority over any other Grand Lodge, or has sovereignty over the whole world. The world-wide Fraternity uses these many Grand Lodges, just as any Grand Lodge uses the many Lodges within its own Grand Jurisdiction; they are world Lodges, but the great world Fraternity itself stands over them all, has sovereignty over them all, and through the Landmarks governs them all, and through the work which it gives them severally and collectively to do, it knits them into a single Craft or Order, the jurisdiction of which is the world itself.

Thus far we have been looking at a Grand Lodge from the standpoint of World Masonry. Let us turn the subject clear around to look at it from the standpoint of an individual Mason. Suppose that you and I are Master Masons in good standing in a regular Lodge. Suppose next that we are conscripted into the army and are sent out together to a station in China, where we are to remain for two or three years, or perhaps longer. Suppose that after a time we discover eight other Master Masons at the same station, of whom three or four are from our own Grand Jurisdiction. Suppose next that after we have become acquainted we agree among ourselves to form a Lodge, because we know that even if we return home other Masons will be arriving, and a certain number will remain there permanently. We meet at some designated time, set up an informal organization, and select two or three temporary officers.

Note especially, now, what we do next! We decide upon this Grand Jurisdiction as our Mother Jurisdiction—if it will have us. We then draw up a letter to the Grand Secretary to pray for a Dispensation, and he refers it to the Grand Master; if the Grand Master approves of us he sends us an official

Dispensation in which our Master and other officers Under Dispensation are named. We then organize ourselves as a Lodge, carry on the regular work of a Lodge, and at the end of a specified time we make a report. This is presented to the Grand Lodge at its next regular Grand Communication, and if granted the Grand Lodge sends us a Charter. We are now a regular and duly-constituted Lodge in China, on the rolls of the Grand Lodge of this Jurisdiction. Is it not plain that what you and I see from this end, as individual Masons, is exactly what we saw from the opposite end of the world Fraternity? That Fraternity now has a center of Freemasonry in a territory in China not already under any Grand Lodge; how was the Fraternity able to plant it there? obviously by using this Grand Lodge, although what this Grand Lodge did was 5,000 miles away. What if no Grand Lodge had issued a Charter to us? We would have had no Lodge, and that would have been a violation of the most Ancient Landmarks, because it is the inherent right of regular Master Masons to have the uses and privileges of a Lodge, and any Grand Lodge which refuses to consider that right is guilty of violating the Landmarks. If any Grand Lodge takes the stand that foreign countries are no affair of its, that Grand Lodge is forgetting what the Mother Grand Lodge itself did. If that Mother Grand Lodge has refused to act for the whole Fraternity we would never have had any Freemasonry in America, because Boston, and New York, and Philadelphia in 1730 A. D. were as far from London, as we are from China. No, it cannot be that way, not unless Freemasonry is to perish; for Grand Lodges are World Masonry's Lodges. As local Lodges make Masons, Grand Lodges make Lodges.

When about the year 1800 our scholars undertook for the first time to write a history of Freemasonry according to the pattern by which a historian writes the history of a country, they had little

to go on because at that time scarcely any of our Masonic documents, records, and manuscripts had been discovered. Under those circumstances the writing of a history of the Fraternity, and in spite of its being so old and being so filled and charged with facts, was very difficult at each point, so they moved in the dark and went by guesswork, and their guesses were often wildly wide of the mark. But what gave them their largest difficulty, more than all their other difficulties together, was how to explain the origin of Freemasonry. Who originated it? Where did it begin, and when? They searched the corners of the earth for their answers, and filled their volumes with their speculations, and some of their theories were fearfully and wonderfully made, for among them they guessed that it had originated with the Ancient Mysteries, or the Roman Collegia, or the Medieval Gilds, or the Kabbalists, or the Mayas, or on the lost Continent of Atlantis, or among the ancient Hebrews, or among the Druids, or the Rosicrucians, or the Alchemists. They had so many answers that they had no answer at all. No we do not any longer look back for the origin of Freemasonry in some one place and time. No man, or any group of men, ever thought of it, or invented it—it was never made, or discovered, or contrived. There was the great art of the builder in the early Middle Ages, the multitudinous, rich, complex, many-sided art of architecture. Speculative, or Free and Accepted Freemasonry, grew up out of that art of itself. No man saw when it happened; or willed it; or expected it; or designed it. It was already old when men first discovered its existence; because it had come without bell, and crept upon them like music, and gave no notice of coming. Like the Logos of the Greek philosophers it was self-begotten; or rather, it was unbegotten. It gave birth to itself; it created itself. It was not, and then it was, and nothing between times had occurred to make it. When men

awoke to its presence, they could look back and see that it had been present a long time. It continues still to be, after this long procession of generations, self-existing, self-governing, and self-instituted. It has within itself the secret of its own growth. It is in one Mason, and then it is in six Masons; and then there are no longer merely six Masons but one Lodge. There is a Lodge, and after a time there are four Lodges, and then there are not four Lodges but one Grand Lodge. When it adds itself to itself what emerges is not a sum of old things, but something entirely new and different.

What a Grand Lodge means to you or to me is therefore something other than we had thought, and something more. Just as the smallest tidal river has in itself the same wash of the tides that

moves the oceans back and forth, so does any Mason feel in Freemasonry as he has it in himself the deep stirring and tidal flow of world Masonry. He is a Master Mason; he is more than merely a Master Mason because he is a member of a Lodge; he is more than a member of a Lodge because he is a member of the Grand Lodge; he is more than a member of the Grand Lodge because through it he is a member of the world Fraternity. If a man had anything sufficiently great to say, he could say it in this Lodge and his voice could literally go to the ends of the earth because his Grand Lodge could carry it. Our Mystic Tie is not tied down anywhere; through our Grand Lodge it binds us to men in countries we shall never see and links us to Brethren we shall never know. The Mystic Tie is world-wide.

SPEECH FOR LODGE MEMORIAL SERVICE

(NOTE TO SPEAKER: The following can be used at a Lodge's annual memorial service for its own members; or on Memorial Day; or on a Lodge anniversary; and with a few revisions can be used on any educational program. A speaker may alter it to please himself.)

My Brethren:

The Latin-speaking peoples had a word *mort*, which meant to die; after passing through Old French, and in various combining forms, it gave us in English such words as mortal, immortal, mortality, amortization, etc. Along with it they had the word *morbus* which meant disease, and by virtue of a habit of emphasis it came to mean a grave or fatal disease; from it we have the words morbid, morbidness, and morbidity. By an unfortunate coincidence of sounds the word memorial has that same sound in it as the *mor* in *mort* and *morbus*, and thus almost in spite of ourselves we connect memorial and memoriam with death, and we connect death with disease, with the consequence that we tend to grow morbid at a Memorial occasion.

This, I say, is unfortunate, because the *mor* in memorial has nothing in common with either *mort* or *morbus*. The English word memorial is almost a pure Latin word, and it derives from the old Latin *memoria* which meant memory. Nobody would dare to suggest that everything in our memory is dead; or that there is anything in memory with an affinity for death; we bring forth memories but there can be nothing morbid about our doing so. A memorial service is not a *festival of death*; it is a festival of memory; and the two have nothing in common. Therefore it is with no funereal emotions that we are assembled here today; if the Brother Masons whose memories we now recall are no longer here, we are not met to brood over the fact of their going, we are met to remember them as they were when they also sat in this Room, and to summon from our recollections many things which they said or did; and because we do that we have no feeling of pain or sorrow because most of our memories of them are

pleasant, and our recollections of their deeds are cheerful. There has never been any worship of death in our Fraternity; from the first Masons until now, Masons have never been morbid; as far as the first Masons are concerned they would have derided the very idea of a worship of death, because they were too sound, too sane, too busy, and too intelligent ever to be morbid.

It happens that what I have just said in the form of words is said in the form of symbolisms at two places in our rituals and ceremonies:

You will recall how, pressed by pursuit and therefore in a great hurry, certain men buried a body and set up an Acacia at its head. Why did they do so? We recall that in the Middle Ages if a man passed away at a time when he was not in the good graces of the Church his body was not interred in consecrated ground where its place would be marked and tended but was interred in some convenient place in a field; it often happened that friends or relatives he had left behind would plant a tree at the spot in order to mark the otherwise unmarked grave. We also know that countless times criminals have hidden bodies or other things in the ground and have then planted a bush or a young tree on top of it to avoid detection. Which of these was the purpose of those Ruffians? Was the Acacia to mark the grave? or to conceal the grave? We have no way of knowing; perhaps they had both purposes mingled together.

One thing however, we do know: the Acacia died, and it was the withering of its dead foliage that attracted the searchers' eyes. And there is I think, and in no spirit of paradox, in that place and context an unusually profound symbolism; and one as full of irony as anything ironic Socrates ever thought of. They needed an evergreen plant, which would mean a plant that was ever green; they found one, but almost immediately the plant turned from green to brown because it died. That,

we can take it, is the very picture and hallmark of crime; whatever it touches it destroys. It cannot even plant an evergreen on its own grave; because its plant cannot remain ever green. The plant of Acacia in the symbolism of the Ruffians was therefore not an evergreen but the very opposite of an evergreen.

But at another place, and in a wholly different setting, we have a Sprig of Acacia which is an evergreen in every strict and literal sense. It symbolizes that which is wholly the opposite of what is symbolized by the Ruffian's Acacia. It means that though a Brother has gone he is not gone; we have our memories of him; and "neither height nor depth, nor things present nor things to come, nor life nor death nor any other creature" can ever blast that Acacia from green to brown. The Ruffians pronounced the word *mort* over a man; fate pronounced the name *morbus* over them; but neither of these words is ever pronounced over the Sprig of Acacia which is our last gesture to a fellow Mason, it is the word *memoria* which we pronounce over him, and *memoria* it will remain in the archives of his Fraternity through the ages in which that Fraternity will endure.

Our occasion today, therefore, and to repeat, is a festival of memory. Our Worshipful Master summoned us to meet, and in response to his summons we are here; but suppose that we ourselves, now that we are here, should in our turn summon those Brother Masons who have left this Lodge and gone to the Grand Lodge above. How many of them would return in obedience to our summons? How large would be our memory of each one who would thus return? How many of them *could* return? I know that not one of them has wholly gone, because each of them is in the Archives; their names are on the Membership List, and their words and actions in Lodge are in the Minute Book; and those Archives are the actual, material thing which the Sprig of Acacia symbolizes. But I am not

thinking of the Archives just now; I am thinking of our memories, yours and mine; how many of them are in our memories? If any one is in our memories how large a place does he occupy?

Now, in order for these questions to mean anything it is necessary for us to remind ourselves of a number of facts about the memory itself, not in the technical sense in which a psychologist would state those facts, but in a plain, untechnical sense as each of us knows the memory to be. The memory is, first, one of the largest and most important of the things in us, for it ranks in place and importance with the mind, with feeling, with the will, with self-consciousness, and that in each of us which we mean by the pronoun "I," and it is in itself something great, something awesome, beyond any man's power to know the whole of it, and something as wonderful and powerful in its own way as reasoning, and understanding, and the intellect are in their way. Second, whenever anything passes into memory it does so as a whole, all at once, and it is as if the memory drew a circle around it, so that an occasion in which men participate and in which hundreds and thousands of detailed events occur, remains behind as a single memory—this occasion for example, if we remember it a year from now, will not exist in the memory as a thousand small recollections of details but as a single, all inclusive memory.

Third, why is it that we have memories? and why do we have a memory of one event and not another? and why if two men share in the same event will one man have a memory of it but not the other? We have memory because a present event will have a use or a worth for us in the future. The same event may have such a worth for one man but not for a second, therefore the second man's memory does not preserve it. If a given event has worth for a man, and that means within himself, his memory will preserve it; if it has no

worth then his memory *will not* preserve it.

Now if we bring these facts before our minds and think about them we can see a truth which nearly always escapes us, and one that is very surprising. In any In Memoriam occasion such as this we naturally think of it as a time when *we* are recalling and remembering men and Masons who are no longer with us; and from that idea we go on to assume that if any one of them has passed out of our memories it is our own fault; it is our duty, we believe, not to forget. As far as the Lodge itself is concerned there can be no forgetting because each one of them has his name and his record permanently kept in our Archives; *that* Sprig of Acacia will remain ever green; but as far as *we ourselves* as men are concerned our forgetting a man, should that occur, may *not* be our own fault. I said that the memory preserves a man or an event if there is something there which has use or worth for ourselves in the future; I also said if it had no worth or use then we *cannot* remember it—we could not if we tried. Why then are some men forgotten? The answer, I think, is obvious and *clear*. It is not because we are forgetful; it is not because some mystical thing called oblivion has come down out of the sky to erase the forgotten man's name from the record; it is because the man himself, while he was here, and as a man, had so little in him or so little to him that nobody *can* remember him; or because what he said or did had so little worth or use that no man could keep them in recollection. What was the man in Lodge while he lived? If he was nothing then, there can be no memory of him now. No man can remember something that never was. If he did nothing memorable, then there *cannot* be any recollection of it now, because we cannot recall what was never done. What occurs is not only that a man of no worth or value is forgotten in the future; he is being forgotten while he is still here,

and as he goes on from day to day. So much man as you are, so much memory of you will there be. A memorial day is a judgment day.

I have had no intention of making this address a study in words, but I must go back to yet another term because without it this day would not be complete. Each and every people has its own customs; there are usages or observances which they have as a people, and they continue to have them generation after generation, and the customs of one people often are very unlike the customs of any other. They have their own holy days and holidays; their own feasts and festivals; their own costumes; their own salutations and greetings; their own ways of working and their own manner of home-life. The Roman people were more attached to their own customs and held to them more loyally and valued them more highly than any other people, and gave more thought to them. When these Romans thought of their customs collectively, and gathered them into a single whole, they called that whole national set of customs by the name of *mores*.

It is an extraordinary word, and it is also an English word, because we have it in our term *moral*, along with a number of words compounded of it such as to demoralize, immoral, morality, moralizing; etc. I need not say that we Masons have a wonderful *mores* of our own, and that above any other society we have valued and preserved our customs, because our traditions and usages are of time immemorial. This very day itself, this In Memoriam occasion, belongs to our *mores*, because such days have been observed by Freemasons ever since the end of the Dark Ages.

When this ancient Latin word *mores* was taken over by the French people they gave it a color, a direction, a use peculiar to themselves, and this they called *morale*. During the first World War we ourselves took over this wonderful word, and it has since become

permanently established in our English language. What is morale? It is one of those words which every man understands though no man can define it. It means our spirit as a people; our fortitude; it means what we are not as a private individual but what each one of us is as a member of our people; it means what you are not as Mr. A. B., or as a lawyer, or as a merchant, or as a farmer, but as an American. When we ask what our morale is we mean what will we American men do if another people make war on us; will we back down, will we become defeatist, will we grumble and whimper at our hardships, will we complain to our leaders, will we "rock the boat," will we collaborate with the enemy? or will we really and truly stand up with bravery; and not only with bravery, but with a cheerful bravery?

When twenty-five centuries ago Pericles delivered over the grave of the Athenian soldiers, the most eloquent Memorial Day oration ever uttered, he himself raised the question of morale. He raised the question, What did these soldiers accomplish for our morale? And then he answered his own question by exclaiming, Look around you! If the Athenians had become a great people, a people of soul and spirit, invincible in heart, it is because, he said, of what those soldiers had done, and it was not because those soldiers had died to protect their own land but because they had died for it with pride and cheerfulness. For us to be Americans, not as a lugubrious duty, or to be repaid by old age pensions, or because we are conscripted, but to be Americans with pride and cheerfulness, that is our Morale!

And what about us as Masons? What about us in particular as Lodge members? Do we have morale? Well, we can only say with Pericles, Look around you. Here is the Lodge! Here are its members! Do they hold their Freemasonry out of a dull sense of duty? did they join the Lodge because it

would help them in business? or are they Lodge members because they love Freemasonry for its own sake, and with pride and cheerfulness? And if we answer, Yes, we do, then we also, as did Pericles, go on to say, that those who have gone before have helped to make us what we are now as a Lodge..

Morale is never made to order. No people can manufacture it; cannot summon it on the spot; *we cannot wait until the last moment of crisis and then try to create it out of nothing.* Morale is something that men are, therefore it is of slow growth, therefore it is not the work of minutes but the work of years, and decades, *Nor does morale spring into existence at the moment of crisis;* unless it is there, already alive, during the years of everyday living and working it cannot be suddenly there at the last hour. What we are in fortitude, pride, and cheerfulness day by day, when no crisis is disturbing us, that is what we as a people will be when next a war suddenly threatens us—a war, or any other cataclysm or crisis. And I believe that as regards this slow and almost geologically deliberate work of building a morale, we Masons can say without any self-conceit

and without reflecting on men elsewhere that our own Fraternity does more month by month for the morale of the American people than any other one society in it. We are a Brotherhood of adult men, and there are more than four million of us (and the effectualness of the Fraternity among men of such a number as we cannot picture is to steady them); to make them wise and patient, to keep their manhood before them, to spread brotherliness, and tolerance, and manliness everywhere. Nor in doing that does the Fraternity employ only us Masons who are here now, for it summons our Brothers from the past, it brings them back into our memories where they can act and speak once again, so that they and we together are a great multitude indeed which can shape and move the spirit of America. That is the largest truth of this our Memorial occasion, our Festival of Memory; and if only we knew it, such occasions as this are the makers of morale, and are to a people at peace what battles are to a people at war. There are many men at work now building the morale we will one day need; we also are engaged in that same great work.

SPEECH ON THE OFFICE OF CHAPLAIN

(NOTE TO SPEAKER: This can be read or recited from memory at the induction of a Brother into the office of Chaplain of the Lodge; it could also be used on some occasion when the Chaplain is a guest of honor, or receives a Jewel or Apron; or as an educational address on any appropriate occasion. Speakers are free to revise or otherwise alter it as they may desire. In the form below the speech is *about* the Office; it can be made as an address to the Chaplain by adding a paragraph at the opening.)

Brethren:

In the Middle Ages the men whom we now call architects and builders were called Masons; among the many sorts of Masons were a special group of extraordinary skill and knowledge who

designed and erected the cathedrals and other great buildings who were called Freemasons; it was from their thought and practice that our own Fraternity is descended. They worked together in organized groups called Lodges, under a superintendant called Master of Masons; met in a room or building of their own, and were governed according to Ancient Landmarks, rules, and regulations. I would like to describe them in detail because in them we have a complete explanation of our own world-wide Fraternity, but for the present purposes I shall ignore everything else in order to confine myself to the place which religion had in their work and homes.

They were, first, men of religion because they were Medieval men. In that period there was no division into sacred and secular, still less was there an opposition between the two; religion and daily life were woven together into a single fabric, and a man was religious as a matter of course. There was religion, but there were no separate religions, no denominations, and no sects. Therefore if we say that Freemasons were religious men it does not say anything especial about their freemasonry because other Craftsmen were equally religious.

And yet at the same time—and I do not say this in the spirit of paradox—the Freemasons kept themselves scrupulously apart from the Church, remained independent of it, and tyled their doors against priests as against other non-Masons; and the fact is more striking because the Freemasons were the architects and builders of the cathedrals, churches, chapels, abbeys, monasteries, and nunneries, and therefore were in their daily work in contact with prelates, and had their attention continually engaged by the religion, for which they designed the building, and engraved the walls, and made the sculptures. There were two reasons for this, one as sound and as permanent as the other:

First, Freemasonry was a skilled *craft*, organized and designed to carry on one form of work and it had no other purposes. As such it had no more necessary connection with the Church than did weavers, carpenters, farmers or any other trade. The Master was not a clergyman; the Lodge was not a church; Lodge communications were not services of worship; and the Fraternity taught its own moral doctrines but taught no theology.

Second, the Church was in a literal sense a national government, with its own laws, taxes, courts, trials, punishments, properties, and authority, and stood on a par with the civil government. As such it claimed, and its claim

was allowed, to have a complete monopoly of religion in its many forms, purposes, and activities. It would tolerate no rival. Unless a ceremony or a rule or a doctrine or an altar or a theology or a ritual was controlled by it, and insofar as it was religious, then it was unlawful, and any man guilty of violating the Church authority was fined, suspended, excommunicated, or executed. No Freemason, in his capacity as such, nor any Lodge, ever dreamed of encroaching upon either the Church or its theology. They remained aloof and apart from the Church as a Masonic Fraternity, and did so, among other reasons, because they had no desire to be condemned as heretics. We may in sum, for this and for the previous reason stated, say that as *men* the Freemasons were as religious as were other men in the Middle Ages, but that Freemasonry as a Craft remained wholly apart from the Church and had no religious practices or religious doctrines of its own. And that remains true to this day. We are not a church, or a handmaiden of a church, but are a fraternity; and matters of theology are not only not permitted in our midst but also are irrelevant to our purposes. As Lodges we are neither for churches, nor against churches.

In the Middle Ages there was nowhere any such thing as a book, in the sense of what we everywhere mean by a book in modern times. Only a few could read or write; there were bishops, even, who could not sign their own names. If a man had something to write or record, and however long, 100,000 words it might be, he had laboriously to write it out by hand on long strips of parchment; and if another man needed a copy of that manuscript he had to copy it off word by word by hand for himself, or else employ a copyist to do it for him. This was especially true of the Bible with its sixty-six books, and which, because it took copyists three years to copy it, cost as much as a castle. The consequence

was that only the largest churches had Bibles; the smaller churches could not afford even one whole copy but had to content themselves with a manuscript of the Psalms or the Gospels. Only the priests could read it; only the Church could expound it; as for the common men, not one in 100,000 ever saw a Bible, and the majority had never heard of its existence.

It was for such reasons that no trace of the Bible found a way into Freemasonry until the Fraternity was some two or three centuries old; and for the same reasons when it did come, it came in disguise, and by a roundabout method. During the centuries when the rank and file of ordinary men did not see a Bible they nevertheless heard here and there, and now and then, many religious stories which had come from the Bible centuries before, but in the course of having been passed on by storytellers and by word of mouth had become altered out of recognition. Some of these stories were picked up and written down by a few men who wrote in manuscript from books which we would now call encyclopedias but which in those days they called "polychronicons," and which were catch-alls of stories, rumors, facts, traditions, local events, etc. When the first *permanent* Masonic Lodge was formed in about 1350 A. D. it had a man, possibly one of its own members, but more probably a priest, write out for it a manuscript to serve as a Charter, and this author put into his manuscript a number of those old Biblical stories which he found in a polychronicon—such stories as the ones about Noah, the two pillars, the Tower of Babel, Tubalcain, etc.

In the Seventeenth Century two great events occurred which brought the Bible into Masonry a second time. First, an increasing number of men began to learn to read and write; second, the printers were able to publish a Bible at a cost within the reach of ordinary men; and third, they began to publish Bibles filled with pictures. If we couple the

fact that so many men had the excitement of learning to read with the fact that these illustrated Bibles were the only book they had to read, we can understand why England was seized with a great enthusiasm for the Bible. This was about the year 1700 A. D. It was because the Masons had that enthusiasm that they began to bring the Bible into their Ritual. Their great symbol had been a building, any building; they replaced that mere building with Solomon's Temple; the two pillars in the Old Charges they changed into the Great Pillars which stood in front of Solomon's Temple.

But they went even farther. Until that time each Apprentice was sworn in on a copy of the *Old Charges*; but after a time Lodges began to replace the manuscript of the *Old Charges* with the Bible. Once they did so the Master's Pedestal, on which the *Old Charges* had been spread, became the Altar, and it was moved to the center of the Room. When they thus adopted the Bible it was not for religious or theological purposes, but rather to use as a larger and more adequate *Old Charges*, and therefore they called it The Volume of the Sacred Law. Again, it was for the same reason that in 1760 the Grand Lodge made the Bible one of the Great Lights. What had been the Great Lights before? The *Old Charges*, which represented the Landmarks, the laws, and the officers, by whom and according to which Masons were ruled and governed; the Square and Compasses which had symbolized the tools of a Mason, and also geometry and the other arts and sciences by which Masons had learned how to use their tools. The enlightened Mason was skilled in the use of those tools and at the same time was one who worked at the side of his fellows in peace and harmony. Therefore the Bible became a Great Light not because it was a theological book, but because it served the same functions as the *Old Charges*, and represented the Landmarks, laws, and officers; that is still its

meaning as a Great Light, and it is because it has that meaning that Grand Lodges permit Masons in foreign countries to use other Sacred Books in place of it, such as the Confucian Analects, the Brahmin or Buddhist Scriptures, the Zend-Avesta, the Koran, and the Old Testament.

But during this same long period of development from the early Operative Lodges to modern Speculative Lodges there occurred an even larger and more important change in the relationship between Freemasons and religion, a change not in the principles and substance of Freemasonry but in their practice or custom. In the early period of Operative Masonry, Masons were required by both civil and church law to have, first, a Patron Saint of their own; and, second, to have, or to use, a chapel of their own, and one, if possible, dedicated to their Patron Saint. On certain occasions the Masons attended this Chapel, observed the Saints' Day as a holiday, and on that holiday (or "holy day") would go in procession to the Chapel attired in their own clothing and regalia. Men in the other Crafts had Patron Saints of their own and attended Chapels of their own, so that this having a Patron Saint and the attendance at his Chapel was not peculiar to Masons, but meant that Freemasons observed the same religious customs as other men.

Then came the great Religious Reformation of the Sixteenth Century when the Roman Catholic Church was abolished in England, and guilds were destroyed, and Patron Saints were no longer worshipped, and no law required any Craft to attend a Chapel, and each Craft was left free to decide for itself what religious practices it would observe. It was in that period, Brother Chaplain, that your own Office in the Lodge had its beginning. For the Freemasons, who like other Crafts came under the new rule of the Reformation, moved the center of their own practice of religion from a place outside of, and

away from, the Lodge Room *into the Lodge Room itself*. The Master's Pedestal was replaced by the Altar, the *Old Charges*, or, as they are also called, the *Old Constitutions*, were replaced by the Holy Bible, Church prayers uttered by a priest were replaced by Masonic prayers; and the priest himself, who had officiated at a distant Chapel, was replaced by the Lodge Chaplain, who is a member of the Lodge, and has his official place in the Lodge Room and on the staff of Lodge Officers. But once again the Lodge refused to turn itself into a church because it did not require that its Chaplaincy should be filled by an ordained priest but selected any willing and worthy Master Mason, any layman, to be its incumbent; and this means, my Brothers, that our Office of Chaplain is not an ecclesiastical nor a theological one but is a *Masonic office*. Most Chaplains are laymen.

But that does not detract from its significance or its importance, even for those Masons whose greatest concern, as men, is for religion. It does not, because, as in closing I shall now attempt to state, Freemasonry has its own doctrine about religion and its place in the world; and it is that Masonic doctrine, not any private theory of my own, which I am here and now expounding. That Masonic doctrine is that no one religion or any church or any theology can monopolize religion, never has, and never will. No church can own religion as if it were a private property, or control it, or dictate to it, or have any exclusive management of it. That doctrine also is that religion belongs to men, and solely in their capacity as men; it belongs to everybody equally; and since it does so each man has the right to use it, and does not need to ask the permission of any church or priest to do so. If while a man is at work he would step aside for a moment to worship God, he can do so; if he feels a desire to pray, he can pray where he is, or at any time, and nobody can forbid him; if he has in him anything

to say about religion he is free to say it, for there is nowhere a theologian who holds censorship over the two billion men, women, and children in the world. Men have religion in themselves, do so by virtue of being men; they do not have it in themselves because a church put it there, they have churches because the religion was there already. It is not churches which make religion;

it is religion which makes churches. We are here in the Lodge in our capacity as Masons, not in our capacity as members of a religion or a church; we are neither a church nor a theology; but as Masons we here and now have the same right which men have everywhere else, of worshipping when we are moved to do so, of praying when prayers arise in us to be expressed.

A SPEECH ON QUALIFICATIONS TO ACCOMPANY A CHARGE TO A NEWLY-ELECTED LODGE MEMBER

(NOTE TO SPEAKER:—For years many of the old customs of giving charges to Candidates and newly-elected Lodge members has been neglected in American Lodges; not wholly but to too large an extent. The purpose of this speech is to serve as a charge, and then to serve also as a Masonic educational address on a subject peculiarly appropriate for the Communication when a newly-made Mason is for his first time seated as a member in a Lodge. Speakers may revise this speech at will; it can be read or delivered orally.)

My Brother:

As authorized by the Worshipful Master and in behalf of the Officers and Brethren of this Lodge to which you have only now been elected a member and sit as one of us in this your first Communication, I charge you that you shall well and truly perform those duties and labors which will be yours to discharge as Brother and Craftsman. You are to work and abide peaceably among us and it will be continually charged that you do so by the Worshipful Master, whose first duty it is to see that his Lodge is in peace and harmony. If summoned by him, or if by appointment or election, you are called to perform a service to the Brotherhood, you are to respond cheerfully to the summons, or comply with the appointment with promptness and diligence; seeing to it meanwhile that the work you do will be true work, and square work. You are to attend the Communications of the Lodge, whether they

be at the stated times or called by the Master, as faithfully as you can. You are to discharge your obligations of money without grudge, and at the times set. From ancient days ours has been an honorable Fraternity; that honor is now entrusted to you; see to it therefore that you nowhere so speak or act as to call the good name of the Craft into question. You are henceforth to be our good friend; see to it that you continue to be prepared in your heart for us to be good friends to you.

I request now that as your own first act as a full member among us you will find a seat for yourself beside the Senior Deacon, and listen with patient attention to a subject to which we Masons have long been giving our thought; you will, I believe, find it especially suitable for you yourself to ponder it, as you sit for the first time as a full-member of this Lodge as it is assembled in official Communication.

(Up to this point the new member has been standing on the floor in front of the Master's Station. After he is seated next to the Senior Deacon, and still facing the East, the speaker turns from him to the Lodge.)

Brethren of the Lodge, the subject to which I have just referred is that of Masonic Qualifications.

We have long known that centuries

ago those Operative Freemasons who were the fathers of our Fraternity accepted Craftsmen into membership only after an apprenticeship. A boy of twelve or thirteen presented himself as a petitioner. He had a sponsor. Certain designated members of his Lodge made inquiries about the youth's parents and home and about his reputation. They asked him many questions. After he was accepted as a Candidate he was brought into the Room, where he was once again examined and tested in open Lodge.

Why were they examining him so carefully? To see if he possessed the qualifications which would be required of him as a working Freemason. What these qualifications were, were not decided by the private opinions of those who examined him; nor were they arbitrary, or chosen at random; and still less did they have any mystical, or occult, or religious significance. The Freemasons themselves were Craftsmen who erected buildings, and therefore worked with heavy stone, and with difficult, edged tools; it was hard work; and it also was dangerous because a craftsman might have to work on top of a wall four stories high, or far up on the top of a lofty pillar, or 100 or 200 feet up in a tower; and also they had to construct roofs, and vaultings, and arches which, if they fell, would bring down the entire building. No craftsman could do such work alone, they had to work together, and they had to be sufficiently expert at working together to understand a gesture, a nod, a glance, to foresee what was next, to be in the right place, and ready with the right tool.

It was this work itself which determined what qualifications were required of any man who would engage in it; therefore the sole purpose of the members when examining a Candidate was to see if he would be thus qualified. He had to be in sound health, with good eyes and two feet and two hands; he had to have a good brain; he had to be

willing to be taught; and he had to be trustworthy and at the same time have the disposition to work harmoniously and peaceably with other men. Was he thus fitted was the question asked? And the fitness was one which was required of him not merely at his entrance, but also through the years in which he would continue to work. The demand for certain qualifications, therefore, was a demand made by Masonic work; and the work continued to make that same demand every day that a Mason remained in the Fraternity.

If we sum up our subject, as we find it in some five or six centuries of Operative Freemasonry, by saying that an Apprentice was required to possess certain qualifications before he could be made a Mason, and would have to continue to have those same qualifications in order to remain in the Craft, we can see at a glance why it is that qualifications are a Landmark. A Landmark means any practice or principle of such a kind that if it were destroyed the whole of Freemasonry would be destroyed with it. It is manifest that that is true of the qualifications; for it is manifest that men must have certain skills, physical abilities, talents, and character to do any kind of work; and that the work cannot be done if no men can be found with these qualifications.

We are Speculative Masons, and not Operative. The work we do in our Lodges of Free and Accepted Masons is almost as different from the work of erecting stone buildings as any two kinds of work can be. Nevertheless when we state what qualifications a Petitioner must have in order to be and remain a Speculative Mason we are doing the same thing the Operative Masons did. We say to a man who is petitioning for membership that our Lodge work calls for a number of qualifications, just as they did; when we name our qualifications we do what they did when they named theirs; ours are the qualifications demanded by the work we do in Spec-

ulative Lodges, just as theirs were the qualifications demanded by architecture and building. A list of our Speculative qualifications would not be the same as a list of their Operative qualifications, nevertheless the two lists are the same in principle and purpose.

Our qualifications, again, are the same as theirs of six or eight centuries ago, in the other particular, of continuing to be demanded of a man as long as he remains in the Fraternity. If we have become confused on this subject, if our Grand Lodges still differ among themselves in the number of qualifications which they write down in their lists, I think it is because too many Masons have gone on the theory that qualifications are required only of a Petitioner. According to that theory qualifications cease to be required or to be binding the moment the Petitioner is voted into membership. This is clearly a mistaken theory. It is true a Petitioner must be able to do what will be required of him while he is going through the Three Degrees; but he must also be qualified to do what is required of him after he has become a member, because membership calls for him to perform a number of duties and to do his share of Lodge work. In short, the qualifications which are required of a man *before* he becomes a Mason, continue always to be required of him *after* he becomes a Mason, and that means as long as he continues to be a Mason. They are not mere conditions for getting *into* Masonry; they are the qualities he must possess after he has become a Mason. We could prove that statement, if any proof were needed, merely by pointing to our trials and penalties. Why is a Lodge member rebuked or reprimanded? or is suspended? or is excluded? or is expelled? Because he has temporarily or permanently lost one or more of the qualifications required of every Mason without exception.

I believe also that with these facts before us we can see how mistaken often

is the theory as to what qualifications are required of a Petitioner, and in so doing have yet another explanation of the confusion which still exists in the Craft on this subject. There are a long list of things which we demand of a Petitioner before we will vote favorably on his Petition, *but not all of those things are qualifications*. We ask for his name and address, where he works, how long he has lived at his present address, the names of his father and mother, what family he has, of what church he is a member, if any, etc.; these are not qualifications but only items of information we need for our books and records. The Investigating Committee may ask for other data, not because it will be required of him as a Mason but as a means of becoming better acquainted with him.

It is only a few among these many facts about him that can be called qualifications; as, is he a man and of legal age, is free, is physically and financially competent, is not an atheist, etc., and it is made clear to him at the time that there are yet other qualifications which will be called for, because it is plainly told him that he must take only one Degree at a time, must at the end of each one prove his proficiency before he can advance, and at the end of the Third Degree must once again pass a ballot before he can become member of a Lodge; and he knows when he begins that if he proves not qualified to do what is demanded of him as he goes along he will be stopped, and will have to drop out.

This shows clearly that the qualifications required of a Petitioner are not the full list of all Masonic qualifications, but only such as are needed at the beginning; that when he becomes a Candidate others will be needed. And it shows also that the whole principle of qualifications is a kind of law which runs throughout the Fraternity from beginning to end, and may become the point of issue at any time in a Freemason's career as a member; as when

he must have certain qualifications in order to visit a Lodge, or to become a Lodge member by affiliation, or is appointed to some Office, or prays for Masonic relief—there are uncounted instances in the work of our Fraternity where the question raised is a question of qualifications.

I believe also that with these facts in hand we can clear up in our own minds the difficult and perplexing question of the *Physical Qualifications*; and this, I think, may be a question of especial interest to a Worshipful Master, because scarcely any year passes but that a Master must decide whether some physical defect is to debar a Candidate from initiation, and more often than not it is difficult to decide. It was never difficult for Operative Masons to decide that question. A man had to be physically fit to do work on those great buildings, and especially so on churches and cathedrals. He had to have sound health and vigorous muscles; he needed both hands and both feet and could not be deaf. Their physical requirements were necessarily very high. Their apprentice had to be a perfect youth in the plain sense of being sound in body, and not crippled. But our work is not the same as their work. Our work also calls for physical fitness, but it is not the same fitness as theirs. A member who could not do their work might easily do our work. Therefore our own physical qualifications should not be dictated by the needs of Operative Freemasonry but by the needs of Speculative Masonry.

If our own physical qualifications are determined by the kind of work we do, then we are doing the same thing they did, because their physical qualifications were determined in the same way. Are you physically able to work in a Lodge of Speculative Masons? that is the only question we need to ask about the Physical Qualifications. Can a man with only one eye, or one hand, or one foot do our work? if he can, he is physically qualified. How are we to decide

whether he can, or not? I should say, though speaking for myself only, that the Master and his Committee would have to decide the question in each individual case, because I can easily think of cases where one man could do our work though blind in one eye, and another one could not.

If only there were time enough I would like to carry this question of physical fitness a step farther, for why should we stop with obvious physical defects? What if a man have some organic disease? What if he have tuberculosis, cancer, asthma, heart trouble, cataracts, etc.? If a physical defect renders a man unfit to do the work of the Lodge, what difference does it make what kind of physical defect it is? We demand moral and religious qualifications, not because we are a church or a society for moral reformation but precisely because we are *not* one, and therefore expect a Petitioner to have those qualifications for himself before he joins us. Why not require general physical soundness, not because we are a medical society or hospital, but because we are *not* one? And as for a Petitioner who lacks a finger or a toe, or an eye, or a foot, or a hand, I believe it is very important for us to remember that if we reject him for such a reason even though he could do any work in the Lodge he would be called on to do, then we ought to be reasonable and consistent enough to expel a member, even if he has been in the Fraternity for years, who has become mutilated in body by an accident *after* he was made a Mason. If having only one eye disqualifies a man for *becoming* a Mason, certainly it disqualifies him for *continuing to be* a Mason; and it is just because we would be horrified to expel any member because of such an accident that I believe we need to review and re-think our physical demands of a Candidate.

And now, as I turn to the last point I shall make about the Masonic Qualifications, I shall once again address myself to our new member, Brother

. Although, my Brother, this is the first Lodge Communication in which you have ever sat as a member. Although you are, as we say, a newly-made Mason, I shall take it for granted that during my short discussion of a long subject you have been of *two minds*. While in one of those *minds* you have understood the subject clearly, because the whole subject of qualifications is one which every adult mind understands clearly, for since he was a boy he has known that no man can enter any form of work unless he has prepared himself for it with the skill or knowledge it calls for; that no man can practice law unless qualified for it, that no man can practice medicine unless he has learned it, that no man can work as a farmer until he has learned milking, and plowing, and the hundred and one practical arts of agriculture, and so on through each trade, craft, art, business, vocation, or calling that we can name. The qualifications required of a Mason are but one instance of the countless qualifications required of a man everywhere else, and there is in the fact therefore nothing secret or mysterious.

But I would guess that in your *other mind* you may possibly be feeling dubious about yourself. After all, you knew nothing about Freemasonry when you arrived. As yet, you have taken no part in it except as a Candidate, and his is a passive part, and even in that passive part he is assisted by a Conductor. But what of that part of the Lodge work of which as yet you have no glimpse? What does it demand of a Mason? Are you going to find yourself qualified for it? No man on his first night as Lodge member could help but ask himself that question. I will not answer it for you, because you will have to answer it for yourself; but I offer you a suggestion which I hope you will accept, because you may find it useful.

My suggestion is to consider carefully the fact that while a man is born with some qualifications, there are many he

is not born with, but of these latter there are many which *he can acquire for himself*. You can, as we say, *qualify yourself*; you can do it by deciding to do it, by will, determination, and practice. You have already seen enough of Lodge work to know that at least a certain amount of it consists of doing something in front of an audience. How large is the audience? it depends on how large the Lodge is. But whether large or small the Lodge is a public, and much Lodge work is done in front of that public. Each of those Officers acts in public. Each member who takes the floor must address the public. Each member who takes part in conferring a Degree, takes a public part. Have you ever acted or appeared before a public, or addressed a public? Are you timid, or backward, or tongue-tied in the presence of fifty or a hundred men? If you have never appeared before a public, or spoken to a public, let me urge you not to leap to the conclusion that you have no qualification for doing so. You can create that qualification. You can begin it by attending Lodge regularly. After a while you can take part in a discussion, rising to address the East when you do so. You can serve on a Committee. When you have had sufficient experience, you can take part in conferring a Degree. If you persist, one step after another, the same thing will result that resulted in a score or two score of members now present, who had no experience in speaking before a room filled with men, but now do so without fear or qualm. You, like they, can create that qualification. If you can create that one, you can create every other one, because no other one will be as difficult. Therefore I end as I began, by giving you a charge: the Charge, namely, that you will work patiently at learning this great and ancient art of Freemasonry, permitting yourself never to be discouraged by either time or difficulty, and promising you that in proportion as you qualify yourself for Lodge work you will be advanced in that work; because,

and allowing for the unpredictable, the same rule applies here in our Lodge

which applies elsewhere, that as your qualifications are so shall your place be.

A SPEECH FOR INDEPENDENCE DAY

(NOTE TO SPEAKER:—This can be used at a Lodge meeting to celebrate Independence Day—or Fourth of July; or at an outdoor celebration; or on an educational program at another time of year. A speaker may alter the text to please himself.)

My Brethren:

When we meet together to celebrate a day which is devoted to freedom we cannot help but note the coincidence between the name of the day and the name of our own Fraternity. We are *Freemasons*, not *Masons*; our is the Fraternity of *Freemasonry*, not of *Masonry*, and the history of the Craft makes clear what a great difference there is, as I shall show later. We cannot help but feel that it is especially appropriate for us to meet in observance of Independence Day because we ourselves have for so many centuries not only called ourselves "Free" Masons, but always have been proud of the fact.

What is the meaning of "free" in *Freemason*? There are four or five answers to that question, and one answer does not exclude another because they are true at the same time:

1. When our Fraternity began eight or nine centuries ago any man employed in building or architecture was called a *Mason*. To be a *Mason* was to be a builder. But among the builders there were a number of classes or types, each of which had its own organization, and its own sort of work. Among these the *Freemasons* stood above and somewhat apart from any other gild of *Masons* because they were architects and the other *Masons* were not. Since they were architects it was they and not the quarry *Masons*, or the wallers, or the ordinary stone-cutters who were called upon to design and erect churches, chapels, abbeys, cathedrals, mansions, and city halls. Since these buildings re-

quired that the larger number of stones should be carved or should be used in sculpture, these architects had to use a special stone. It was called *free-stone*. There were other stones, but either their grain was so long that a stone would crack or split; or, like sandstone, they were so friable that they would crumble; or, like boulders they had so twisted a grain that they could not be easily cut and polished; *free-stone* had a short grain or none, was durable, and had a good color, therefore it was used in architecture, and the architectural craftsmen came for that reason to be called "*freestone Masons*," which became shortened to *Freemasons*.

2. Because of the restrictions of gild laws other *Masons* were confined to their own parish, and were not permitted to work outside of it. But these local or stationary *Masons* were not architects, therefore when some such building as a church or a cathedral was to be built, the *Freemasons* were called in from outside. *They* were free to come and go; and that also was a reason for their being called *Freemasons*.

3. In the Middle Ages the Church, which had as much authority as the civil government, forbade men to study the sciences. To study or practice geometry, chemistry, physics, and engineering was a grave heresy, punishable by excommunication or burning at the stake; and the rank and file of ordinary men became so illiterate under this lack of freedom of the mind that they were in dread of the sciences, and especially so of geometry and chemistry, both of which they believed to be arts of the Devil. But nobody could design or erect any cathedral or church in the Gothic Style without a daily use of those very sciences and a complete knowledge of them. The Church was in a dilemma;

it forbade the sciences; it demanded Gothic buildings; but to erect Gothic style buildings called for those same sciences. It compromised by permitting the Freemasons to *have them* while forbidding everybody else, provided the Freemasons kept them in secrecy. Once again we see how those architectural craftsmen were free from bonds and restraints which bound everybody else, and find another reason for their being called *Freemasons*.

4. There was yet a fourth reason, and in my eyes it was the best reason of any. The Church permitted men to form organizations but only if the Church could supervise them and a priest could visit and inspect them. But architecture was an art based on secret sciences, and it could be practiced only after a man had spent many years of apprenticeship learning to practice and to understand it; Freemasons therefore refused to permit the Church to supervise them or for priests or other non-Masons to visit their Tyled Lodges, but governed and managed themselves. They were therefore a *free association*, which means that they were free men, and free *as* men, and this was yet another reason for calling them *Freemasons*.

We can now go on to ask ourselves where and when Freemasons discovered freedom; how and by what means did they come upon it; how did they learn to understand it; how were they able to win freedom for themselves when other men had no freedom, and had none generation after generation; and, finally, why it is that though Masons do not propagandize or solicit members, or seek to evangelize non-Masons, a Lodge nevertheless invariably is a center of freedom and generates a desire for independence and liberty wherever it may stand. When I say that a Masonic Lodge is felt and known to be a center for freedom I am not exaggerating, for it is a matter of historical record that when any despotic government or regime in Europe has set out to destroy the freedom of a people, their first step

has been to try to destroy Freemasonry; the Czar Paul did it, Metternich did it, and so did Mussolini, Franco, Hitler, Beck, and that traitor to all men of honor, Marshal Pétain.

I say, as simply and in as few words as possible, that the Freemasons found freedom, and learned how to use it, and came to understand it through their own daily work. That daily work happened to be such as to make that understanding possible. They were not theorists; they adopted no ideology; nobody converted them to any doctrine; they did not hit upon it in a moment; they were not philosophers or theologians; but their work, as I said just now, happened to be free work, and such as could be done only by free men.

Their first discovery, if we prefer to use that word, was that this was true of Freemasonry itself, and as one form of work; their last and greatest discovery was that the same thing is true of any other form of work. The philosophy of Freemasonry is a philosophy of work, the first ever discovered in the known history of the world; as far as freedom is concerned the philosophy is that work itself required free men to carry it on, if it is to be carried on in sufficient quantity and with sufficient skill. It can be carried on up to a certain point by men who are not free, or only half-free but that is not sufficient; and past history proves that it is not sufficient because under every despotism work grows less and less, and in the end people have despair, famine, and war. Work means that the things which are necessary, if we are to remain in being, can be produced only when a man *makes use of himself* to grow or to make them; if he is prevented from making a whole and free use of himself he can not effectively work; if he cannot work he cannot continue to live, because food, clothing, houses, and medicine do not grow of themselves.

Now I know that in our celebrations of our Independence Day year after year it is our political independence

that we always think of, and our memories go back to the Revolutionary War, when we became an independent people; or else we celebrate our great blessings of liberty because of which each man is free to attend a church of his own preference or to attend no church at all, and to think and speak for himself, to live where he lives, to send his children to school, to marry as he chooses, and to go and come unmolested; we are free in the sense that we are independent of any foreign control and at the same time have no despots of our own, and in the sense that we have *our liberties among ourselves*, which are written into the Constitution as the Bill of Rights; and in these freedoms we take glory, and it is these which we celebrate on the Fourth of July.

But I doubt if one of us in this room has ever heard a speech on how these liberties of ours come out of our freedom to work, and our freedom of work; or how the Revolutionary Patriots themselves would never had won independence for us had we not been a people of workers from the beginning of the Colonies. It is an unfamiliar way of thinking about freedom, but it is our own way because we are Freemasons, therefore I ask for your patience while I endeavor to show, step by step, what there is in work itself which requires that the workman shall be a free man.

First, a man must be *free to enter work*. By this I mean that the necessary forms of work go on generation after generation, of themselves, in every country, and they have to, because a people cannot survive without them. They belong as much to the nature of things as the earth itself, or the seasons, or day and night. Unless a man is free to enter one of these forms of work, and find a place in it, he cannot earn the necessities of life for himself and family; and at the same time the form of work would otherwise come to a standstill because it must have men in it in order to go on. If, to give one instance only, the form of work called farming were

brought to a halt, we American people would starve; and if a farmer is not free to farm he himself will starve.

Second, a man must be free to *leave* one form of work in order to enter another when that becomes necessary for him. There are any one of a hundred reasons why this must be so. Since a man must use himself to work with, he may have to change from one work to another because of his health; or circumstances in his family may force him to move; or it may be that some form of work exhausts its materials, as where a mine gives out. In the Fourth Century the Roman Empire tried to stop men from leaving one work to enter another; if a man was a baker the government ordained that his sons after him were to continue to be bakers; if miners, then always miners; if soldiers, then always soldiers, etc. But this worked such dreadful hardship that millions perished, and whole countries rebelled, and that piece of stupid despotism was one of the prime causes of the collapse of civilization in Europe.

Third, a man at work must be free to have tools, instruments, implements, and machines, and to have as many as he needs, to make or have them made to fit his own requirements, and to remodel old ones to fit new needs, or to invent new ones to meet needs for which no old tools will serve. A farmer can plant a half acre of potatoes with a spade; but no farmer can plant twenty acres of them with a spade; he needs a plow, and if some absurd rule of church or state forbids him to use a plow, because it has passed a law that he must always use a spade, then he will rebel, and his work will come to an end. The whole free trade movement in the Seventeenth and Eighteenth Centuries which racked Europe with riots and wars from one end to another was nothing but a demand by workmen that they be left free to use the new tools which were called for by new kinds of work.

Fourth, no work, not even the most

repetitive, is ever exactly the same for one man that it is for another, or in one hour that it is in another, or at one place what it is in another. The unexpected arises; or the materials change; the weather may change; the circumstances and conditions may alter. In consequence a workman must be free to think and reason as he goes along; often he must think out something so large that it may affect a whole people; if he does it is because the nature of work demands it, therefore a working man must be free to use his own mind. If a man does not have a mind he cannot do any effective work; if a man is not free to use the mind he has in what way does that differ from having no mind? If a miner sees that to go on mining he must have an explosive, and if to make an explosive requires that he understand chemistry, and if a Church forbids him to use chemistry, then he cannot go on mining, and the people cannot have coal or iron. That is exactly what happened in England in the Middle Ages, and it explains why families lived in such poverty, and why they died by the millions in plagues and famines. No people under the whole starry-decked canopy can continue to exist, if it does not give its men the free use of their own minds, because without that freedom work is impossible. At the beginning of slavery it is the slave who lives in a hovel; at the end of it everybody lives in a hovel.

Fifth, in very few instances does a workman ever work alone; in almost every instance any given piece of work must be done by two men working together, or by three, or ten, or one hundred, or one thousand. They do not thus work together for companionship, or because they love each other, but because few of the things a man does can be done by him alone. He can spade a half acre by himself, but he cannot run a threshing outfit by himself; still less can he run a farm by himself. Work of itself, not out of ideals, or theories, but by virtue of its own nature, requires

that workmen shall act in association, therefore work cannot go on unless men are free to enter associations; in other words, and to use an ancient phrase, they must have the right of "free association."

Sixth, no man at work can confine himself to one spot. He must go here or there for tools or materials; he must go to town for supplies, and needs a public road to go on; if he cannot obtain his supplies locally he must send abroad for them; and after he has finished his work he almost never uses what he has made or raised on the spot but must send them elsewhere to exchange them for money, or to trade them for something else. The old saying that a "workman wants what he himself has made" was never true; almost never does he want what he makes, because he makes only one thing but needs many; what he must have is freedom to go and come as he pleases, or to have goods and supplies brought in or taken out at will. Therefore a workman must be free to move or he cannot work. Nothing in the present world is more stupid than to erect walls of tariffs or tolls or taxes or restrictive documents between one community and another, or between one people and another; it is not only stupid, it is deadly, because three-fourths of our wars have been fought over those constricting walls. I am now discussing the political doctrine of free trade; I am describing the nature of work, and no politician in the world can alter that nature by so much as a hairs breadth.

Seventh, each of the fifty-four forms of work which the world *calls for*, and which we must *be in*, if we as men, or as a people, are to live, has much in it which calls for long training, or much knowledge, or technology; therefore is it that even if we did not have government, religion, or art, work alone would demand that we have schools. The workman must be free to be educated, or he cannot work; and as for the old aristocratic or royalistic notion that

schooling is a luxury and should be reserved for the idle and the well-to-do it is one of the ultimate lunacies. Why did we have the Dark Ages if not because of illiteracy? And why did whole peoples perish, one people after another, if not because despotism forbade a working man the freedom to go to school? A people that shuts down its schools, or puts impossible clamps and restraints on its schools, is a doomed people. The freedom of knowledge is not a freedom to escape work, or to dream, or to chase will-o'-the-wisps, but is a freedom by which a man can equip himself to work. It is the way which leads to work, not an escape from work. Production begets prosperity.

Eighth, the nature of work requires that a workman shall be free socially. Some men go about on a high-horse because they believe that they were born in a high station, of lofty title, and with the right to lord it over others, and these aristocrats look down on workmen as their inferiors; and if some workman chances to be engaged in one of those forms of work which calls for hard labor, the aristocrat lengthens his nose still farther, because in his eyes a laborer is in the lowest class there is. There are other men who believe themselves too clever to work, and by slickness, and evading the law, and by cheating and defrauding, they hope to outwit workmen so they themselves live without work; and they believe that what they consider to be their cleverness is like an aristocrat's title, it warrants them in looking down on working men as inferiors. These idlers, and loafers, and parasites prey upon work, in exactly the same way the German robber barons of the Middle Ages preyed upon the commerce which went down the rivers. They may succeed for a while, just as professional criminals succeed for a while, but their end is in doom, for at the last they cease to be men and become half-men; women despise them and men hold them in contempt. The worker stands at the top of dignity and

respect; if anyone is to look down it is for him to look down on parasites and loafers. He is the Atlas who carries the world on his shoulders.

What I have been saying about there being in work itself the necessity for the workman to be free is not my discovery; it is nobody else's discovery in modern times; it is the discovery which was made by the Freemasons centuries ago. They did not become free men and therefore Free Masons because they had first been converted to some abstract doctrine of liberty; it was in the work they did that they discovered what freedom is, and the everlasting need for it. It was not a theory; it was not an idea; it was not something out of a book; it was built into them and organized in them and became their second nature by the work they did day by day, so that their doctrine, their thought, their philosophy came *after* they were free, not before; and that is why they left behind them not a book, or a creed, or a doctrine, or a set of lectures, *but a Craft, a working Craft.*

Freemasonry is in itself an acted out philosophy of work. The word "Lodge" means a body of trained craftsmen organized to work. Its membership is a Brotherhood, which means workmen working together in an Order, working under orders, and with each one in a place or station of his own. The Making of a Mason in the Three Degrees is not a Ritual, but is a "Work"—it is *the Work*. The Master opens the Lodge, draws designs upon the trestle-board, and sets the Craftsmen to work. Each Craftsman exhibits the fact that he is a craftsman by wearing a workman's apron and using working tools. The Officers do not sit back and preside, nor stand aloft to rule, but are craftsmen themselves, and the Worshipful Master is a Master of Masons and has his own place in the work.

From top to bottom, in every symbol and rule, from the first Degree to the last, the whole of it is in the form of action, an exposition and presentation

of a great philosophy of work; and if it is required of every Petitioner for membership that he shall be a free man and not a bondsman it is because Freemasonry can only be carried on by Free Masons. This, I say, is a great philosophy, and if we as a Fraternity take a special pride and glory in helping to celebrate Independence Day it is because we know that for more than two centuries our Lodges in America have trained millions of men to be free men, and that has not been without its effect upon the history of our land. The ringing of the Liberty Bell was no new thing to us; our Masonic forefathers had begun to ring it eight centuries ago.

It is said that Lord Acton was the most learned man in the Nineteenth Century. He should have been because he read and studied an average of eight books a day, in some nine or ten languages, and not popular books but heavy documents and source books. He devoted the whole of his career to a study of the one subject of freedom; his ambition was to write a history of freedom which would include every known fact about the long struggle for it in each and every century in each and every land. He did not live to complete

that book, but such volumes of it as he had already published are scholarship's noblest tribute to man's noblest theme. No other man, perhaps, in the whole of history ever knew more about freedom. And yet, encyclopedic as was his knowledge, we are shocked to find that nowhere in his thousands of packed pages does he ever discuss work, or what it has always meant to freedom. We can therefore take the more pride in the fact that our Fraternity was the first to discover the truth about work, and ever since has been the one great world-wide agency which from century to century, and through thick and thin, has initiated men into that truth, and made them learn to stand upon the level, and compelled such of its members as were kings and princes that they also were to wear the apron and use the working tools in the world of work or else they would be expelled. Freemasonry is not alarmed lest freedom will be lost; it does not fear that the next war or revolution may destroy liberty; it knows that the world continues on only because the world's work goes on, and that without work there can be no peoples, but that so long as men work there will be free men because every workman must be a free man.

SPEECH ON THE OFFICE OF LODGE SECRETARY

(NOTE TO SPEAKER:—This can be used at the time of installation of Officers, or at a banquet in honor of the Secretary, or on presentation of a jewel to him, or on an educational program. It can be altered or revised to suit the speaker.)

Brethren:

A writer of Masonic fiction tells the story of how a Worshipful Master whom he calls "Alph" found himself sitting in the East in the midst of what seemed to him to be a fog. After this fog had thinned a little he discovered that he was holding a revolver in his hand, and

everything indicated that he had only just fired it. When he let his eyes follow the line being pointed out by his revolver he saw a body lying on the floor with a bullet hole in it. Alph recognized the body. He had shot the Lodge Secretary.

Why had he shot him? Was it because the Lodge Secretary was crabby and snappy to everybody? Was it because he talked and whispered all through every Lodge meeting? or was it because he was always rattling paper and tossing books around? or was it because he al-

ways made Alph come over to his desk instead of going up to Alph's chair as a Secretary should? While Alph was thus rummaging about in his mind to discover why he had shot the Secretary, he accidentally discovered that he was glad he had, and this was a surprise because as Alph's wife was always saying, he was too kind-hearted even to harm a fly.

While pondering over this surprising fact Alph gradually became conscious of voices in the Lodge, and as he looked about to see whose they were he made out dimly that Otis Smith, the Junior Past Master, was standing on the floor talking to him, "Only goes to prove, Alph," he was saying, "what I've been trying to tell you these three years past, that no one is fit to be Master unless he learns Masonic law. Now you've shot the Secretary. There is no law that calls for anybody to do it. At least there is none that requires the *Master* to do it. So you see —." But Otis was interrupted by a high, thin voice that had the cracks of old age in it. Old Peter Gunkel, the Senior Past Master, stood in his corner, balancing his feeble frame on a cane. "What I say," he began, "is that this is out of order." Alph leaned forward with a feeling of heavy weariness; "Why don't you two call the sheriff?" asked Alph. "The sheriff," squeaked Old Peter, "there you go again, just like all the young fellows in the Lodge. The sheriff is not a Mason. How would he get past the Tyler?" "What I say," broke in Otis Smith, "is that the Master ought first to go on with the Order of Business, and close in due form, and *then* we can call the sheriff." "But," objected Alph, "I am no longer fit to sit up here and preside, me that has just shot —" But he was interrupted by what seemed to Alph to be the voices of everybody speaking at once, and as he tried to piece out what they were saying the voices grew louder and louder and shriller and shriller, until Alph suddenly awoke and shut off the alarm clock, and his wife was shaking his shoulder. After he sat up in his bed

long enough to rub the sleep out of his eyes, he wheeled around and put his feet on the floor. "So it was nothing but a dream," he thought. And then after he had pondered it for a minute Alph said, "Shucks!"

I myself did not write that story and therefore I am not responsible for it, hence I do not feel called upon either to expand or to expound its implications. There are Secretaries and Secretaries. No doubt in the effete Grand Jurisdictions of the east there may be here or there a Secretary who talks during Lodge, and who rattles papers, but that is neither here nor there. I have heard many things about Secretaries but I have never heard of one being shot, and I myself have never been in favor of going to such extremes. Besides, what good would it have done Alph? There is always another.

I know that in a Lodge now and then the members have mixed feelings about their Secretary. Secretaries themselves, for a reason I hope to explain, are usually indifferent to those feelings of which they are the occasion, but I don't suppose that indifference is one of the feelings mixed with the other feelings of which I just spoke. Why have these feelings? Why have feelings of any kind? I believe that down at the root of it the explanation is that the Office of Secretary is in truth and actuality so wholly unlike our picture of that office. There is a conflict. *We ourselves* are responsible for it.

We picture the Lodge Secretary as being merely a *secretary*. He is the Lodge's clerk we say. When mail comes in he separates it and distributes it, and during a Communication he acts as court reporter, and when the time comes reads what he has recorded in order that everybody can see that he has made no errors. He receives money but is not permitted to keep it, and hands it over to the Treasurer. Even the insignia of his Office conspire to establish this picture of him as being a secretary to the Lodge in the same sense

that a man may be a secretary in an office, for the pen suggests a writer, therefore is it presupposed that his sole responsibility is to write down what is needed for the records like an amanuensis. Some members, especially among freshman Masons, naturally conclude that almost anybody could open mail and write down notes or memoranda, and often they wonder why a Lodge elects the same man to the Secretaryship year after year.

But this whole picture of a Lodge Secretary as being a mere secretary is so wholly mistaken that experienced Masons may be puzzled to know how such a picture ever comes to be accepted. The truth is almost the opposite of it. The Lodge Secretary is not a mere writer down of things; he belongs to the Executive Department of the Lodge, is chief executive in it next only to the Worshipful Master, and this has been his position in the Craft ever since the first Lodge was formed eight or nine centuries ago, because the Office of Secretary is as old as the Office of Master, and therefore except for the Master's, is the oldest office in the Fraternity. Why has there been such an office ever since the first Lodge was organized? Because no Lodge could work or continue to exist without it.

Examine a Lodge Communication in order to see what goes on in it. The members are met in assembly and are acting together as a Lodge. They are acting according to parliamentary law and the rules and regulations but nevertheless it is *they* who are acting. They make motions, they introduce resolutions, they listen to reports, they discuss the question before the house, they vote; in short, they act and decide; and *what* they thus decide and enact, the moment they have done it, becomes binding not only on themselves but also on the members who are not present; it has the force of law. But what occurs if the thing which they decide or enact is not completed during the Communication but must be continued and worked at

for weeks or months? How can a Lodge continue to act when it is not assembled in Communication? If a Master himself takes an action or makes a decision during a Communication he acts with the immediate authority of the Lodge during that Communication; but what is his authority after the Communication is closed? What authorization can he give for what he does during the two weeks or four weeks between two Communications? Let us suppose that a demand is made on him for the expenditure of \$100 of Lodge funds, and the expenditure cannot wait; it is not his own money; by what legal right or authority can he give it out? This question arose centuries ago when the first Lodge was formed; how did they solve it? They solved it by a stroke of genius, and one that was so true and sound that it has continued ever since, and without change; that stroke of genius was the Masonic Office of Secretary.

When a Lodge Communication is completed the Communication is closed, *but it is not brought to an end*; the Communication transfers itself to the Minute Book, and there, in a different form, continues its work until that work is finished, and even though that work may not be finished for weeks, or months, or years. In other words, no Lodge Communication ever comes to an absolute end; it never perishes; it cannot be forgotten; it may have been held ten years ago, but that does not matter, because it remains alive in the Minute Book; it exists *there*, and it acts there, and its acts and decisions continue to be as binding and as decisive now as then. The minutes are official; they are law; they are nothing other than the Lodge itself acting by means of written records instead of by means of Communications, Officers, and Committees. It is the Lodge which speaks in the Minutes. When it speaks there, its speech is as binding, has as much the force of law, as when it speaks in the Lodge Room at a Communication. Why? Because the Minutes of a Communication *are* a Communica-

tion as it continues to exist and to act thereafter. A Lodge which came into existence with a Communication and then ceased to exist at the end of a Communication would be impossible because it could never accomplish anything; it would have neither continuity of action nor of authority. Therefore is it that a Lodge acts in and through every Communication it has ever held; not one of them ever perishes, because they are kept active and alive in the Minute Book.

Without that Minute Book we would find ourselves in a muddle of impossibilities. Suppose that tonight the members of a Lodge decide to erect a new building. Suppose at the same time the Communication taking that action came absolutely to an end? The Building Committee might decide to spend twice as much money six months from now. What is to prevent them? Nothing could. But actually as it now is the Lodge Minutes prevent them because it is the Lodge which speaks in those Minutes, and if the Lodge says \$50,000 is the limit then the Committee is bound to heed the Lodge. The Minutes are binding; they are law. Suppose again that you were made a member of this Lodge ten years ago; suppose yet again that your membership is challenged; how can you prove it? how can you prove your right to enter those doors? If that Communication came wholly to an end ten years ago, then so did your membership, because your membership was a part of it. But as it actually is you have no trouble in proving your membership here. You would not even have trouble in proving it in a civil court; you would need only to produce the Minute Book. But some man might say, "Why, that is only a piece of writing!" Yes, but what of it? That piece of writing is the Lodge

itself, and what the Lodge does in that piece of writing it is doing tonight in exactly the same sense that it did in the Communication ten years ago.

The Lodge as it acts in a Minute Book is the same Lodge that acts in a Communication; there are not two Lodges, but only one, and as regards official action and authority it matters not whether a Lodge works in a Minute Book or in a Communication. That is why I said that a Communication never comes to an end; the first Communication ever held by this Lodge is at this moment continuing in action because it is there in the Minute Book; and what it is there, is here and now as binding on us as it was on the night the Communication itself was held.

No Lodge dies out, one piece at a time, as it goes forward month by month; it preserves the whole of itself, and it perpetuates the whole of itself through the future, and in the most literal and legal sense, and it does so by means of the Minute Book. The Worshipful Master presides over the Communication now in session, and the Secretary merely writes down what the Lodge dictates at the time; but the Secretary is not a mere recorder of past Communications, but, as it were, presides over them, and has custody of them, because he has custody of the Minute Book. The Lodge is meeting now, in this Room, in this Communication; when it has completed it this Communication enters the Minute Book, and it will there continue to be this Communication as long as the Lodge exists. It is for this reason that the Lodge Secretaryship is of such paramount importance, and has always stood near the center of Masonic work since the first Lodge, and will continue to do so until the last one.

SHORT SPEECHES

I

A TRIBUTE TO OUR LODGE

A Toast

In one of those books of his which were like tapestries woven of silk John Ruskin narrated in his own words a story about a small boy, which is, I think, as old as the world. On his way home from his first day at school this lad saw, far off, across a valley, and on a broad hillside, a house which had golden windows. The boy stopped as if turned to stone, engulfed by wonder, and felt as if all the old fairy stories had come true at once. He determined to go to that magic house with the golden windows, and set off at once across the valley; but when, after trudging a long way, he came up to it, he discovered with astonishment that it was his own house! Never once in his six years, or in the many times he had looked through those panes, had he known that the level light of the sun was turning his own windows to gold.

Throughout this vast country which is ours there are, I am told, not a few Masonic Lodges which have golden windows. I have heard of Lodges with 2000 or 3000 members; and what a throng that would be in any Lodge Room! It would remind one, I should think, at least it would remind me, of the Golden Horde of Genghis Khan! There are Lodges in the great metropolitan centers which have whole buildings of their

own, structures no less proud than Greek Temples or Gothic Cathedrals. I have heard of one Lodge in an Eastern State in the one hundred or so members of which were eight Brothers whose personal wealth, if added together, would total more than one billion dollars. There are famous Lodges, ancient Lodges, Lodges in which Presidents and other men of renown have held membership.

Well, I congratulate them each and every one, and do not envy them. But what of our own Lodge! Does it not have golden windows of its own! I think it does, and I am conscious of no desire to go on pilgrimage to others. You and I, we are the Lodge. *We* are here, and there could be nothing better than that! There are, one supposes, wooden Lodges, iron Lodges, silver Lodges, golden Lodges. Ours is a golden Lodge because it has golden-hearted members in it.

(NOTE TO SPEAKER:—A Toast is at one stroke both the most personal and impersonal of speeches. It is personal because an "I" has prepared it, and it is expected that he will have shaped and colored it with his own personality. And yet it is also extremely impersonal, because a Toast is not delivered *to* an audience, but *for* it. The secret of a successful Toast is for the speaker to make it—charge it as much as he can with his own personality, and then to deliver it in a soft, even, impersonal voice.)

II

A TRIBUTE TO THE LADIES

Those of you who have secretly, and for your own private delectation, played the parlor conversation game of char-

acter analysis, will have noted how many men will seize the ball of conversation and carry off the subject of it

down some side-street of their own; and how often they will wind up by linking it somehow with some one thing by which they are obsessed—golf, it may be, or the stock market, or politics, or some such thing. I had a friend whose name I shall conceal under the cryptic symbol of Brother A. B. whose favorite subject was his wife. The circle might be tossing around any subject it might use for its random and accidental talk; if he caught it, and no matter what it might be, the Japanese Emperor, or the Republican Tariff, or the state of the corn crop, he would twist it and wind it about until he could bring into it something about his wife; and after a moment he would always say inside his own mind, "That, after all, she was an awfully good woman."

When Robert Browning was about to be married, or had been recently married, I forget which, he exclaimed in one of his verses: "Thank God, a man has two soul-sides, One to face the world with, and one to show the woman that he loves." I quote it from memory, and therefore without due accuracy; the fact reminds me of what an aged neighbor of mine, who was something of a rural sage, said once in commentary on those very lines: "The poet," declared my venerable mentor, "was not a true married man. Had he been, he would have said nothing about love. What does love have to do with it? A man does not cling to one woman, and especially the same woman, because he loves her, but because she is his wife. Being a wife is better than love any day."

I pay that same tribute, Brothers of the Square and Compasses, to our Masonic ladies. I shall not salute them because they are beautiful, though I should never be churlish enough to deny that at any moment one may see a Helen of Troy or a Queen of Sheba

among them. I shall not salute them for their many brilliant gifts, though I know that certain of them can sing like Lily Pons, or play the piano like Hoffman, or dance like the divine Pavlowa, and from watching them in their moments when they knew that I was watching them I can testify that certain of them are superior actresses. Nor do I salute them because they can dress like angels, twinkle their eyes like stars, and sparkle with devastating coquetry, though that also would be a true and sound tribute as we men know here and now, because whatever beauty, glow, liveliness, and wit is making this an occasion we shall recall to our grandchildren, we owe wholly to them. Nevertheless I shall pay them not those tributes, but another, and a better one by far, because from the beginning it has been my purpose to reveal to our ladies, now that they are here present with us, one of the most carefully-guarded secrets of Masonry; to wit, what it is that we as Craftsmen of our Ancient Art value most in our ladies. But I have already revealed it by quoting my aged sage, because what he said holds true for us. *We* salute you, because you are our mothers, and none more cherished. Because you are our wives, and awfully good wives. Because you are our sisters, and full of sisterly affection. And because you are our daughters, who though you do not permit yourselves to be managed by us, have the fine art of making us love to be managed by you. And as for our aunts and our nieces, we repose full confidence in them as outposts of our domestic affection.

"We're true and sincere

And just to the Fair;

They'll trust us on any occasion;

No mortal can more

The Ladies adore

Than a Free and an Accepted Mason.

III

THE SONG OF THE ENTERED APPRENTICE

(For a program; and to be followed by everybody singing it.)

John Keats said in one of his poems that the music of the earth never comes to a stand-still. When the sparrows and the larks and the other early singers grow weary, the robins and the jays take it up; if they tire, the grasshoppers begin their chirrup, and after them the crickets usher in the night with their small drums; and if they and the night-birds grow still the rain sings in the trees and dances on the roof; and if winter freezes out the birds, and the insects, and the rain, the winds make a great orchestra in the tops of the pines; and as if that were not enough, the ocean is forever raising its voice in the advance and retreat of the surf. It is as if the Sovereign Grand Architect of all things continues his work not with the grim silence of the modern toiler, but after the manner of the gildsmen of the ancient world who worked and sang together, like an opera which must be accompanied by music.

It is all the more wonderful if somewhere a man's tune or a woman's voice joins in this music that never ceases, because it is like a miracle and occurs scarcely more than once or twice in a century. Daniel Webster considered it wonderful that the sun never sets on the British Flag. It is equally wonderful if silence never settles on a man's song. It is wonderful and yet it does occur; and our own "Entered Apprentice Song" is such an occurrence. I doubt if a hundred days have passed since 1722 without its being sung by some Mason, or Lodge, or group of Masons somewhere in the world. It is an old song, and a sweet song, but it is not a sad song; it is jolly; and I think it is an extraordinarily revealing fact about our Brotherhood that excepting only for one Ritual dirge,

all our Masonic songs have been jolly songs.

Bro. Matthew Birkhead was known over London and its suburbs as an actor and singer in the famous old Drury Lane Theater, and was an Officer in a London Lodge named Lodge V. When in 1722 he needed a song for a Masonic audience he selected one of the ballad airs, almost as old as England, and wrote out six stanzas to sing with it, and gave it the title of "Enter'd Apprentice Song." To report that it was a success would be too much of an understatement even for an Englishman to make; it escaped out of the theater, and out of the hands of the Masons, and was sung by everybody, from town to town, and we are still singing it. But to say that it became popular and famous is to say only the first word about it; the distinguished Brethren who sat in the Offices of the Grand Lodge saw that this new song was a classic, therefore when they published the first Book of Constitutions by the first Grand Lodge in the world they printed the song in it.

I consider that one of the most significant acts in the history of our Fraternity. That Grand Lodge was the Mother of every regular Grand Lodge in the world; its Book of Constitutions of 1723 was the root out of which grew the Constitutions of every regular Grand Lodge, including our own. *We* think of the Constitution of our Grand Jurisdiction as a solemn and awesome volume which states "the inalterable law," and take off our shoes when we enter its presence. Very well, let it be so, and we are not mistaken. But the Grand Lodge in 1723 had a different idea of the Book of Constitutions; it was the volume of the supreme law to them,

true enough, but it also was something more; because *they* did not forget that it was a Constitution for a Brotherhood of Men who are friends and good fellows together, and therefore no fit place for funereal solemnity. To the Ten Commandments which they inscribed as sound Craftsmen in stone they added an Eleventh Commandment: "Thou shalt sing together." A Lodge without laughter, is a Lodge without light. Here are the six stanzas composed by Matthew Birkhead of secular, and yet sainted memory:

*Come let us prepare,
We Brothers that are
Met together on merry Occasion;
Let's drink, laugh, and sing,
Our wine has a spring,
'Tis a health to an accepted Mason.*

*The world is in pain,
Our secret to gain,
But still let them wonder and gaze on;
Till they're shown the Light
They'll ne'er know the Right
Word or Sign of an Accepted Mason.*

*'Tis this, and 'tis that,
They cannot tell what,
Why so many great Men of the Nation,
Should Aprons put on,*

*To make themselves one,
With a Free or an Accepted Mason.*

*Great Kings, Dukes, and Lords,
Have laid by their swords,
This our Mistry to put a good Grace on,
And ne'er been ashamed
To hear themselves named,
With a Free or an Accepted Mason.*

*Antiquity's pride
We have on our side
It makes each man Just in his Station;
There's nought but what's good
To be understood
By a Free or an Accepted Mason.*

*Then joyn Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face
on;
What mortal can boast
So noble a Toast,
As a Free or an Accepted Mason?*

Thus is it, that jolly old song. We are prepared to sing it together; therefore together let us sing it. It is a man's song. It does not call for a singing voice. Any man who can talk, can sing it. Therefore let no Brother here stay out of it. And let us sing it not once, but sing it in the old manner: let's sing it three times over.

IV

SALUTE TO THE FLAG

Brethren:

Where did we find our flag? We have heard since we were boys the story of Betsy Ross; in our later years we have heard learned discourses about the arms of the Washington family in England three centuries ago, how it had stars and stripes in it, a statement which would have brought a wry smile to the Revolutionary soldiers who fought the English for six years. It was not from these, or from any other particular sources, that we obtained our flag. It was not de-

signed; or invented; or decided upon, anywhere or by anybody. It arrived of itself, as true national flags always do; there was a time early in our nation when men looked everywhere and saw no national flag; and then, suddenly, as if it had come overnight, there it was! It was made by nobody because it was made by everybody.

Every literate man knows that among the millions of books there are a few books which are called classics. What makes a classic? Nobody knows. Some

man, twice or three times in a century, it may be, writes a book, completes it, and thinks no more about it. Nor does anybody else, because every classic "comes without bell." After the man has gone, and perhaps is forgotten, it is discovered that in his book is that quality of perfection which cannot be defined and yet cannot be gainsaid. Just as there are classic books so are there classic men—or women, classic deeds, classic buildings, classic ships;—there can even be a classic landscape. This, I think, enables us to say the one, final thing about our flag; there were in the generations of turmoil, unsettlement, and war, flags, banners, and gonfalons almost without number, just as there are books without number. One of them, and only one of them, continued to take the breeze after every other one had vanished. It was the classic among the flags. It was our flag!

Down in the heart of every classic book are meanings beneath meanings. They are never exhausted. We read it this year, and go away feeling that we have truly read it. We read it again five years from now and discover that its old magic is still alive; it reads like a new book every time it is read again, because it is the secret of perfection thus to be ever renewing itself. It is so with our flag.

We look at it today, and we know that the blue in it is our loyalty to it, which is as steadfast as the sky which roofs over our vast land. We remember that for a century and a half the people of America were divided among thirteen separate Colonies, with no central government on this continent, and were owned and ruled from across the Atlantic; we recall how in spite of the weakness caused by their own divisions, and

the hampering of foreign control, they somehow found a perilous way to be united, and to wage a war against an empire, and win their independence by it; and we also know that the red stripes and the white stripes are there to keep us ever reminded of that Homeric valor. And we know also that the stars are the States, and that as the States are, so are the stars, standing side by side in the same field together, and not one of them standing off by itself.

But it would be an illusion for us to stop short with those small fragments of knowledge, as if we had reached an end to the meaning of the Flag, because the bunting which carries the stars and stripes is not so much the Flag itself as a symbol of the Flag. Our true Flag is our nation; to it belong our nation's history, our terrible wars, our victories in our wars, and our long national desire to have perpetual peace for ourselves, and for all other nations throughout the world. For though the eagle may top its standard, and show its claws to any foe, ours is not a warrior's flag, or a conqueror's flag. If ever it is again unfurled above any battlefield, and if by any chance it could be known that it was the world's last battle, I know that it would fly more proudly over our heroes as they entered the battle, than ever it has flown before. I know that in the last War it went into almost every country in the world; and excepting only our foes, and not even excepting them wholly, I know that no people anywhere found themselves in fear of it. We have no ambition to see it become the flag of any other land; we want it to be the flag of our own land only.

V

THE LODGE OF LAUGHTER

Brethren:

I have been asked to give this brief address about humor but at the same

time was warned not to give a humorous address. On its first appearance that assignment itself is on the comic side,

but I came to see after awhile what idea it was which the gentleman in authority entrusted to my wits. The fact of humor is of itself not funny. We do not laugh at laughter. The reason we do not is that we laugh because it belongs to our nature for us to do so. We do not make sport of a man because he can see, or because he can hear, or because he eats, breathes, walks, works, sleeps, and we do not because it belongs to the nature of a man to do such things; he has in him organs and other structures for the doing of them, and he has those organs and structures because in the outside world are things which he must see, or smell, or eat, or listen to. Those organs and functions are included in the definition of the word "man." When Democritus defined man as "the laughing animal" it was true as far as it went, except that a man is not merely an animal. We laugh, just as we see or hear, because it is in us to do it. Therefore you cannot explain it; no more than you can explain why we see or hear. If a man sees a blue sky when he looks at it, or hears a locomotive whistle when he listens, it does not surprise us; the sky out yonder is blue, and hence he sees it; the locomotive *does* whistle, and hence he hears it. So is it with laughter. If we laugh at something which we encounter, it is because it itself is laughable.

If laughter belongs to the way we are made, if a man who does not laugh is abnormal because he does not, it also is true that the nature of the world around us is itself such that things go on in it which are laughable, or are comic, or are funny, or otherwise are burlesqueries and cartoons. It happens to be the way that the world was made. If men living fifty thousand years ago lived in caves, as we are told they did by the fairy-tales of science, and if they lived on oysters, then we know that they made the same jokes about oysters that we do. Why? Because an oyster itself invites those jokes. Nobody can swallow a raw oyster without feeling funny. From then until now, in every day of

the year, and in every country, a countless number of things occur which are funny in themselves. It is not our laughter which makes them funny; it is because they already are funny that we laugh.

A humorist is any man who keeps his eye out for occurrences of that kind. He does not make jokes, but finds them. When he sees something which is funny all he needs is to point it out; we do not laugh at him, *he* does not make us laugh; it is the thing he points out which makes us laugh. If a humorist happens to be a man who writes books he does what every other writer does, he describes or reports something which has occurred in the world around him. When Mark Twain tells the story about the blue-jay and the knot-hole we laugh; but we do not laugh at Mark Twain, we laugh at the blue-jay, how could we help it, because what the befuddled bird did was very funny. It would have been equally funny if neither Mark Twain nor any other man had been there to see it.

We laugh for the same reason that we see and hear, because it is in our nature; it is necessarily in our anatomy because it belongs to the nature of the world for funny things to occur; then it also follows that we ourselves may be laughed at any minute. You can take out no insurance against it. Laughter laughs at locksmiths as much as Cupid does. In the days when men wore detachable cuffs a young clergyman delivering a funeral sermon made such an abrupt gesture with his right arm that his cuff sailed out into the lap of an old man sitting with the mourners. This old gentleman placed it carefully in his pocket then said into his wife's ear in a whisper everybody could hear: "It ain't no matter. He can use the other arm from now on." That Comic Spirit about which George Meredith wrote his great essay respects occasions no more than persons: as Browning said, "Something breaks in." Laughter breaks in.

If therefore the question is raised as to where humor finds its place in Freemasonry, my answer would be, "Who can tell!" It breaks in. You cannot tell, nor I, nor any man, when or where it will come. In the many provinces of reality there is not so much as one small community, or one square foot in a community, exempt from its invasions; how therefore expect a Lodge to be?

After all, a Lodge is not a Church; it is composed not of unsmiling angels, but of men; there is nothing solemn or funereal in it. As for myself, I should like to see laughter *crack* through its walls oftener than it does, and I have little confidence in any fellowship that does not include good fellowship, or good humor that does not include humor.

VI

THE SWORD AND THE HEART

(For Apprentices, and Young Masons.)

When picturing Operative Masons as they worked six, seven, or eight centuries ago, from daybreak to dark, in the work-yard or on the floor of a partly-finished building, bent over a block of stone which in that period they called an ashlar, cutting it into its shape with stone axes, testing corners with try-squares, and its perpendicular lines with a plumb, I have wondered if such a Craftsman ever asked himself how it would feel to be an ashlar himself. How would it be if a man were to lie on the platform or bench with the hammer or the axe coming down upon him? It is doubtful if any Operative Mason ever so much as thought of asking himself that question. He was a hard-bitten, tough-muscled, grimly independent man who was not given to day-dreaming, and I should guess that he never entertained so wild a fancy that he and not the stone should lie under a workman's hand. An ashlar, how could a man be an ashlar?

And yet, wild fancy or not, that is exactly what you young Masons are called upon to be! Speculative Freemasonry turns Operative Freemasonry upside down. You are handed your kit of working tools. The Lodge is your work-yard. The Master gives you instructions for your labor. But where is the stone? The answer is that you your-

self are the stone. You, and not a slab of rock, are the ashlar. You are to go to work on yourself. And if ever you have fancied that to be anything less than a grim and hard-bitten business you are going to be jolted out of your fancy!

The working tools which you are to use on yourself, have you been thinking of them as something merciful and easy? What are they? They are hard thinking, a grim use of the will, a determination that can not be swerved, a courage to stand up against anything or to stand up to anybody, a refusal to back down at any price, and a patience and a perseverance which refuses to quit. Those are your tools! Do you expect that they will fall softly on your young sensibilities? Have you not yet learned that they are hard as Bessemer steel, that they give a man more of a shock than a hammer, and cut sharper than any stone-axe?

The ancient Greeks had the word *charakter* which meant "to cut something into shape." After they had developed the skilled arts they began to confine this word to the cutting into shape of gold and silver work, of cameos, and of gems, so that it came to have the meaning of engraving. Finally, when men had learned to cut diamonds, which had been the great challenge to

the engraver's skill because for so many generations they could find nothing hard enough to cut one, they gave the word a special and eulogistic meaning; it was the form or design of the cut diamond with especial emphasis on the fact that once it had been cut, the form, the *character*, of the diamond would never change, because nothing could alter a diamond. The extreme of hardness and impenetrability once it was cut, this was the diamond's *character*. And it is clear why in the early period of our language this old Greek word was adopted as an English word, and came to designate what a man is in respect of his own morality. Had you thought that a man might be too soft and yielding to be an ashlar? That his skin is too sensitive, his muscles too yielding, to keep a shape once it had been carved and worked on? Then you are mistaken about what a man is. For once you have made of yourself what you have determined to be, that is what you will continue to be. Character outlasts the man.

Now there is a remarkable fact about Freemasonry. It is called Free Masonry. It is called that because it is that. For "free" is not merely its name, but is true of it from end to end, throughout, at every point. But nowhere is a Mason more truly free than when he uses the Working Tools. No Worshipful Master, no members from the side-line, will stand by to tell you what character you are to give yourself. *You* yourself are the ashlar. *You* are using the tools. The self you make will be your own self. Your character will be your own because it is you who carves it. You are a free workman. If you botch the work it will be tossed on the rubbish heap; and the botched stone on the rubbish will be yourself. If you do true work, square work, it is yourself that will be honored.

It is not for me therefore to draw

your designs upon the trestle-board. I am not appointed to lecture you, nor ordained to preach to you. But I shall recommend to you that as you go on working in the future you will keep alongside the word *charakter* another Greek word, which also we have adopted into our speech. The word "sincerity" was formed of a Greek term which meant wax, and a prefix which meant "without." If a young Greek sculptor was only half-experienced he might strike the marble too hard and open up a crack along the grain, or if clumsy might knock it off the pedestal and break it in two. If he lacked in character he would grind up marble fragments into dust, mix it with wax, and plaster it into the crack or fracture to cover up the defect and thus deceive the purchaser. A man of character refused to practice that deception, but did his whole work over again. He was a "sincere" man.

You are a free workman. You can give yourself such character as you choose. But if you ever botch your work and then try to cover its breaks and defects with plaster, don't deceive yourself by fancying that your insincerity will deceive anybody else. There are too many Craftsmen here who are veterans of the work-yard. Each of them is too old a fox to be taken in by camouflage. They will detect the breaks and the cracks and the plaster with the first sweep of the eye. If you are a newly-made Master Mason you will remember the Lecture of the Third Degree, and when you do you will remember the emblem of the Sword Pointing to the Naked Heart. Well it is this fact, this complete and absolute inability for any young Mason ever in the future to conceal from the sharp eyes of his Lodge the faults and defects in what he has made of himself, which was symbolized by that emblem. Your real self will finally come out.

VII

THE COLUMN OF BEAUTY

As our Ritual makes clear, our Free and Accepted, or Speculative, Freemasonry grew up, centuries ago, out of Operative Freemasonry, which in its own turn had been organized in Britain and Europe ever since the end of the Dark Ages. The craftsmen whom we today call builders or architects, they then called Masons. But our Speculative Freemasonry did not evolve out of Operative Masonry in general, but was founded by a group of Masons who were but one group among many others. Members of other groups were called Masons; members of this group were called Freemasons.

What was it which distinguished those Freemasons from the other Masons? The answer is shown in its simplest form by the difference—and it continues still to be a difference—between architecture and common building. Architecture is a fine art. The building of any common building is not. Any experienced workman can construct an ordinary store, or house, or barn. Only an architect could have designed and constructed the National Capitol or the Lincoln Memorial. Architecture is an art; it is an art because it works according to the law that beauty is the first principle of a structure. Ordinary builders ignore that principle and think only of cheapness and utility, and therefore it is that some of their buildings are among the ugliest things ever seen. It is impossible for architecture to be ugly without ceasing to be architecture. Beauty is its Landmark. When therefore our forefathers set up the Column of Beauty on the Junior Warden's Pedestal it was not an act of hypocrisy.

Among the tens of thousands of Masons in the ages of Operative Masons doubtless there were many who were

nothing more than callous-handed toilers, illiterate, uneducated, uncultured. Doubtless there continue to be such men in the building trades. But no Freemason was that kind of man. He was an artist. He was not only a man of culture in himself but a creator of culture for others. And beauty, instead of being some remote and fanciful ideal, or something for women to cultivate in their parlors, was both the law and the aim of his toiling. Whatever else the mansion, or the hall, or the castle, the abbey, or the church, or the cathedral might be, it first of all had to be beautiful or he would have none of it. And he was successful. Excepting only the Greek Temples, and no whit behind them in perfection, his cathedrals for all their size and their mass and their weight, were as delicately designed as lace and as lovely as the goddess rising from the foam. To any traveler who saw one from afar, when the night began first to thicken, and after its great lights had been lighted within it, it looked like a great jewelled lantern suspended in the air. The Freemason did not go to work with the day to hammer dumbly at a stone with his gavel and his axe, but to teach that stone how to soar like a bird, to sing, and to dream.

I said in the beginning that our Speculative, or Symbolic, Freemasonry grew up out of the Operative Freemasonry of the long ago. I have now to ask the question, How does Speculative Freemasonry differ from that Operative Freemasonry? And the answer lies close at hand, for it is no farther away than the Junior Warden's Pedestal. The Operative Freemasons said of their own arts and ideals, "These things are true of us who work in this Craft of Architecture": we Speculative Masons say

that same thing over again, but we also go on farther to say, that it is also true of Craftsmen in every other form of work, and that it ought to be. For art is something which each and every man needs, and not artists only; each and every one of us has as great a desire for beauty as any artist, whether we know it or not; and each man has an artist somewhere in him. No man

or woman ever lived, if normal, but avoided and hated ugliness; no workman ever lived, if normal, but has had the desire to make his work beautiful as well as useful, and this beauty might be in any of its many forms of that which is appropriate, fitting, attractive, or symmetrical, or in any other way in which a thing can satisfy our tastes as well as the practical uses.

VIII

FREEMASONRY AND THE BOY

(A short speech for a Father and Son banquet.)

If you look through the more than 5000 pages of Dr. Albert G. Mackey's *History of Freemasonry* and of Robert F. Gould's *History of Freemasonry* together you will not find one page on the subject of the boy. Perhaps it was with those two learned men as it is with other men; often what is closest or largest is the one thing which escapes our attention; the sky is the largest thing upon which we can look, yet a man can go a week without remembering it is there; and it is the nearest thing to us, because it begins at the top of the ground, and in a literal sense we go about in it as much as do either the clouds or the birds, yet a man could easily go a year without giving one thought to the sky. I would guess that another explanation is that each of our historians wrote a chapter on apprenticeship but forgot that you can't have a system of apprenticeship without having apprentices, and that every apprentice was a boy. When our Operative Masonic forefathers needed another man in the Craft it was not a man they admitted but a boy, a lad almost always twelve years old, and only in very infrequent cases was he thirteen or fourteen. Once they accepted him they had, like the Doctors in the Temple when the twelve-year-old Jesus

was in their midst, a boy on their hands. He was indentured to a Master Mason, or bonded; and this indenture was almost the same as an adoption, except that it was limited to seven years. After signing the indenture the Master Mason took his new son home to live with him, and the Master Mason's wife became the boy's new mother, and their house became his home.

There was, in other words, a boy in Masonry. And I think that the boy had far more to do with what Freemasonry afterwards became than any historian has thus far believed, because when the first permanent Lodge was organized it inherited not merely the old Operative Lodge, or the old arts of the working Craftsmen, but the whole Masonic Community; and if any man can think that this having a boy learning the craft of the builder, or Masonry, and while doing so his living in the home as an adopted son of his own teacher, did not affect that Craft profoundly, he does not know much about the nature of man. How much of the feeling of charity, friendliness, and tenderness which is now in the Fraternity, and which is so ancient in it, came originally because for nearly six hundred years a Master Mason and his apprentice were as father and son to

each other we cannot tell. But we know that the presence of the Boy is still in our midst, and having a large place, because Apprenticeship is the whole theme of the First Degree as education is of the Second, and an apprentice is a youth, and a Fellow is a young man, only out of his indentures. Instead of there being no boy in Freemasonry, as some Masons themselves may have supposed, there is almost too much of him, for he monopolizes two-thirds of the Rituals of Initiation. We even have a special name, and a very old one, for the son of a Mason; each boy here with his father is a "Lewis." A Lewis was the old name for a clamp by which a stone was attached to a rope for moving a stone about with a pulley; perhaps a Mason's son was given that picturesque and fond name because he was expected to clamp himself tightly to his father, as an Apprentice did to his Master. What is your son, if not an apprentice to you by blood instead of by bond?

It is one of our Landmarks that we do not send out any propaganda for Freemasonry, send out no missionaries, no revivalists, no evangelists, no reformers; like the hero the Prophet Isaiah called for we do not "raise our voice in the streets"; but has it ever occurred to you that we can use as much propagandizing, and reforming, and evangelizing as we wish to *among ourselves*? And has it ever occurred to you that there is a large number of ourselves here in the United States? That we are more than four million Master Masons, and that if our families are counted in we form a community of more than fifteen million? Why could we not *inside* our own membership begin a propaganda for apprenticeship? Why cannot we ask our own Masons who have sons to study again the Apprentice Degree? They would discover that the ideas in that Degree are as operative, or practical, as any set of working tools ever was.

Apprenticeship was not invented by the Operative Freemasons, or in Europe.

It had been a practice over the world centuries before, and though we no longer use it, many other countries continue to do so. Apprenticeship means that after a boy has received the necessary elementary schooling until he is fourteen he then attaches himself to a master of one of the skilled crafts. He would work and would receive his board and room for it, but at least in his first years his purpose would not be to earn wages but to learn the trade, and to keep at the practice of it until its skill had become second nature to him. I know how work changed with the coming of large factories, but it is changing back again and everywhere trained men are asked for, and a man trained by years of apprenticeship need not fear unemployment.

I know that here and there a man will object that apprenticeship would keep boys away from high school and young men away from college. But this is not, and never can be, true, because of the some fifteen million boys and young men in the country barely one-fifth of them ever can, or ever will, go through high school and college. Either they refuse to do it, or they cannot afford to do it. What is it that they do? As you know, they turn, with very few exceptions, to the first small piece of employment they find; after a few months they go on to another small piece of employment of another kind; and they continue to move about, usually staying "put" for only a few months at a time, according to chance or accident, from one small piece of employment to another until they marry; and then they have to support a family but have no trade, or craft, or profession to support it. They are random, untrained, unskilled men; they work for what they can get, and they are employed or are unemployed according to which way the business winds blow. The use of apprenticeship would not undermine high schools and colleges but would strengthen them; it would be our salvation from the inefficient and

only half-trained and half-employed mass of millions of men who cannot enter professions because they are not college-bred, and yet have no trade or craft of their own because they are not trained.

The way out for this mass of random and wandering and uncertain and inefficient millions of adults is to restore apprenticeship to the boy. No Mason or Lodge can go out in the name of Masonry to campaign for that national reform; but neither does a Mason who has a boy of his own need to wait for a national reform; he can put his own boy into apprenticeship without waiting for others. And if any man should

consider it a sad fate that his boy cannot go through high school or college let him consider that more than one-fourth of the boys in any country, and no matter how easy and inexpensive schooling may be, are *born* with a desire to be skilled craftsmen. They have no desire for the professions. They prefer the applied arts. For *such* boys it would be a sad fate to go into the professions; it would be their joy as well as their salvation to go into apprenticeship because beyond that apprenticeship they would see a long career in the beautiful and ancient and honorable skilled crafts and practical arts. Skilled men are never idle.

BROTHERLY LOVE

(For a speech at a banquet)

Brethren:

Each and every member of our Fraternity knows that its Principal Tenets are Brotherly Love, Relief, and Truth; I suspect that every other member in it has a secret and uneasy feeling that while charity and relief are sufficiently manly, and that being truthful is wholly manly because no man can tell a lie without giving affront, Brotherly Love is somehow not manly, but rather is more as if it belonged to women; because it has the word "love" in it. The phrase does not seem to have anything masculine in it, and that makes any man restive, because every man knows that the instant in which he ceases to be masculine is the instant in which he ceases to be a man.

This difficulty, like so many others of the difficulties which we appear to encounter in Freemasonry, will vanish the moment we bring history to bear on it. For this phrase "Brotherly Love" was widely in use a century ago to denote the same meaning as the meaning of the word "gentleman." "Gentleman" also is a word which is now in eclipse; it may, for as much as we can

tell, drop out of our language, because it appears to be tainted by old aristocratic prejudices and poisoned by ancient snobberies. But even if that word drops away it will leave two words to take its place, because "gentleman" is nothing but a contraction of "gentle" and of "man," and there will be men, and there will be gentle men as long as our own language exists, or any other. If therefore we translate the old phrasing of the three Tenets into our present and living speech, Brotherly Love, Relief and Truth becomes gentleness, Relief and Truth.

We have recently lived through and are only now emerging from a whole generation in which hundreds of millions of our fellow men repudiated gentleness as if it were a disease. Frederick Nietzsche summed up his own gospel by the words "Be hard!" "Don't be a gentleman," he said, "be a tough." And the Nazis in Germany, the Fascists in Italy, the Phalangists in Spain, the Beckists in Poland, the Iron Guardists in Roumania, and the other attendant and auxiliary circles which became converted to the anti-gentleman crusade,

merely tried to carry into practice what Nietzsche had said in theory. They became an international gang of toughs. Their creed was blood and iron. They put their own manhood to the test by assassinations, mass murder, incredible cruelties, unprovoked wars, and by the final attempt at universal destruction. They denounced pity, tenderness, culture, grace, and gentleness as diseases. They thought that if as men they practiced the lowest and most obscene ruthlessness, and hardness, and vulgarity they would become supermen.

I know that we can from this distance clearly see that they were ignoramuses, imbeciles, fools and illiterates, and without brains to know better; I also know that it is equally clear that mankind the world over repudiated them and brought their whole crazy scheme to an end. But those are not the things I now want to speak of; what I want to say is not that they were idiotic in their scheme, or that men repudiated them, but rather something other and certainly something more, and I want to say it because I have nowhere heard it elsewhere said; what I would say is that *nature repudiated them*, that the world itself repudiated them, that hard, impersonal, unsentimental facts repudiated them; that God repudiated them. Why? Because among the many things by which the world is made up there are so many which of themselves, and independently of us, are fragile, tender, and easily destroyed; because we men cannot continue to live without such things, and no man can continue to be tough because if he is he will destroy too many things which he himself must have if he is to survive. There is an everlasting self-contradiction in toughness and ruthlessness, because a man cannot continue to be tough and ruthless if he continues to live, and he cannot continue to live without possessing uncounted things which it is the very business of toughness and ruthlessness to destroy. Regardless of how many other things a tough may or may not

destroy, one thing remains with an absolute certainty: he will ultimately destroy himself!

The mere fact that the things which we must have if we are to live and yet which men would destroy if men were toughs are so uncountable, means that I shall not be able to give more than a few examples. During the same minute in which I am thinking of one, your own mind will be thinking of a dozen others like it.

If a man refuses to be a gentleman, if he refuses to be gentle, tender, pitiful, what will he do with some infants and babies? Will he let an *infant* sleep to death in the snow? Will he refuse to call a physician when it is ill? Will he refuse to cradle it in his arms? If so, the *baby* will not live. Small children have to be cared for because they cannot care for themselves; what is the man who does not care going to do with them? And what about women? They are not like men; they cannot endure the hardships and hardness which men can endure; unless the men around them are gentle men they cannot even survive, because there is so much in the nature of women that is delicate, tender and soft.

When you next walk into a home, look about you to see how many things are there which will not stand rough handling. The chinaware on the table, the glassware on the side-board, the laces at the window, the bric-a-brac in the cabinets, the upholstery on the furniture, and the furniture itself, the carpet on the floor, if you are going to have such things about you, you will have to handle them with care. Any well-furnished house is a veritable museum of fragility. It is for this reason that toughs live in bare houses. They have few possessions or belongings or furniture because they have no gentleness or delicacy or lightness of touch.

Think also of the arts. A man cannot play a piano with his fists. He cannot sing when cursing. It is only by use of an extreme sympathy that an actor

can become even for one hour the character he enacts. The skilled craftsman handles his tools as delicately as a woman handles her lace. There is no place anywhere in the fine arts or the skilled crafts for the tough with his ruthlessness, because the work there done will not tolerate it, nor the tools which are used, nor the materials.

The Nazis borrowed nearly all of their imagery from storms, lightning, the ice, the iron rock, the flood, and the night; they appeared to believe out of their immense stupidity that nature is a system of hardness and cruelty, and that the living things of nature are like wolves for bloodiness and ferocity. Did a Nazi ever raise flowers? Did he ever look at a bird? Did he ever watch the minnows in a pool? Did he ever observe the seedling of a tree? Did he ever keep plants in his home? Did he ever see a chick, or a gosling, or a duckling, or a lamb, or a baby colt, or a baby calf? Did he ever observe butterflies, or insects? Did he ever note how many small things and delicate things there are among plants and animals? Did he ever feel how soft is the wind, or how thin is the air? Did he ever see a farmer able to feed his family who was cruel to his horse or contemptuous of his crops? In the world of nature, the man who is hard all the time will soon be *dead for all time*. He will have nothing to eat or to wear; and as for medicines, they tolerate no Nazism because you have no medicines if you cannot weigh them to a hair and handle materials with the delicacy of a conjuror's fingers. It was a great weariness finally, all that talk about Huns, and blond beasts, and blood and soil, and lightning war, and what not, because it was so stupid.

And now as we turn back to our Principal Tenets I believe that we can see why gentlemanliness is put down as the first of them. We Masons are not in a Lodge to wage war, or manufacture

boiler-plate or operate a railway, or climb glaciers; those things would call for hardness and toughness if we were; because there is a place for hardness in "its own time" and season, but that time or season never occurs in a Lodge. We are in a Lodge for the sake of the Brotherhood in it, for the sake of fellowship, and good fellowship and friendliness, and therefore we are associated with each other where the emotions and the affections are, the feelings, the sentiments, and the good will. How else can a man find a place in *that* circle if he is not a gentleman, when the very circle itself consists of that which is most gentle in a man? If you snarl and curse at your friends you will not do it for long, because soon you will not have any friends. You cannot be ruthless to affections. You cannot tramp on sentiment. You cannot yell and scream to the members of a Lodge like a Hitler, because if you do they will walk out on you—or probably will throw you out. After all, we might once again even use the old phrase, and do it without hypocrisy in our feelings, and frankly and openly say what we seek for in each other is Brotherly Love. For what, after all, is love? Walt Whitman gave it its complete definition in four words. In the Civil War he one day stood looking down at a young man of only eighteen who lay helpless, his own life welling out of his mouth with his blood; while he looked Whitman began to feel a fathomless affection for that soldier. As he walked away he said, "I am that man." Love means that another's being is to you what your own being is to you. It is as if you yourself were the one you love. Brotherly Love is not a peculiar, special, private kind of love; it is nothing but the ancient, commonplace thing that love always has been. It differs from loves elsewhere only in that it is a love found among Brothers; the greatest Commandment: "That you love one another."

WAGES

(NOTE TO SPEAKER: This speech was prepared for use at a Masonic banquet where the Master presides, or sits near the speaker. It is addressed, in style at least, to the Worshipful Master. This, however, is but one form of treatment; the same subject-matter can be used for other occasions. A speaker may rewrite, revise, or otherwise alter the version of it given here. The present version supplies, it will be observed, a number of opportunities for a speaker to insert his own wit, humor, jokes, etc.)

Brethren:

What do we hear about ourselves when we sit on the side-line in a Lodge Room? What is the burden of the speeches and lectures we listen to? Are we not continually being told in the Lodge Room to keep busy? We are craftsmen, which is another name for working men; a set of tools and an apron are handed to us; the opening ceremonies are one long reminder to us of our duties and functions; the Master is there to see that we get to work and keep at work and make no trouble about it; he draws designs for what we are to do on his trestle-board, sets us to work, and gives us instructions for our labors. And what of the speeches? Are not the majority of them delivered from the East? Are they not directed at us? And don't they nearly always exhort us to be busier than ever, or else expatiate on our duties?

I fell to thinking about this one night after Lodge, and after I reached home about midnight. While sitting there the clock struck Low Twelve. Low Twelve, you know, is not the time when we pick out the cheerfulest subjects to think about. It was at midnight, you will remember, that the raven came in to visit Edgar Allen Poe. Poe was weak and weary, and the weather was dreary. The birds which come in at that hour are nearly always black; they don't flutter blithesomely about as cheerful birds do, but sit down on something and perch there, and stay perched.

They don't sing, they croak. It's the time when a Lodge worker stretches out his tired legs and is tempted to say, "What's the use?" And after he has asked the question long enough, he is tempted to say "Nevermore." Now I shall not deny that for a little while I fell into a mood to croak at things such as wondering why a Master has a gavel and nobody else does, and what a man gets out of the evenings he spends away from home doing Lodge work, but it came across my mind that as a matter of fact the great and cheerful subject of wages occupies about as much space in the Lodge Room as the great and serious subject of the work we have to do. It may be true that all work and no play makes Jack a dull boy, but it is certainly true that all work and no wages makes Jack a frustrated boy, and if it kept up long enough it would make him a dead boy. I thought of how our Craft would never have kept going for eight or nine centuries if it had not paid wages to its Craftsmen. And I also thought that we are *Free* Masons and that if ever the spirit seizes us after listening to orders, and instructions, and speeches from the East exhorting us to get busy, we can get up in the side-lines and talk back at the East on the subject of wages. But you must not misunderstand me; I did not make up my mind to come up here and croak: I made up my mind to think about the wages of a Master Mason, and that is a very cheerful subject. Pay day is the real holiday. It is the day when a man sings loudest under the shower. In the morning the Master has his say: "Go to work," he says. In the evening we have our say: "Pay us our wages," we say. We do not even need to organize a union; the Lodge is already our union. "Yes," you may reply to me, "that is very well; the work we do in the Lodge

is work, often it is hard work, but they don't pay you any wages; they never give you any money; it's make-believe wages. They don't give us any real corn, or real oil, or real wine; those things are only symbols: you can't pay a man off with symbols." That sounds as if it were literally true; it almost sounds as if no man could question it; but I am going to question it. The purpose of what I say next is to show that not only is the worker paid his wages, but they are real wages.

What are wages? Let me suppose that you have two or three logs lying behind the garage. You own them. They are worth \$9.00 at market prices. But they are doing you no good because they are too big for your fire-place. You can't cut and split wood; you have no tools; besides you are too busy. I on the other hand am a wood-cutter; I have the tools; I have the time; it is my kind of work. So you have me saw the logs, split the chunks, and pile them up, and I make a cord of fire-wood to burn in your grate. But notice now a new fact about that wood! The logs were worth \$9.00 before; this cord of fire-wood is worth \$12.00. Where did that extra \$3.00 come from? Why, I made it; because of my work I now own one-fourth of that cord; you own three-fourths; I own my one-fourth in the same sense that you own your three-fourths. It is my private property. But I do not have a grate, and I need no wood, therefore you give me \$3.00 and keep the wood, and I take the \$3.00 and turn the wood over to you. What you gave me out of your pocket already belonged to me, it was not a gift from you; and since it already belonged to me you could do nothing about it; you could not make it more or less because the \$3.00 was not yours, but mine. Wages is that which the workman owns in the thing he makes.

One of the strange things about work is that a man almost never wants what he makes. That is why we pay wages in the form of money. If you earn your

salary writing letters in an office you don't want them to give you a package of letters as your pay. Because a man saws wood does not mean that he is in want of wood. He saws wood in order to get groceries, etc., not wood; that is why he is given money. Nevertheless this fact itself sometimes works out in such a way that a man doesn't want either the money or the thing he made, but wants a thing of another kind. After I have sawed your wood I might say that I will take my wages in the form of three bushels of apples from your trees, because I can't find good apples at the stores. The apples are wages in exactly the same sense as money. As long as what you are paid is of the same value as what you own because of your work, it makes no difference whether you are paid in money or in things—or in anything else that you want.

We can now see, I should believe, that the wages we receive from the Lodge are real wages. It doesn't pay in money; it doesn't give us an equivalent amount of wood, or apples, or potatoes; but what it does give us is what belongs to us, what is ours because our work produced it, and it gives it to us in the form of a number of things which men the world over agree possess very high value, and to possess it is no make-believe or even in a symbolic sense, but in an actual or literal sense. The Lodge which refuses to pay these wages is a cheater, and should have its Charter revoked; a Lodge which cannot pay these is bankrupt and should lose its Charter. No Lodge has a moral right to expect its members to work for it unless it pays them wages.

Here is a dollar. It is a printed paper certificate issued over a government attest of its authenticity which guarantees that I own an ounce of silver which is in the Treasury's possession, and which has been minted by the Treasury, and therefore is legal tender. This dollar, any dollar, is one of the most remarkable things ever invented

by man. It has value; I would not throw it away, I do not neglect it, there are few things of which I take more care, yet this strip of paper is useless to me. That, I say, is the remarkable fact about it; I value it *because* it is something I do not want. That is the great paradox of money. The other remarkable fact about the dollar is what economists call its magic. Here it is, a mere strip of printed paper; and yet it is magic paper because I can turn it into any one of tens of thousands of things I need. I can turn it into a meal; or into an evening at the movie; or into a necktie; or into a bottle of medicine; or into a piece of music; or into a book, or into a ride on the train;—the list is endless.

What are the wages of a Master Mason? Let us open our books, and see what the records show, and when we do, let us take the items we find set down to our credit with full and literal seriousness, and let us forget about the language of symbolism and emblems, and metaphor and poetic tropes while we do, because, as I should submit in any court, the wages we receive are in every full and actual sense completely real, and have in them not one trace of fictitious valuation. I shall not recite the complete list of wages paid, but remind you of only a few of them. First item: the honor and satisfaction of being a full member in an ancient, honorable, and world-wide Fraternity. Item 2: if you are a regular Lodge worker, you have learned by heart and

therefore have in your permanent possession the Ritual, which is worth a very high price, because of the language, the wisdom, the beauty in it. Item 3: you have millions of acquaintances wherever you go, because where two Masons meet, though they have never seen each other before, they are at once acquaintances. Item 4: you have in the Lodge itself a large group of men among whom you find companions, or associates, or colleagues, or friends.

Item 5: in whatever the Lodge accomplishes for, or Freemasonry means to, any man or community, part of it is your own; because Masons compose a Lodge, and you are one of them. Item 6: you have a social security of another kind from that offered by any government, one that is equally real and of as high a value, so that if you are unfortunate, relief will come; and if you pass on your descendants will not be forgotten. Item 7: we have the enjoyment of many occasions, no two alike, but especially the enjoyment of just such an occasion as this; and as far as I am concerned I would be willing to take all the wages due me in this form; because a winter has come over the world, and life has grown hard for us, and happiness is not to be found everywhere on the market; if we are here in cheer, and jollity that is of great value, and the prices nowadays are high for such things; therefore when the Master sends us out to work in the morning, let us reply that we will go if at night we receive wages of this kind.

BIBLE PRESENTATION

Where the presentation of a Bible to the Candidate is made regularly and by action of the Lodge it has an official status, and stands on the same level as the established Monitorial Work. A place in the ceremonies is preserved for it. The presentation is made in due form. Usually the presentation follows a now generally established pattern:

(1) At the end of the Degree, and before the Candidate is seated on the side-lines, the Senior Deacon presents him at the Altar. (2) While he is standing, and with the Senior Deacon at his side, the Master (or another Officer, or a member, he may have appointed) presents the Bible, and when doing so addresses the Candidate for some two

or three minutes on the Bible and its place in Masonry, using either a prepared speech or else extemporizing on the spot. (3) After that is concluded the

Master bows, and Candidate and Senior Deacon bow and after the Master has moved toward the East the Senior Deacon leads the Candidate to a seat.

THE CANDIDATE AND THE HOLY BIBLE

In this group are six speeches which were prepared for use in presenting the Holy Bible to the Candidate. Each one has a theme of its own, but the six together are a single study of the place of the Holy Bible in Freemasonry; while therefore they are six speeches they comprise a brochure, and may therefore be read by any member who has an interest in the Holy Bible, for its own sake and for its place in the Degrees.

The better plan is for the Chaplain or the Candidate's own pastor, if a Mason, or some other member selected by the Worshipful Master, to deliver from memory a speech selected by himself; if however there has been no opportunity to memorize the speech selected, it may be read, a typed copy being held inside the cover of a book. The moment for handing the Holy Bible to the Candidate is indicated in the text.

The member making the presentation may insert in the text any additional material of his own, and may do so at any point that does not disturb the meaning of the speech. Some Lodges have the custom of presenting a copy of the Holy Bible furnished for the purpose by the Candidate's wife, mother, or other relative; this may be stated at some appropriate place in the presentation. Some Lodges obligate the Candidate on his own Bible placed over the Lodge Bible and so state when they present it to him.

A

A GREAT LIGHT ON FREEMASONRY

My Brother:

This copy of the Holy Bible I now present to you is henceforth to be your

own. It is a gift to you from the Lodge itself. It is a token of the fact that you are not here merely as a name, or as a number in a book, but as yourself, and for your own sake. There were moments in the Degrees when it must have seemed to you that you were obligating yourself to be everything to the Lodge, but that the Lodge was not pledging itself to be anything to you. This, you have now come to learn, is not true. You are as much to the Lodge, as it is to you. It is not only a place in which you will be among friends, it is itself a friend. And as one friend may offer a gift to another to express his brotherly love and affection, so may a Lodge, and this is such a gift. (Present Bible)

You will henceforth have this Holy Bible in your home where it will be used by yourself and your family. While you are doing so bear it ever in mind that the Bible which you have there is the same Bible which lies open here on the altar of the Lodge. As you were taught a little while ago, it is one of the three Great Lights of Freemasonry, and it was made clear to you what that means. But it also is a great light on Freemasonry.

It teaches us many things about the secrets and the mysteries of heaven and earth, and these belong to men everywhere. But it also teaches us much about things belonging to us Masons ourselves. For there is scarcely a thing said in the Lodge Room that is not filled with echoes from its pages; scarcely a thing done that was not begun in it; scarcely a thing believed that was not taught in it; wherever you may go in Freemasonry you will find that the Holy Bible is there already before you.

Many years ago there was found

among the ruins of a town in Egypt an ancient manuscript filled with sayings which scholars believe to have been among certain lost sayings of Jesus. In one of these we have in clear and beautiful words what the Bible itself would say about Freemasonry and to Freemasons if it had the means to speak: "Whithersoever they are, they are not alone, for I am with them. Raise the stone, and thou shalt find me; cleave the wood and I am there."

B

THE BIBLE THE CENTER OF THE LODGE

My Brother:

You are now one of us. What you are to us and what we are to you, we shall be hereafter. In expression of this new bond, I present you with this Holy Bible, a gift from the Lodge. When you have it in your home and in use by yourself and family, bear it in mind that it is the same Holy Bible which lies open on the altar of the Lodge.

For there is in Freemasonry not one way of teaching for the Lodge, another for the Mason in his private life. No more is there one teaching for the Lodge, another for the Grand Lodge, or for the Craft as a world-wide Fraternity. It is one throughout. Freemasonry is like a seamless robe, one and indivisible, and of that this Book is a symbol and a sign.

From tonight on you will come frequently to sit in this assembly of your Brethren; you will find that this Book lies open in the center of the Lodge each time you do. You will also sit in other Masonic assemblies, in other communities, as a visiting Brother; when you do you will find this self-same Book in the same position at the center of any Lodge to which you may go. It may be that in times to come, and as duty may order, you, like our ancient Operative Brethren, may become a sojourner in foreign lands; and it may be that you will find a regular Lodge in which to

sit as a guest from abroad; if so the Bible will be there what it is here.

There was a sage once who described the Sovereign Grand Architect of the Universe as a circle of which the circumference was nowhere and its center was everywhere. There is a new sense in which we may apply those old words. Freemasonry is a circle, a circle as large as the world. Its center is the Altar with the Holy Bible open upon it. You will therefore have in your hands and in your home the great center of Freemasonry. World Masonry, Lodge Masonry, private Masonry, these are one and the same; and it is this great truth that I put into your possession while I place this copy of the Holy Bible in your hands. (Present Bible)

C

THE GREAT LIGHT IN FREEMASONRY

My Brother:

In Freemasonry there are many lights. There are lights that lead us; lights that guide us; lights which open a way through dark places. Some of them are as a candle to our feet, illuminating the path we tread. Some of them are as a lantern in the hand, throwing their beams afar. And some of them are like stars in the sky, steady beacons by which to guide ourselves through the years. There is much light in Masonry because there are many lights.

Among the many of them are these which we know as the Lesser Lights and the Greater Lights, and which are represented here by this Altar with the Holy Bible, Square and Compasses upon it. You have been taught certain things concerning them tonight in the ceremonies of this Degree. If I say something further about them now it is to enable you to appreciate the more this copy of the Holy Bible which I present to you in the name of the Lodge, and which henceforth is to be your own. (Present Bible)

As you go about throughout the day

in your work there are many affairs which you must rule upon, must decide or determine, and to do so you must be like the sun which rules the day. When you return to your home at night where you have your private affairs and concerns, and your family matters, there are certain things in yourself and others which you must govern, as the moon governs the night. If you do so then are you as a Master workman who both rules and governs. It is this which is symbolized by the Lesser Lights.

But as you are thus in the midst of your affairs you have hints and intimations now and then of a world above this world, and beyond it; and of one who of Himself has you and yours in His keeping. Our ancient Masonic forefathers were also like us, and often, even in the midst of their work, were reminded of these things, and saw what they meant; and as their custom was they expressed what they saw in symbols. The world, as it was in their thought, they took to be a firmament, that is, a great dome over their heads; and this they symbolized by the Compasses. But even the heavens and the earth together were, as they felt, as nothing compared with the One who had made them, and who had them in His care, and this they symbolized by the Holy Bible. It is therefore one of the Lights, and yet at the same time is the whole of those Lights at once, and hence is the Great Light in Freemasonry.

D

THE MYSTIC TIE

My Brother:

Only a few minutes ago you were here at this Altar to take your obligation. And now that you are here before the Altar again I remind you of what posture you were in when you took it. And I do so that you may the better understand why the Lodge presents you with this Holy Bible. (Present Bible)

There is in this word "obligation" it-

self a point which, like a number of other points of which you have heard, has a meaning of its own. For at the root of the word is a reminder that he who accepts an obligation ties, or binds, himself to something he is to have as a sacred duty. You bound yourself to the Lodge and did so in view of two duties you are expected to perform. One of these is your duty to be a good and faithful Mason. And the other is your duty to be a good and faithful worker in the Lodge. In accepting that obligation you did certain things. What it was you did we others could not see because you did them in yourself; you thought, you felt, and you decided in your own soul what afterwards you promised. It is because of this that the obligation which ties you to us is a Mystic Tie.

You had it in your mind, as I said, that you were obligating yourself to the Lodge, and you were right in thinking so; but now I remind you that in the same moment the Lodge was obligating itself to you. For you could not have an obligation that bound only one. While you were making your own promise to the Lodge, the Lodge was making a promise to you, and the Worshipful Master gave you a pledge of his friendship and of his enduring brotherliness. He did so, and in his doing so the Lodge did so. If you are to be a good and faithful Mason, so is it to be to you a good and faithful Lodge. If you are to be a good and faithful worker in the Lodge, the Lodge will be a good and faithful worker for you. In this double tie is the other side of what is meant by the Mystic Tie; it is Mystic because it is in the soul; it is a Tie, because it binds us to you and you to us.

Therefore when in the future, in your home or among your friends, you have occasion to open this Holy Bible recall the night when it was opened here for you. Wherever you are the Lodge is there with you, because the Bible is there with you, for it signifies that Mystic Tie which binds the Lodge to you even as it binds you to the Lodge.

E

THE BIBLE AND ETERNAL LIFE

My Brother:

The Bible is a book in which we Masons are ever reading things new and old. And so was it with our Ancient Operative Brethren who, though they were in Masonry in an olden time, had this Book to read; and so will it be when the last Candidate is made a Mason in the last Lodge. Therefore is it appropriate that the Lodge make you this gift of the Holy Bible, a copy of which I now place in your hands. (Present Bible)

There is in the Bible from beginning to end a teaching which has for you this point: that you yourself mean much to God. It is because of this that when the time came for you to take the obligation, you took it at an altar in the center of the Lodge. Before that time you had gone before the officers in their stations, and had been conducted among the Brethren on the side-lines, and this signified what you are to men and what men are to you. But you were brought here to the center of the Lodge to be alone and apart; and yet not to be alone but to be with God.

In the Bible you have the truth that though there is in you what belongs to the clay, you are yourself not a creature of the ground. And it says that while you are in the world, it was not the world that made you; you are not from it but from the One who made the world.

We Masons have another form of that same teaching in the great drama of our Grand Master H. A. He was a Grand Master, a friend of Kings, an architect of a temple of world fame, but he was at the same time a man like you and me who was born, and was among men, and in the end died and was buried. If it appeared to some that there was henceforth nothing more of H. A. in this or in any other world they must have felt that this man could not have meant anything to Him who had created him. But there is the fact that in the Drama a

moment came when his Brethren found that God had called H. A. to stand upright again. For if it is true that God is everything to a man, it also is true that a man is everything to God.

F

THE BIBLE ITSELF

My Brother:

(Present Bible) I present you in the name of your Brethren here assembled and as a gift from the Lodge this copy of the Holy Bible. When doing so it may be fitting for me to say that this edition is one prepared especially for our use as Masons. Of course nothing has been added to or subtracted from the text of the Bible itself, but many things have been included with it that are of especial interest and usefulness to us as Freemasons, and I am urging you to make sure that you look through these at your first opportunity. In these pages you will find maps which assist us to see where in the Holy Land were located many sites referred to in our rituals. You will also find references to various texts which enable us to understand many words, phrases, and symbols in the Three Degrees. Since many things in the work of the Entered Apprentice, Fellowcraft, and Master Mason are directly from its pages the Bible itself is often the best text-book of Masonry. A good Mason knows his Bible.

But over and above our own particular use of it, what a marvelous book it is! It is really not a book, but a library of books—a Book of books. In the Old Testament are thirty-nine books, written over a long period of time before the days of Christ. In the New Testament are twenty-seven. There are sixty-six in all, and with a few exceptions each book is complete in itself. The Old Testament was written in Ancient Hebrew, a language already extinct more than a century before Christ. The New Testament was written in a form of Greek. Both of these languages are now in use among scholars only. But while

those languages are dead there has been nothing lost to us because the Bible has been translated many times over by the great scholars of the world, and into some 500 different languages, in use in each and every part of the world, some of them belonging to small peoples or tiny tribes of whom we have seldom heard. The instruments have changed, but the music remains the same.

There is in it one set of pages in which we Masons never tire of reading, because in them the tale is told of how Solomon built a Temple, and a description is given of that marvelous building, and of its Porch, and of the Great Pillars which stood before it. You have yourself passed between those Pillars to stand in a place representing the Inner Chamber or Sanctum Sanctorum of

Solomon's Temple. That building was built and rebuilt after one war or another and then finally destroyed, so that now it remains in the world's memory only. But we Masons are ever building it anew, not of stones but of men, not on the ground but in our hearts and minds, and you as a new workman enlisted in our ranks can henceforth assist to build it here in our midst. It is in a sense itself a symbol of this Holy Bible, for what was the Temple if not a symbol of the fact that God had a dwelling among men, and what is this Book if not a sign and a symbol that He dwells with us forever!

Some Masonic Bibles contain an article tracing the relationship between Masonry and the Bible. It is a very interesting story.

THE WALL

(A speech for a Masonic banquet.)

Brethren:

I recommend to you that you try on yourself an experiment with the Bible. On an evening when you are alone saturate yourself with two or three newspapers, and then saturate your mind once again with two or three weekly magazines. While you are still filled with the thoughts and feelings and sensations which were set going for those two hours of modern reading turn suddenly to the Bible, and read chapters here and there in the Old Testament. What is the one great contrast which strikes you between the tone and feeling of our modern writing, and that ancient writing which was set down 2000 to 3000 years ago? I think you will find it to be that where modern reading is free, easy, of large license, irreverent, witty, personal, topical, concerned with today, with jibes in it, and cartoons and jokes, the ancient Biblical writing is impersonal, solemn, awesome, and in the whole of the 66 books has nothing to laugh at, and not even to smile at.

It is as if you had stepped out of your farm, or office, or store into a church; it is even more as if you had stepped out of the living and colorful movement of the street into a funeral chapel.

Is it possible that men and women in Judah and Israel 2500 years ago were so unlike ourselves? No, it is not possible. They were just such men and women as we. Why then, did they not write as we do? The answer is that they did. Then why is the Old Testament so unlike a modern book, newspaper, or magazine? The answer is that it was not when it was written, it has only become so now. One reason for this is that the almost exclusive use of the Bible by churches has covered up the original writings with a second-growth of theology. The other reason is that the language in which the ancient men wrote the Old Testament became a dead language before the last pages of the Old Testament were written, and our translators have turned what they wrote into something different, and have covered over

jokes, comedies, fiction, and tall tales with a concealing veneer of solemnity. When the Book of Jonah was first circulated men laughed over it until the tears ran down their faces because it was a comedy, and a very funny one, and was more like Mark Twain's "Connecticut Yankee in King Arthur's Court" than any other modern book. The two books called Ecclesiastes and Ecclesiasticus, the latter in the Apocrypha, were full of wit, puns, sardonic comments, sarcasm and jokes—they even contain jokes about wives and mothers-in-law.

These comments are a preamble to enable me to say something about the Scripture Reading of the Second Degree which if I had said it without preparation would have either confused you or shocked you. You can recite that passage by heart, but I am interested only in the first few lines. "Then he showed me; and, behold! the Lord stood upon a wall made by a plumb line, with a plumb line in his hand." The real point in that sentence is that it was a joke on Amos, the solemn prophet, and Amos saw that it was; he also saw that it was a great joke on the people of his country. It is humorous; it is ironic; it is sarcastic.

The wall was any common city wall which towns at that time built about themselves for safety; we use policemen for the same purpose. There was nothing mystical or supernatural about it; it was a commonplace wall built out of field-stone and had been put up by the town itself. Why was Jehovah out there on that wall with a plumb line? It was his way of letting the citizens know that there were some things in that wall about which he had a say. The left-wing Liberals in the town hated the wall because they didn't believe in Isolationism. The Right-wing Conservatives in it loved it because it kept out foreign traders and gave them a monopoly of local business—they didn't think of it as a high wall but as a good high tariff. As far as the rank and file or ordinary citizens were concerned they had no feeling about it one way or another;

it was merely a wall and they didn't think one thought about it; they had the ancient and genuine democratic indifference to it. As for the labor unions in that town—and every ancient town was full of labor unions—they had built it and they therefore felt that they really owned it for that reason, and they would have insisted that Jehovah had no right to use a plumb line because tools were their monopoly. Amos himself had belonged to one of these parties, he was an unreconstructed rebel and belonged to the Ku Klux Klan of that day.

And that, I say, was the joke on Amos, for when he presented himself as a candidate for the office of official prophet, Jehovah told him that his first qualification would be to learn that that city wall was not what he thought it was, and went out himself and showed Amos what he meant; what Jehovah meant was that he could build walls and tear down walls for his own purposes, and if the parties in the town did not like it, it would make no difference. Amos saw in that moment the same light which the French saw when the Germans rolled over and around the Maginot Line, and which we saw when the Pacific Ocean failed to keep the Japanese at home. It made Amos wonder; if Jehovah could use a plumb line, what couldn't he do? He saw that nothing is safe from Jehovah. If Amos could return now and see what the second World War did to the World, how it uprooted boundaries and tore down walls, he would say that he is not surprised because he understands it; he had seen the point of it twenty-five centuries ago. When Jehovah comes out with a plumb line it is useless for Hitler to go on wielding a painter's brush. Jehovah, Amos would say, has the last laugh; the joke is always on Hitler.

By a very happy coincidence another ancient writer who also contributed a book to the Old Testament, saw the same point that Amos saw, and like Amos saw that the point is a point of

humor, and saw even more humor in it than Amos did. It is not that they laughed at tumbling walls, or falling cities; still less that they laughed at Jehovah, for either was inhuman or blasphemous. They laughed at themselves and at certain of their fellows for thinking some of the things which they did. They saw as in a lightning flash that many of the beliefs publicly and solemnly professed by prominent persons are nothing but solemn humbug, and that the prominent persons know it.

We can picture an ancient town after it had completed building a wall around itself. The stone-masons had supervised the work as the scientists of their day but the whole population of able-bodied men, women, and children toiled at it. When the last gate was hung they took a week off to celebrate, and feasted, drank, danced, were crazed by the din of bands, and listened to long speeches by the local politicians. Some unknown man, who was very skilled as a writer, may very likely have got his idea for a short story while attending just such a celebration, and when listening to a local prophet he predicted what a great city they were now going to have as a result of their new wall. As he went away musing, thinking about those prophets, a brilliant idea flashed through his mind: "What a joke it would be on one of those prophets, if his prophecies came true! It would frighten him out of his wits."

Within our own life-time, as the older Brethren recall, Jonah was an exceedingly puzzling book; it was hard to take seriously a story of a man living inside a whale: It was hard not to take it seriously because it was in the Old Testament. The archeologists have now cleared up that puzzle, because they have discovered that in its own day the story of Jonah was everywhere taken for what its author intended it to be, an essay in comedy, what we would describe as a humorous short story. As for Jonah himself, he was what we now call

a party politician, and his favorite stump-speech was to predict dire things for everybody who disagreed with him.

Jonah became an official prophet. He was sent to Nineveh. It was a city about as large as Chicago. Few of its citizens had ever heard of Jonah's country, and nobody had ever heard of Jonah. He could not speak their language; they could not understand his. He was alone. Nevertheless this weird looking stranger went down to the main corner in the center of the city, and predicted that it would be destroyed if it did not listen to him;

And then, it *was* destroyed! His prophecy came true! It was the last thing that Jonah expected. He was so filled with horror at what he had done that he went up on a hill and wept. When a wild vine withered up and died he was so overwhelmed with emotions that he wept over it. He wept over the city, he wept over the withered weed! (What price tears!) Then he grew very angry because his prophecy had been fulfilled. The Voice came to him saying ironically, "Are you *very* angry, Jonah?" How crazy it is for men to rejoice when they have built a wall for themselves and in the very act of rejoicing should rush over to some other city to tear its walls down! When grown men become as stupid as that, Jehovah appears with his plumb line.

Jonah was a fanatic. A fanatic is a man who seizes upon one fact, and stubbornly refuses to accept many other facts. He is a man of one party, and is himself its only member. I suspect that without realizing it, without ever stopping to think about it, we all are somewhat fanatical on the subject of walls. Amos and Jonah make me think that if we went into the matter for ourselves we might discover a joke in it somewhere, and the joke would be on us. It is tempting to go into it in order to discuss at adequate length the philosophy of walls, but this is no time for that. I shall, instead, and as another way of leading to the same conclusion, remind

you of a number of small facts about walls which we almost always forget.

If you work in a factory remind yourself of what you use a wall for. It is merely a wall, and we all know the elementary fact that it shuts you in and shuts everything else out. But consider how many other things it is! It is the background of your vision, it is your horizon. You see it whichever way you turn, and its surface and its color may be pleasant or painful. It is also an anchorage for your machines. Pulleys and transmission shafts and traveling cranes are supported by it. Against it are built your shelves of supplies and your cabinets of tools. You brace your work-benches against it; you hang things upon it; there is no need to go through the long inventory of uses to which you put it. Your wall is more than a wall.

Still better, consider the wall in your own home. Have you ever actually looked at it with the eye of the mind as well as the eyes in your head? If you have, you have discovered that your own wall is almost not a wall. It has brick in it, or lath and plaster, but it also has a hundred other things in it, of a most unlike kind. Don't be a fanatic about your own wall! To the single fact that it is an opaque screen between yourself and the outside world add the hundred other facts. You paint it, or hang wall paper or tapestry on it; you hang pictures on it; you plant your book-shelves against it and keep pieces of furniture flush with it; in it are cupboards, on it are mantels; fastened to it are lights; it is a screen to keep warmth in, and cold out; without it you would never find comfort in your room because you would have no room. When a wall is thus so obviously these, and so many other things, why should men go about

thinking of walls as if they were nothing but barriers! When the stone-mason comes with his plumb line you have nothing but courses of stones; when Jehovah comes with his plumb line it is as Amos said, there is never any telling what one of a thousand different things a wall may become.

But I believe that of all walls, even walls trued by the Divine Plumb Line, the most impossible and yet the most real, the most commonplace and yet the most wonderful, are our own Masonic walls, the walls of the Lodge Room. They also, and in the due measure belonging to such things, are stone, or brick, or lath and plaster, but that is only in one manner of speaking. The Lodge Room is the world; its covering is the starry-decked canopy; its floor is the earth and the seas; and as for its walls, what are they? Strangely enough they are not really there at all! They are non-existent walls! They are the four cardinal directions. They are nothing but space. They are not even space, but only a direction in space, North, South, East and West. They are the work of the Divine Plumb Line indeed! And how far do those directions proceed? As far as the edge of the world, where the Divine Compasses have drawn their circle. We are enclosed, but not walled in. Housed, but not imprisoned. We are here, we Masons, but the Fraternity upon which our Lodge opens out is in the many countries around the world. Freemasonry speaks the language of Nineveh as easily as the language of Jerusalem. It hates no strangers because there are none, and one people is as much at home in it as another. Our Fraternity has the right to say, because it can say with complete truthfulness: "Every land is my Fatherland, because every land is my Father's."

*A speech for Presenting a Badge
to a Member in Honor of his*

FIFTIETH MASONIC ANNIVERSARY

(NOTE TO SPEAKER:—This short speech may be read or recited from memory. In the majority of Lodges the Brother to be honored is escorted to the Altar, upon which the speaker goes to the Altar to face him, addresses himself personally to the Brother to be honored, and speaks in a conversational tone. If the Worshipful Master makes the speech he can advance to the Altar, or else he can order the Brother escorted to the East; in this latter event the Brother should stand on the dais level with the Master; it is awkward for him to remain standing on the floor three steps below the Master. Since the word "button" has collected about itself so many

associations of wit, humor, jokes etc., it is better to use the word "badge" or "insigne," in place of it. This same speech can be used for a Twenty-fifth Anniversary; if it is, it is wise to write the change into the printed text before learning the speech to guarantee against saying "fiftieth" by a slip of the tongue. The speaker can fill in the Brother's name and Masonic titles. If a Brother has held Lodge or Grand Lodge Offices a concise paragraph of his Masonic biography should be read to the Lodge *before* the Brother to be honored is introduced, either at the Altar or in the East. This is a very important occasion.)

SPEECH FOR FIFTIETH ANNIVERSARY OF A MEMBER

My Brother:—

When we see you here standing before us at the end of fifty years of membership in this Brotherhood we must paraphrase that New Testament sentence, "The Word was made flesh and dwelt among us," to read "History is made flesh and dwells among us." You are an embodiment of one-half century of time in Freemasonry. Our Fraternity is many centuries old; but a half century is a long period of time even for it.

There is a sense in which the past means everything which has occurred before this present day. In that sense the world's past goes so far back that our minds are unable to think, or even to try to think, how ancient it is. But we do not mean that antique and prehistoric time when usually we think of the past; we mean only so much of it as still concerns us, which still has the power to shape or direct us. Thus there is the prehistoric past.

But even the prehistoric past does not wholly concern us, because there is so

much in it which no longer touches ourselves; therefore our minds *separate off* a period which we call the immediate past. It is that which lies in the memory of men still living; it stretches back forty or fifty years. To most of us the most living history is the history of the past half century.

There is one particular fact about this immediate past which we often overlook; yet it is one of the most important facts about it. Some things belong to it; other things are in it but *do not* belong to it. The former are those things which are wholly passed away. The latter are those things which existed one hundred years or half a century ago, but still are, and belong as much to the present day as to a past day.

If a man of seventy visits the place where he lived as a boy he may sit down on the river bank and gaze off at the hill and muse upon the changes that have occurred, and recall how many old, familiar faces he will never see again;

but he will lay his hand on the ground and think that this is the self-same ground, and there is the self-same river, and yonder is the same hill which he knew as a boy. They were in the past but did not belong to it, because they continue to be here in the present.

Some of these things which are in the past but do not belong to it are among the most powerful agencies which make and shape our world. The Constitution of the United States was written, almost as it now stands, in 1787, and therefore belongs to what we Americans feel to be a very early time in our history; yet that Constitution is as alive and as active today as it was then, it is the supreme, living law for millions of us, and as we have seen since the Second World War, it also has power to make itself felt throughout the world, even in remotest Asia, where it has become a fermenting and electric influence which is re-making the most ancient lands.

By means of what strange magic or occult art does the past refuse to lie in its tomb? how is it able to appear in the midst of us the living, and to have so much power over us? There is no secret magic in it. The answer is that men who have become old are the bearers and

carriers of history. *They* are here, those men whitened by time, in actual flesh and blood; and where they sit, their history sits with them.

My Brother, while we are expressing our affection for you, as our Brother and honored guest tonight, we also salute the "cloud of witnesses" who invisibly accompany you, they who have passed to the Grand Lodge above, the many friends in Masonry "whom you have loved long since and lost awhile." It is with that feeling, and acting as a spokesman for your many Brothers and friends in the Craft, that I present you with this small token, the insignium of the Fraternity which you have served and known for fifty years.

As for yourself this is your golden anniversary with us. I shall not attempt to address you personally, but shall let one of our golden-mouthed poets speak for me:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in his hand

Who saith, A whole I planned;

Youth shows but half; trust God; nor be afraid."

SPEECH AT PRESENTATION OF HIS APRON TO AN OFFICER

(NOTE TO SPEAKER:—This speech is primarily intended for use when an ornamented Apron is presented by his Brethren, Lodge, family, or friends to a Brother who has received a Grand Lodge appointment; but with the change of only a few words it can be used to present the Lambskin to a Candidate in the Entered Apprentice Degree.)

My Brother:—

In our own time and country the apron is almost exclusively worn by women, and therefore has for each of us many feminine associations, a fact which could be illustrated by countless instances drawn from our sayings, our adages, and even our humor, as when

we say of a boy that he is still "tied to his mother's apron strings." If when a Candidate dons the Apron in the Entered Apprentice Degree, or when Masons wear their Aprons in public, a man is conscious of a trace of embarrassment, it is obviously because he shrinks from wearing what he takes to be feminine apparel. It is doubtless true that aprons in general are worn by women. It is not true, however, that our Masonic Apron has, or ever has had, any such feminine association. There is a true sense, as I shall presently show, in which ours is not even an apron, but is almost the

opposite of one. It is also true that ours is a masculine Apron, wholly and solely masculine, and not even a sword or an axe is more masculine.

In the very earliest period of Operative Masonry a Craftsman covered his body, and with it his clothing, with a thick calfskin, which he tied behind his neck and behind his back. This was to protect himself from the rough and heavy stone on which he worked; from flying chips of stone; and from the sharp edges of his iron tools. That heavy, dangerous work was far removed from women's work; it was then, and continues to be. Our Apron is not for Operative uses, but for all that it is still the ancient Craftsman's calfskin, and it would therefore be difficult to think of anything more completely masculine, or further removed from anything feminine.

But this is only a part, and a lesser part, of the complete masculinity of the Mason Apron. In reality we have in the Masonic Lodge *two* Aprons. When an Operative Mason made an apron for himself he took a whole calfskin, cured it, removed the hair, heated it and softened it, dressed the surface of it with pumice, and then made it white with Fuller's earth. It is *that* Apron which we present to the Candidate in the Apprentice Degree. Why is it white? Because the Apprentice has not yet begun to work. He is a new man; he stands in the first hour of his first day; therefore when he is presented with his new tools he receives a new apron, and it is white because it is new. The Lodge does not expect him to keep it white; on the contrary it expects him to soil, and roughen, and wear it out in toil, and the more worn it becomes, the more is he honored. But just as a workman today has two sets of clothing, one to wear in the evenings and on Sunday, the other to wear while at work, so do we Masons have two aprons. One is the calfskin which the Candidate wears when at work; the other is a white, dress apron which Masons wear at other times, but

which symbolizes, or denotes the working apron. In short, the white lambskin is not a symbol of some remote metaphysical or theological doctrine far from the affairs of working men, but is a symbol of the calfskin working apron, which is the very badge or identification of a working man.

And now I come to yet another evidence of the manliness of the apron-wearer. In the early period of the Middle Ages soldiers wore heavy metal armor and fought from horseback. There was no single, national army, but only a collection of small bands of knights sent out by the families and clans of the kingdom. Each of these bands had to identify itself, because the armor covered the face as well as the body. To do this the knights in each band painted their own insignia on their shield or breast plate. Out of this there developed heraldry or the use of coats-of-arms, which came to be used in time of peace as much as in times of war; and such a coat-of-arms meant much to a man wearing it because it identified him with one of the great, and ancient, and honored families of the Realm. Did the Masons have a shield? They did. Did they have a coat-of-arms? They did. It was the Masonic Apron.

I come to the last of these evidences for the requirement of a rugged manhood in the wearer of our Apron. Those coats-of-arms belonged to a family, and it was illegal for any others to use one like it. Because they belonged to a family the insignia was inherited. But what if some leader, some hero, some man of a great, national accomplishment came from a family not registered in the Herald's College? Should he not be honored? Everybody believed that he should. To satisfy those needs, and early in the Middle Ages, Kings established honorary orders, similar to the winners of our Congressional Medal. Thus came into existence the Order of the Garter, the Order of the Star, the Order of the Golden Fleece, and many others.

When in the Apprentice Degree the Candidate is presented with his Apron an extraordinary thing is said to him. He is told that the Apron is "more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter." This does not mean that those early Craftsmen deprecated the Orders of Honor, or questioned their validity, or were jealous of them; no, what is said is the opposite of that, because it presupposes the validity of those Orders. It says that Freemasonry itself is an Order of Honor; and that the Apron is the Badge of it. It is among the most ancient of badges, because it is as old as the world, because builders have practiced their art ever since the first house and the first city. The builders of the Temple of Heaven in China, the earth's oldest building, of the Great Pyramids, and of Solomon's Temple, were apron-wearers. By comparison with *that* badge, the Star and Garter is modern indeed!

My Brother, your Brethren and friends have delegated to me the honor of presenting to you in their behalf this Apron which signifies that you have received a new honor in Freemasonry. It is not a new Candidate's Apron, still white with Fuller's earth; on it are gold, and silver, and other colors, and with them are the insignia of your new station in the Craft. It is nevertheless an Apron still, a symbol of the workman; your new honor does not mean therefore that henceforth you will be exempt from toil, for among Craftsmen that would not be deemed an honor; it means rather than henceforth you will have greater toil, longer hours, and added responsibilities. It is your own now; yours to wear; and we who present it to you do so in the full confidence that you have in you the zeal, the manliness, and the skill to meet those responsibilities with profit to the Craft and honor to yourself. Wear it as a badge of honor.

SPEECH FOR PRESENTING APRON TO CANDIDATE IN THE ENTERED APPRENTICE DEGREE

(NOTE TO SPEAKER:—In a few Grand Jurisdictions Grand Lodges permit no substitution for the Apron address printed in their Monitors. In the majority of Grand Jurisdictions substitutes are permitted; this speech is not for use except in the latter Grand Jurisdictions.)

A speaker may read or recite this speech. He may add to it, or subtract from it, or alter or revise it as he may wish.)

My Brother: I now present you with the Lambskin, or white leather Apron. It is an emblem of innocence, the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this or at any future period, by king, prince, potentate, or any other

person, except he be a Mason. It is hoped that you will wear it with pleasure to yourself and with honor to the Fraternity.

A little while ago you were given certain of the secrets of the Masonry of which this Apron is the badge. You gave yourself as a pledge that you would keep those secrets inviolable, and any others which may be entrusted to you in the future. It is of those secrets, both the ones you now have, and the others you will later have, that I shall speak to you for these few moments, in order that you may largely appreciate and better understand the wearing of the Masonic Apron.

Long ago, Freemasons were men in

architecture who worked in the quarries, and on walls, and on buildings, and who designed and constructed houses, mansions, castles, palaces, city halls, bridges, churches, and cathedrals, and whatever other structures of stone called for their high arts as architects, carvers, sculptors, and mosaic workers. Those men wore this same Apron, except that it was coarse leather, and did so, as you already surmise, to protect themselves and clothing from the hard, rough materials with which they worked. They were the first Masonic Apron-wearers.

When a sufficient number of these Freemasons worked together they formed a Lodge, and in it held their assemblies. When they met it was behind closed windows and doors, and with a guard outside armed with a sword, because they had secrets among themselves which they protected from outsiders.

Certain of these secrets concerned matters private to the Lodge, things which they said and did to each other, and certain other matters which Masons understood but which non-Masons could not, and which might therefore make trouble for the Brotherhood. But the larger number of secrets—as is still true—concerned not themselves or private matters in the Lodge, but were about things outside the Lodge, in the open, and were things which they had learned to know from their work, but other men could not know trade secrets.

I ask you, my Brother, to think for a moment about those secrets which continued to be secret even though they stood clear and open in the broad light of day. You are a man; to continue to be a man you must have air to breathe and water to drink, food to eat, and clothing to wear; a house to shelter you and your possessions and to be a home for you and your family; you must have medicine, belongings, furniture, tools, implements, machines, and in addition you must yourself have the use of such communal things as streets, bridges, schools, government.

Whence do you obtain these necessities? If you answer that question we know that you will say that you obtain them by work; and your answer will be true. You also know that a man at work must go out and apply himself to cultivating fields, or orchards, or gardens; must raise animals, and from them obtain meat, butter, leather, and textiles; or must work with wood, or one of the metals, or clay, or glass; or with knowledge, thought, science, scholarship; and must use any one of a countless number of tools, implements, instruments, and machines.

Look outdoors now, and see where you find any of those things. There was a world here before any men lived in it. Nature has always consisted of the sky, seasons, woods, fields, and streams. The earth has always had in it the same soils, gravel, rock, and ores it has now. But if you had been the first man to come here you would have found nothing ready-made-for-you, no food, or clothing, or houses, or medicines, because Nature does not produce these commodities without which we can not continue to exist.

It is *work* which explains this mystery. And it is therefore in work that man has his great secret—rather I should say, his great secrets, for there are many of them. Now, the larger number of those secrets are not secrets of man's own intelligence and skill, but are secrets belonging to the materials in which he works, to the animals and plants which he grows and breeds, to the soil, to the air, to water, and to the oceans.

Twenty thousand years ago people in central Mexico raised corn. It was a small, feeble plant, and had only a few loosely-hung kernels; but there were many secrets in that plant, and as men have learned more and more of them they have raised sturdier stalks and heavier ears until today corn could feed the world. The same is a parable. There are other secrets, more than any man can number, in stone, in wood, in ore,

in oil, in water, in soil; and what is civilization itself if not a learning of more and more of the secrets of things, so that we can make for ourselves an ever-increasing number of goods and commodities!

What I have said is, in substance and principle, what our ancient Masonic forefathers taught their Apprentices; and that teaching began in the hour when that Apprentice, like yourself, received his first Working Tools and his

first Apron. The Apprentice set forth to learn the secrets of the stone; and the secret of tools; and the secrets in machines; and the secrets, among the greatest of any, which are hidden away in geometry. So is it also here. We give you these Tools and this Apron because there is work ahead for you to do, and to do in this Lodge. Be diligent therefore; study to learn our arts and sciences; prove yourself a workman who needs not to be ashamed.

SPEECH FOR DEDICATION OF MASONIC ROOMS OR BUILDINGS

(NOTE TO SPEAKER:—This speech may also be used at the consecration of a Lodge Room with the addition of one or two paragraphs, and the alteration of two or three sentences. By a few alterations of another kind it can be used for almost any occasion where it is the purpose to present Freemasonry to a mixed audience. The speech as it stands can also be used at dedications other than of a Masonic building by altering the first paragraph—a club-house, a statue or memorial, etc.)

Brothers and Friends:—

The word “dedicate” came into our English language straight from the Latin tongue, from which so many of our words were derived; and like so many other words of that language the term defines itself. It was composed of a word which meant “to declare,” and this declaration was made to the public, or the community. To this word was added a prefix which meant “to set down,” “to write down,” and therefore to make something official, or legal, or binding. A dedication is therefore a formal and official declaration. We Masons met on this occasion to make such a dedication; we declare this building [or room, etc.] to be formally and officially and permanently set aside and devoted to Masonic uses and to enable us to carry out our Masonic Purposes.

This declaration is official because it is set down and duly attested in the records of the Masonic bodies which

henceforth will use this building; those uses will be defined and controlled by their laws, rules, and regulations, and under authority of their officers. The declaration also is made public, and becomes thereby a matter of community record and knowledge. Our dedication is therefore both solemnly and publicly ordained.

This fact that our declaration is a public one means much to you friends who are not Masons, and to this neighborhood, and to this whole community. For a long time there has been a rumor spread among the non-Masonic public that Freemasonry is a secret society. This public dedication proves to you that the rumor is not and never has been true. Freemasonry is a society with secrets of its own, but it is not a secret society. It does not conceal its own existence; or hide away its own purposes; or keep in the dark its tenets, teachings, or principles. Any man in the world can know *where* Freemasonry is, *what* Freemasonry is, what its work is, who Masons are, and why Masons are, if he is interested enough to investigate for himself. We assemble in rooms and buildings erected in the open, on the public streets, where any man can see them. The Entry to a Lodge Room is from the side-walk, and members come and go openly. Masons do not conceal

their membership, but announce it openly at appropriate times. The proceedings of our Governing Body are issued each year in a published volume. The names of our Officers are often in the newspapers. Our teachings, principles, philosophy and history are laid out and openly discussed in almost 100,000 printed volumes in many languages.

If we have secrets among ourselves it is not because they are secret but because they are privacies, and in regard to them we are in the same case with families, with business houses, with churches, with banks, with schools, and even with individual men. In almost every building in this community there is at least one door marked "private"; as for our homes, the front door, or street door, of every house is a private door, and like the door to a Masonic Lodge every man except a member of the family must knock before gaining admittance. Nor do we have inside the Lodge any inner secrets, which are held by a chosen few but kept from the many, because the whole of Freemasonry in every detail of its every act is open and available to each and every member of the Fraternity. In this public dedication we therefore are not acting out of character; our Fraternity stands open and above-board in the world and has nothing to conceal. On the contrary it has much to reveal, and there is not a Mason in the world but wishes our gentle and healing philosophy could be made more widely to prevail.

When a man becomes a Mason he becomes at one stroke a member of a local Lodge, of a Grand Lodge which has the whole State for its jurisdiction, and of the universal Fraternity which is established in almost every country in the world. If a member from each and every Masonic country could meet here and now in a single assembly, and if every one were to begin to speak, we should be listening to more than a hundred different languages. But they would all be saying the same thing! A local Lodge

possesses the whole of Freemasonry. It is not an atom; still less is it a fragment. It is not a representative of some body which has its center elsewhere; nor is it a mere agent of a circle which is commanded from some remote place. Each Lodge is its headquarters. Whatever there is to Freemasonry, or in it, whether it be of practice, teaching, ritual, laws, and principles, is wholly present in the local Lodge. We are not here in this community as a missionary from abroad. You can judge Freemasonry here and now, as you see and find it in your midst, because the whole of it is here.

A Lodge is nothing other than the whole world-wide Fraternity as it is present in a local Community. It is here; it is in our neighboring towns and cities; it is throughout the world; but it everywhere is self-same. If we call ourselves a Lodge, it is because Freemasonry is lodged here, has a room of its own, has this as a center, has here a place to work; it has, as we say, a lodging. But it is because the whole of Freemasonry is lodged in a community that we Masons know our Fraternity to be free, ancient, honorable, self-governing, with Ancient Landmarks of its own. It is *in* a Community; but it does not *belong* to a Community. A Candidate for the Degrees of Masonry is not brought in by forcible impressment; he is not solicited; he is not persuaded to join by any form of salesmanship, for he comes unsolicited, of his own free will and accord. But so does a Lodge enter a community. The community did not solicit it to come, or entice it to come, least of all compel it to come. By the same token a community could not compel it to remain; because if a Lodge finds itself in a community with no work to do the Grand Master has only to take its Charter away from it and that Lodge ceases to exist. It is for this reason that we Masons say that Freemasonry is self-constituted. Nobody purchases it, or invests capital in it, or seeks employment from it; it has nothing to

buy or sell, and is never employed by any interest or association outside itself. It is for the same reason that Masons say of the Fraternity that it is *honorable*; for it does not trust itself in a Community to property, or to invested capital, or to money interests of any kind, or to military or political power, but trusts itself wholly and without reserve to its own members, and reposes in their honor.

I said a little while ago that when a Candidate comes to the door of a Lodge to be made a Mason he comes of his own free will. I can add to that, that he also comes in his own name. When he takes his obligation the general form of it is like that which others have taken. yet nevertheless it is his own, his peculiar, his private obligation, because he puts his own name in it; he does not come as a specimen, as a representative, as some number in an impersonal list of numbers, but in his own proper person, and in his own name. So also is it with a Lodge. When a new Lodge is formed a certain number of Master Masons first petition for a Dispensation, which is a temporary authorization for them to form a Lodge, and is operative for a time sufficient for them to constitute and to establish themselves; when that temporary period is completed they then receive a Charter, a document which has authority in itself, and it is this Charter which makes them a permanent Lodge. But when these Masons petition for a Deputation and a Charter they do not petition as a mere group, or in a body, but each one signs his own name, and they nominate the officers upon whom they have agreed. Freemasonry is not anonymous. It is neither an entity nor an abstraction apart from its members, but it consists of its members. That means that if this Lodge successfully and loyally carries out the Masonic purposes in this community the credit and the honor belong to a list of men of which the name and address of each can be given; if it fails, it is those men in particular who must bear the blame.

This means that a Lodge does not bring in men or agents or agencies from outside this community to run or to be responsible for its affairs; it consists of men who live in this neighborhood, whom you know and see every day, and except that they will be doing Masonic work they will not be different men in Masonry from what they are in the home, or the office, or the community. Just as this building stands here among the other buildings of this neighborhood, so do we Masons come and go among the other men in it, we do not stand aside, we are not apart, there is not anything peculiar about us.

I said just now that Masons do Masonic work in the Lodge, and that is the sole respect in which they differ from other men. I cannot describe that work as a whole, still less in detail, because there is not time. There is one result of it, however, which I shall ask you to think about and to note, not only because the consequences of it make themselves felt throughout the community but also because those particular consequences are just now of so much importance—important to me and to my Brethren as Masons, important also to you because you are Americans. I can best describe it to you by means of a very wonderful picture which you will find in the Book of Revelation, the last book in the Holy Bible, which we Masons call the Volume of the Sacred Law.

The author of that book says that he "saw the holy city, new Jerusalem, coming down from God out of heaven." He goes on to say that it "had a wall great and high, and had twelve gates." He says also, "the city lieth foursquare, and the length is as large as the breadth." Again he said, and it is on this that I ask you to fix your attention, that there were "On the east three gates; on the north three gates; on the south three gates; and on the west three gates." Long ago a Masonic commentator exclaimed over this vision of St. John the Evangelist that "it was a Mason-built

city, through and through."

"On the north three gates." What kind of man is he who comes from the north? He is, as we say all over the world, the northman, the Norseman; and the Norseman is by nature hard, stern, silent, a man accustomed to find for himself; who can be, when there is need of it, as cold and as ruthless as the ice.

"On the south three gates." The man of the south is a man of emotion, volatile, surcharged with personality, hospitable, warm, who values feeling above thought, and loves the color of things, a singing man, a warm-blooded man, with passion in him, and fire.

"On the west three gates." The man of the west is the iconoclast, the individualist, a dweller in the future, impatient of the past, an idol-breaker, a restless, ever-moving man, who is always over-eager to see what is beyond the horizon ahead of him.

"On the east three gates." The man of the east is the ancient man, a conservative, a brooder given to contemplation, preferring old ways, averse to change, one who looks backward, a dweller in history—he is Asiatic, he belongs to the worlds of old.

We Masons do not believe that our Fraternity came down from heaven; nor that it had a divine origin of any other sort; it is not a New Jerusalem nor was it founded in the Old Jerusalem; it is a Fraternity of men, and we men who are in it are neither better nor worse than other men, are neither out of the world nor above the world. Yet in plain, real fact we also are a city foursquare, with walls north, south, east, west, and three gates on each side. It is what we call our universality. And that universality itself is as many-sided as the four-sided city. The hard, dour, silent northern man, the emotional, warm-blooded southern man, the iconoclastic western man, the backward-looking, conservative eastern man, each of these can come into Masonry, and once within it he can feel at home in it, because our unity is

not a forced and compulsive unity, but the free unity, the free blending of men of many minds, and from the countless walks, and stations, and classes of men. There are three gates on each side.

Ours also is a geographic universality. We have Lodges and Grand Lodges in every country in Europe except Russia; have had them across Africa from Alexandria to Cape Town for more than one and one-half centuries; have them in the Near East, in India, China, Indo-China, Siam, Malaya, the Philippines, the East Indies, and Australia, and in North and South America; we have had them in every country without exception for from one to two centuries. This world-wide universality is not a new thing, but an old thing; and came about of itself, for we did not send out missionaries to carry our charters nor did we force them onto distant peoples by money or by arms. It is almost as if, wherever it came, and like Saint John's city, it came down out of heaven.

We have the same universality of races. Our members are the White, Yellow, and Black Races, and of the fifty or sixty sub-races belonging to them. If in any of our Lodges under any of the flags a racial line is drawn, it is not because our Ancient Masonic Landmarks draw the line, but is because of external social circumstances over which a Lodge has no control, and each Mason in every such Lodge knows that at the first possible moment that temporary line will vanish, because it belongs to Freemasonry to belong to men of every color and race.

We have also the same universality of religions. Our Fraternity began in the early Middle Ages, but was not medieval. It set up its first Grand Lodge in England, but it is not English. Its founders, and for many generations, its members, were Christians, but it is not confined to Christian countries. It belongs to man as man; so that at this very moment there is at work, in one or another of the quarters of the earth, Lodges of Jews, or of Greek Catholics,

or of Mohammedans, or of Confucianists, or of Parsees, or of Hindus. It may be that in the eyes of God the religions of the world are at bottom one religion, and that with their thousand and one voices they say the same thing, but we do not set ourselves up as a judge of such matters because we are not theologians and our Fraternity is not a church; nevertheless, and in daily practice, we act as if that were so, and when a Petitioner presents himself at our door we do not inquire into his religion, but only ask that he believes in God and whatever his faith he shall honor it and be faithful to it.

I am not saying that we go about in the community as evangelists to preach and propagate this four-sided universal-

ity; I am only saying that in sober and actual fact, this is what we are as we are among ourselves; and not in hope, or in expectancy, or in dreams of things to come, but in present actuality, and have been these many centuries past. If our work inside our Lodges makes itself felt outside the Lodge, if what we are as a Fraternity makes any impression upon this community, it is as something which makes for friendliness among races, and good will among creeds, and for the strengthening of community ties, because it is the daily and actual practice of Freemasonry "to so live that the Great Kingdom of Brotherhood may be brought near, and man be bound closer to man, and women closer to women."

A ROLL CALL SPEECH

(NOTE TO SPEAKER:—This speech was written primarily for use by the Worshipful Master at a Lodge's annual Roll Call. It can also be used by the toastmaster at a banquet when he introduces distinguished guests, Grand Lodge Officers, etc. See notes at end.)

My Brethren:

Jeshua ben Sirach was a Hebrew sage, a sober poet, and a writer of great eloquence. He lived 200 years before the Birth of Christ and therefore was a son of the Ancient World. He wrote a book, which still is a living and a breathing utterance, and which sounds almost as if it were written yesterday, which we call Ecclesiasticus. Near the end of it is a passage which was loved and often quoted by our Masonic forefathers; I shall let its verses introduce my theme:

Let us now celebrate famous men,
Our forefathers before us . . .
Leaders of the people in deliberation
and understanding,
Men of learning for the people,
Wise in their words of instruction;
Composers of musical airs,
Authors of poems in writing . . .

All these were honored in their generation,

And were a glory in their day . . .

Peoples will recite their wisdom,

And the Congregation declare their praise.

Jeshua then calls the roll of famous names, and it sounds like the first pages of our Book of Constitutions; it may very well be that the writers of our Book had Jeshua's pages open before them when they wrote, because he also begins with Enoch, Noah, Abraham, Zerubbabel, and Nehemiah.

Let us also celebrate famous men. They are not here, any one of them, to answer to the roll call of their names in person but there is that which will reply for them out of our memories and out of the archives of our Craft, because they were Masons as well as men of renown, and some of them were men of renown because they were Masons.

Let us remember Goethe, the poetical voice of northern Europe, and his friends and Brothers, Lessing and Schil-

ler. And Sir Walter Scott; and Robert Burns, the poet-laureate of the Fraternity. And Rudyard Kipling, ballad-maker, and writer of stories.

Let us also remember Napoleon, who *overthrew the Middle Ages*; and Louis Kossuth, the patriot. And Mazzini and Garibaldi, makers of modern Italy.

There were also Chesterfield, the prophet of gentlemanliness. And his friend Montesquieu, who lived in Europe but helped to found our nation in America.

And let us also remember Mozart, and Samuel Wesley, and Jean Sibelius, "composers of musical airs."

And Lafayette. And Andrew Jackson. And Sam Houston, and Christopher Carson, winners of the West. And Marshall, and MacArthur.

These are only a few out of hundreds of names of Masons who have been passed throughout the world for the past two or three centuries; and only because they are a cloud of witnesses too great to be numbered must we stop short with these few only, and let them speak for the others.

Jeshua ben Sirach called the roll of the men who had made his nation. Let us, in equal patriotism of our own, call the roll of men who are famous among us because they were "Makers of Masonry," not forgetting the while that many of them were distinguished outside the Fraternity as well as inside it.

To that end let us remember King Athelstan and his son Prince Edwin who, according to our oldest tradition, gave the first royal charter to Masons more than one thousand years ago. And the Abbe Suger who built the first Gothic cathedral, and who, since the cathedral builders were founders of our Fraternity, was himself one of our earliest forefathers.

Let us remember Geoffrey Chaucer, the father of English poetry, who was for two years Royal supervisor of Masons. And Inigo Jones, also a Royal supervisor, who introduced the Greek style of building into modern times.

And, still more, let us remember Sir Christopher Wren, also a supervisor for the King; who was, second only after Shakespeare, the most brilliant man England ever knew; and who was Grand Master of Masons in London, where he was architect of St. Paul's and the new city built after the great fire in 1666.

Let us call the names of Anthony Sayer, the first Grand Master of the Mother Grand Lodge of Free and Accepted Masons, who was installed in its Grand East in 1717. And George Payne, also a Grand Master, who wrote the General Regulations in 1722. And Dr. James Anderson, who gave his name to the first Book of Constitutions in 1723 because he was its editor. And Dr. T. J. Desaguliers, famous as London's first scientist, who was the founder and architect of the Grand Lodge System.

Let us also remember Wellins Calcott who wrote the first essay on the philosophy of Freemasonry. And William Hutchinson who a decade later wrote the first of the great books on Masonry. And William Preston, publisher and man of erudition, who wrote the first version of our Monitor. And Thomas Dunckerley, natural son of King George II, who was a father-founder of both the Royal Arch and of Knight Templarism. And the Dukes of Kent and of York, the two royal Brothers who after many years of toil succeeded in uniting Ancient and Modern Masonry in 1813, which for a half-century had divided English-speaking Freemasonry between them.

Let us remember likewise Thomas Smith Webb, father of the American System, whose labor, coupled with that of Preston, gave us the Webb-Preston Work, the standard Ritual in almost every American Jurisdiction. And Benjamin Franklin, Master and Secretary of his Lodge, the oldest in America, a Provincial Grand Master, and publisher of the Book of Constitutions here, the first Masonic book printed in America. And Bro. George Washington who was Master of his Lodge at the time of his

inauguration as the first President, and who worked for twenty years to establish the unity of American Masonry as a help in establishing the unity of the American nation.

Let us also remember the masters of Masonic knowledge: Albert G. Mackey, our encyclopedist and historian; Henry Josiah Drummond, our great juriconsult and Masonic Blackstone, and Albert Pike, orator, poet, and great lawyer, a master-builder of the High Grades, who "found the Scottish Rite a log cabin and left it a marble palace."

These, and hundreds like them, many of whom builded better than they knew, and each of whom builded as well as he knew, were architects of our Fraternity; and such as you see it now, and as it stands in almost every country in the world, though it stood before they were born, and will stand even though they are forgotten—which God forbid! and bears everywhere upon it the imprint

of their building skill. Therefore let us celebrate their names, because they were famous Masons.

And now, finally, and as a fitting signal, the Secretary will call our own Lodge Roll:

(NOTE:—The above speech may be also used by a presiding officer or toast-master when he introduces officers, distinguished guests, and those who will take part in a program.

If only Lodge members and local visitors are to be introduced let the Master of Ceremonies (or toast-master) begin by calling the names of distinguished guests, each of whom stands to take a bow, but not to speak; follow next with the Officers of the Lodge, beginning with Past Masters, then with the lowest Officer, and ending with the Worshipful Master—unless Grand Officers are present, in which case their names are called last. If the Grand Master and his Staff are guests of honor at a reception or banquet begin with Past Grand Officers according to rank, then follow with the Staff, beginning with its lowest rank, and introducing the Grand Master last. The above is not to introduce them as speakers, but solely to introduce them by face and name.)

A speech for Presenting a Badge to a Member in Honor of his

TWENTY-FIFTH MASONIC ANNIVERSARY

(NOTE TO SPEAKER:—This short speech may be read or recited from memory. In the majority of Lodges the Brother to be honored is escorted to the Altar, upon which the speaker goes to the Altar to face him, addresses himself personally to the Brother to be honored, and speaks in a conversational tone. If the Worshipful Master makes the speech he can advance to the Altar, or else he can order the Brother escorted to the East; in this latter event the Brother should stand on the dais level with the Master; it is awkward for him to remain standing on the floor three steps below the Master. Since the word "button" has collected about itself so many associations of wit, humor, jokes, etc., it is better to use the word "badge" or "insigne," in place of it. This same speech can be used for a Fiftieth Anniversary; if it is, it is wise to write the change into the printed text before learning the speech to guarantee against saying "twenty-five" by a slip of the tongue. The speaker can fill in the Brother's name and Masonic titles. If a Brother has held Lodge or Grand Lodge Offices a concise paragraph of his Masonic biography should be read to the Lodge *before* the Brother to be

honored is introduced, either at the Altar or in the East.)

My Brother:

When our ancestors were beginning to fashion our English language six centuries ago they not only borrowed thousands of words from the ancient Latin language, but they also had a way of combining two, or even three, Latin words to make one English word. 'Anniversary' is one of these latter. They took the Latin word 'annus,' which means 'year,' and combined it with the Latin word 'verto,' which means 'to turn,' 'to stop and look back,' 'to look around.' 'Anniversary' is a beautiful word in its sound, and in its accent; it is thus also a beautiful word in its meaning. As a man makes his way through a year, and then through one year after another, there comes a year,

or a day in a year, when he stops, and turns around, and looks backward. He is like a man who has been walking, or driving, across a country-side; he reaches a place, perhaps on the shoulder of a hill, or in a pass through the mountains, where he stops, and turns and looks backward to gather into the sweep of his eye the road which he has travelled.

You, my Brother, also are a traveller. From West to East, by way of the South, you have been on the ancient road of Freemasonry, which unnumbered Brethren and Fellows have travelled before you. You have been on that road for twenty-five years. You entered it as a Candidate, poor, blind, destitute, who had to follow a guide; since then you have seen the whole world of Freemasonry with unobscured vision. Do you not believe that the time has come for you to stop a moment, to turn about, and to look backward over the road you have come? Do you not have the right to feel that you have been a pilgrim of fortitude, faithful and loyal? You began with a Search For That Which Was Lost; cannot you say that you have found it, or at least have found a part of it? Your Brothers here in this Lodge believe that you can. They therefore ask you to pause a bit, to look back and to look about, because they wish for me to express for them their congratulations upon the distance which you have come; to assure you of the continuance of their friendship and

brotherly love, and to announce that they have appointed you to an honored place in the Brotherhood. In token of their esteem I herewith present you with this insigne, which you can wear henceforth with satisfaction to yourself and with honor to them.

(NOTE:—After presenting the twenty-five year insignia, and waiting until the Brother has put it in his lapel, and stepping back two paces, the speaker continues:)

My Brother, look about this Lodge Room. When you first came through the Inner Door twenty-five years ago the veteran Craftsmen who assisted to bring you to light already had toiled for many years in the quarries; you can remember them but many of them cannot remember you, because they have passed to the Grand Lodge above. Cherish them in your memory. Afterwards, you yourself saw the entrance of Craftsmen who were young men at the time, but have since become veterans of the Lodge; continue to work with them, and if they seek for guidance from a well-experienced Mason give them of your counsels. Tonight you are a center surrounded by a circle of your Brethren; look upon them; some of them are young Masons, and some of them are old; whether old or young, and regardless of how long or how short a time they have sat in Lodge with you, they are one and all equally your Brethren. May the Mystic Tie which unites you with them be stronger than ever!

SPEECH FOR PRESENTATION OF APRON TO CANDIDATE

(NOTE TO SPEAKER:—The following speech can be used only in such Grand Jurisdictions as permit substitutions in the Printed Monitor. A speaker may read it or recite it, and may add to it or subtract from it, or otherwise revise it as much as he will.)

My Brother:—

I present you with the lambskin, or white leather Apron, which is the badge

of a Mason. In doing so I call it to your attention that the Apron and the Working Tools belong together, and are presented to you in the same ceremony, and that it is the Aprons and the Tools together which in reality are a Mason's badge.

The Masonic Apron, my Brother, has

been worn by Masons for so long that we can almost describe it as ancient; it has thus been identified with us and our art for so many generations that it has become a part of our very clothing; and is so completely identified with Freemasonry that wherever men see it they know that it is a Mason wearing it. To be a Mason is to be an Apron-wearer. Our forefathers, who were Operative Masons, wore it in the form of a leather apron which covered them from their shoulders to their ankles to protect themselves and their clothing from iron tools and rough stone. It thus became their badge, so that wherever they went men saw at a glance who they were. We Speculative Masons continue to wear it, even though we do not work with stone, because we are Craftsmen, or workers, and it is our badge as such.

My Brother, look about this Lodge Room. You will see that each and every Mason here wears this same Apron that I have presented to you. Some of them have been Craftsmen in this Lodge for more years than you have lived, there may be some here who have held Grand Lodge Office and Rank; there certainly are a number here who are now in Lodge Office; they are young, they are old, some have titles, some do not, they are members of this Lodge or it is possible that certain of them are visitors from other Lodges, but you will see that it is the same Apron which they wear, one and all. In the future you will encounter Brothers who have designs in color woven into their Aprons, with silver or gold tassels; these designs are nothing more than the insignia of their Office, and are displayed on the Apron only because it is convenient; the Apron itself is the same Apron as that which you are wearing. There is in the whole of Freemasonry, from the Grand Master to the youngest Entered Apprentice, but one Apron. They who work in higher or lower Offices, or in work of greater or of less importance, have different degrees of honor as they are

entitled to them; but wherever they are about the broad precincts of the temple, and whoever and whatever they may be, they have not many badges but only one badge, the badge of a Mason, and you are wearing it.

When an Operative Apprentice entered a Lodge six, or seven, or eight hundred years ago, he might be the son of a lord, or of a farmer, or of a small merchant, he might be an orphan, but if he proved to be qualified for the work the Craftsmen ignored his station in life; what did their work have to do with station or title? And during the years in which he was being trained it was for Masonic work; not to be a Mason of a particular kind, a stone carver, a draughtsman, a builder of walls, a sculptor, but to be skilled in any form of work to which the Master would assign him, in the quarry, or on the tower. They knew the truth then of what one of our own poets put into words long after them: "There is no great and no small, To the soul that maketh all; Where it cometh all things are; And it cometh everywhere."

Now these Masonic forefathers of ours did not train their apprentices in the equality of work because they were following out a theory, or acting out a doctrine. They did it because they knew that in cold fact and reality any one form of work is equal in honor or place with any other form of work. Work itself, the more than fifty forms of it, is the great democracy; in it, as we say in our own language, Craftsmen meet upon the level. In those early days when Masons worked with stone there were abroad numbers of fellows who were puffed up and self-conceited, and who believed themselves superior to men who labored; some of them wore such insignia of that vanity as the Order of the Star and Garter, or the Golden Fleece, or the Roman Eagle. We also, in our own times, have certain men amongst us filled with a like conceit because they may sit at desks in offices, or hold public place, or are in some

position in what they believe to be a place of preferment.

Be not taken in, my Brother, by that self-deception. Any small man can cut down his position or work to make it as small as himself; or he may wish to avoid toil and responsibility and will hunt out some soft, small task; but ignoring these we affirm to you that whatever a man is in a man's work, he is the equal of any other man; and not in any ideal sense but in the actual sense of manhood, character, and mind.

Before you became a Petitioner for these Degrees you heard of the mysteries of Masonry; from reports of it you knew that it had within its Lodges secrets of

its own; you had heard that it was ancient, and that it was honorable. Well, those reports were true; and I have just now revealed to you one of our greater mysteries and put in trust with you one of our largest secrets. Look about you! Here are Brethren from the many walks and stations, each in a work of his own, and some in tasks which bulk larger in public attention than others, yet each and every one wears this same Apron which you, for the first time, are wearing tonight. You have thereby entered into this Brotherhood of men who always will meet you on the level and part from you upon the square; and you are welcome.

SPEECH FOR CHARTER NIGHT

(NOTE TO SPEAKER:—This speech is for use as the principal address in a Lodge celebration of Charter Night. By preparing a special introduction it can also be used as a Masonic Address on any Masonic educational program. Speakers may add to it, or subtract from it, or otherwise alter or revise it as they may desire.)

My Brethren:—

History sometimes wholly contradicts beliefs which are widely held, sometimes are universally held, and these always give a beginning student of history a bewildering shock of surprise, because while it is easy to believe that one man is mistaken, it is hard to believe that a hundred million can be, and yet often they are! Among the most curious and interesting instances of such universal mistakenness are the popular beliefs about the three great documents of the Anglo-Saxon peoples: Magna Charta, the Declaration of Independence, and the Constitution of the United States. Magna Charta is almost everywhere taken to have been a charter of liberty and of individual rights for English-speaking peoples, whereas it was not even remotely similar to any such charter, and in any event was nothing but

a local ordinance for the citizens of London. King John was not a Moses. The Declaration of Independence is throughout our own land taken to have been an oration; or, as its name suggests, a mere declaration; whereas it was in actuality a temporary constitution, and during the Revolutionary War was the supreme law for the Thirteen Colonies. The Constitution is equally widely believed to be a body of supreme laws, whereas it is not a body of laws, but is a *constitution*; that is, an instrument by which a government is brought into existence.

I have referred to these gigantic anomalies because it so happens that we have one of a like kind within our Fraternity which concerns the Lodge Charter. Each Lodge has a Charter. But what is it? The almost universal belief among Masons is that a Charter is, first, only a piece of paper; second, a piece of paper with writing on it, and therefore is a document; third, that this document was issued when the Lodge was constituted, and since then has been preserved by the Lodge as a relic of that historic occasion; and fourth, that the Grand Lodge set up, or created,

the Lodge, and the Charter was the written and official document in which it attested to the fact that it had done so.

A Lodge Charter is almost none of these things; and in such details as it is, it is so by coincidence only. It is a piece of paper, certainly, but that fact counts for nothing; it could be written on cloth, or leather, or wood. It is a document, but here again the point means little because Grand Lodge issues many documents; and as for that, for at least two centuries in Masonic history our Lodges had no documents but had oral charters, and they went by consent. Finally, the Grand Lodge did not create the Lodge, directly or by means of a written instrument, but only gave official recognition to the Lodge *after* it had been regularly constituted. A Charter is a written instrument; it differs from other written instruments by the unique and supreme fact *that it is a written instrument which contains authority within itself*. It is therefore not a communication, or a certificate, or a contract, because such documents do not have their authority within them but derive their authority from outside themselves. Once a Charter exists it is itself sovereign and absolute; instead of being a *creature* of laws, it is a source of laws. It is like our paper money, any bill of which also is a printed document, and yet possesses the full power of legal tender in itself, and need not be carried to court to be validated. Still more, it is like our national Constitution which is not made by laws but is itself a source of laws; there is indeed a sense, as we shall see later, in which a Lodge Charter is a Lodge Constitution, and the Grand Lodge Constitution is nothing but a Grand Lodge Charter.

I believe that the general confusion about Charters comes from the fact that the majority of Masons do not sufficiently understand *how Freemasonry comes into existence*. To begin with there was the art and craft of building, or Masonry; the men who worked in it were Masons; among the

many Masons a few Masons, of a special kind who were called Freemasons, agreed among themselves to organize themselves in permanent Lodges. These Masons then made other Masons, and did so according to rules and methods inherent in the Ancient Craft of Masonry. The Masons they made, made other Masons in turn, and that process has continued ever since; it is not a *Lodge* which makes a Mason, because a Lodge is not a separate entity existing in its own right; it is the *Masons* working together as a Lodge who Raise the Candidate, and Make a Master Mason of him.

If certain Masons who thus belong together in Lodges decide that they would prefer to work together elsewhere, usually in a neighborhood where Masons are not already at work, they meet together in their private capacity as Freemasons and there and then decide to form themselves into a Lodge—a new Lodge. But as a body of men they do not desire to work in isolation, but, as is the way with Masons, prefer to work in fellowship with Masons in other communities who are working together as Lodges. How shall they do this? Two centuries ago Freemasons set up an agency expressly for this purpose, which is called a Grand Lodge. The group of Masons therefore write to the Grand Master to ask him to recognize them as regular Master Masons, and as Masons acting as a Lodge. He accedes to their petition by sending them a Deputation, which is signed and sealed by himself; from then on, and for a fixed period of time, they can proceed to constitute themselves as a Lodge, and while doing so are recognized by Lodges already in existence. Once they have their Lodge complete they report the fact, and submit it to inspection; and the Grand Lodge then issues to them a Charter, and they as a Lodge become a constituent of the Grand Lodge, and have their Lodge name placed in the Grand Lodge List. It is obvious that the Grand Lodge did

not make Masons of them; they were regular Master Masons to begin with. It is obvious that the Grand Lodge did not make their Lodge, did not create it out of nothing, did not order it into existence—no Grand Lodge can order Masons to form a Lodge; they themselves met and agreed to work together as a Lodge. What then did the Grand Lodge do? It officially attested to the world-wide Masonic Fraternity that these Brethren were regular Master Masons and had duly and regularly formed themselves into a Lodge; and the Charter was that official attestation; or, in other words, the Charter was an official recognition of the existence of these Masons as a Lodge.

There is yet another fact. Freemasonry is its own authority. It is and always has been *self-constituting*. The mere fact that I am a regular Master Mason gives me the right to assist in making Masons; I do so in a manner already prescribed by the nature of Freemasonry, nevertheless it is *I* who do so. The original sovereignty of Freemasonry therefore lies within a Mason, and it is in the exercise of that inherent sovereignty that Masons constitute Lodges and Grand Lodges and Make Masons. The Charter is therefore also both an expression of, and an official attestation to, the complete sovereignty which lies in the Freemasonry as it is possessed by the Masons who act together as a Lodge. It is for that reason, as I already have stated, that a Charter possesses authority within itself.

The Charter considered solely as a constitutional instrument thus has a world of meaning within itself which my brief exposition could only hint at, but I shall leave it at that because there is in the Charter a much larger world of meaning for Masonic history; and at the same time, unexpectedly enough, it throws a great light upon our Masonic Ritual. I shall not pass up jurisprudence, but will ask you to carry it in the back of your minds while I go on to bring forth some of these other extraor-

dinary facts about the place of Charters in our Masonic history.

In the early Operative Period, when a Mason was a trained Craftsman who worked in the art of architecture and building as a means of livelihood, there was a special group of Masons of greater knowledge and higher skill than others who in reality were architects; they were called Freemasons. When a sufficient number of these Freemasons worked together on a building they formed themselves into a Lodge; and if they were to work together for years, they erected a building of their own in which to meet, and this building was itself also called a Lodge. When they had completed their work they sold their building or tore it down, dissolved the Lodge, and each Freemason with his family moved elsewhere to work. Such a Lodge was therefore by nature a *temporary Lodge*. It had Landmarks but they were not written; it worked by oral traditions and time immemorial usages, and these were as binding and as definite and as permanently fixed in detail as any written document could have been.

In the middle portion of the Fourteenth Century, which was six centuries ago, either in York or at one or another of two places in or near London, a group of Freemasons did not dissolve their Lodge or move away, but remained, and they decided to keep their Lodge permanently. There was nothing in the Landmarks to prevent them; there were no practical difficulties, because they were near large centers where architectural work was always plentiful; and if there was nothing to prevent them, there were many good reasons in their favor, because then, as now, it was almost impossible for a Freemason to work alone, and they also had the same need for fellowship that we have. But if there was nothing in Masonic law to prevent them there was something in civil law that could easily do so, and the fact may easily explain why permanent Lodges

had not been attempted before. I shall have to explain what that was.

Our own civil laws, local, state, and national are, most of them, directed at us as individuals; but this was not true of Medieval law. A good 90% of Medieval laws were what we now call corporation law, which means that they were not originally directed at individuals but at bodies of men, such as boroughs, churches, monasteries, guilds, fraternities, sodalities, societies, associations, orders, and colleges—and there were colleges of many kinds other than educational colleges. According to this Medieval law, and as it continued for about 1000 years, no body of men could meet or act or have a name or be under protection of the laws, *unless it had a charter*. Such a charter could come from the Church, through the agency of a bishop, cardinal, abbot, or the pope; or it could come from government, from the King or a King's deputy, or from an earl or a duke or other lord; or it could come from the government of a borough, by which usually was meant a town or city with a charter of its own. But regardless of its origin, any body of men had to have a charter lest it be condemned as an adulterine guild and its members be subjected to excommunication by the Church or fines by the government, or both. The problem before the Freemasons who set out to constitute themselves a permanent Lodge was how they were to obtain a charter.

To explain how these Masons solved their problem I must go back a little. From 924 to 940 Athelstan was King of England. This King was a builder of cities and a lover of architecture, especially in and about York which was once England's chief city, and for many generations was virtually her capital. The Freemasons later preserved a tradition which was carefully handed down by word of mouth that Athelstan was Patron of Freemasons, and in a loose sense was a Grand Master of them; but that Prince Edwin, one of his sons, loved Masons even more, so that Athel-

stan relinquished his Patronship to his son, and thus Edwin became their Royal Patron. Edwin called together a great congregation of Freemasons at York, and there he gave them a Royal Charter. Modern scholars are not satisfied with that tradition; they find discrepancies among the various versions of it; and they have not been able to find any Prince Edwin who was a son of Athelstan. But for our own purpose that is neither here nor there; the important fact is that for four centuries *the Freemasons believed it*; and—what is still more important—the civil authorities also believed it.

Instead of petitioning for a Charter those Freemasons who constituted the first permanent Lodge about 1350 drew up, or hired a clerk to draw up for them, a statement; this they attested, and presented to the civil authorities, and the authorities were satisfied with it. This written statement was roughly divided into three parts. In the first part it was stated that the art of Freemasonry was as old as the world, and that it had been established as an art by such learned men as Pythagoras and Euclid, the Geometers, and by such great and famous men as Noah, Moses, Tubalcain, King Charles, Athelstan, and so on; and this proved that Freemasons had always been honorable and law-abiding men. The second part gave an account of the Royal Charter granted by Prince Edwin, and laid claim to exist and work as a body of men, or fraternity, on the basis of authority contained in that Charter. The last part set forth the regulations according to which Freemasons were governed, and it was made clear that these were the same, at least in substance, as the ancient regulations of Athelstan's time. This document came to be called *The Old Charges*.

The first Lodge working under the *Old Charges* was so successful that other permanent Lodges were established here and there; many of them became very old, and each of them had its own copy

of the original *Old Charges*. How many of these Time Immemorial Lodges were there? We do not know. But we do know that a hundred of them had been at work in Scotland before the Grand Lodge of Scotland was erected in 1736 A. D. We also know that between 150 and 200 copies or versions of the *Old Charges* have been discovered in the past century; when we consider how few could be preserved and how many were lost or destroyed, this number can only mean that between 1350 and 1717 more than a thousand Time Immemorial Lodges must have existed for longer or shorter periods in England.

In 1716 and acting on their own initiative, some four or more old London Lodges held a conference to see if they could not set up some center which could unite the Lodges in harmony and fellowship. The following year, 1717, the same Lodges met and they set up a Grand Lodge, the first time in the whole world, and it is the original source from which regular Lodges and Grand Lodges are descended. This Grand Lodge itself soon discovered the need for a Charter of its own, therefore it appointed a Committee to collect and examine as many copies and versions of the *Old Charges* as it could. In 1723 the Grand Lodge published the result of the Committee's work in a printed volume called *The Book of Constitutions*. Each Grand Lodge of today has such a Book, and every one of them originated with that Book of 1723.

Acting as they always had done before, a group of Master Masons could under these Constitutions still form a Lodge; but now when they did so they wished to be recognized and authenticated by the Grand Lodge, therefore they wrote to the Grand Master for his approval. In response to such a petition the Grand Master went in person to preside over the Constitution of the Lodge. If he could not go in person he sent a deputy to represent him personally, and with the Deputy sent a letter to the new Lodge giving it his authorization.

Such a letter was called a Warrant. Later on, and still acting under the Book of Constitutions, the Grand Lodge replaced the Warrants by Charters; and Grand Lodges have done so ever since. At first glance this would look as if a local Lodge were a mere creature of a Grand Lodge, but as I have already said, a Charter means the opposite, because the Lodge contains sovereign authority within itself inside its own jurisdiction, and a Charter is Grand Lodge's recognition of that fact.

This long chapter in our history means that our own Charter here in this Lodge goes back not to the Book of Constitutions, but *through* the Book of Constitutions to the original *Old Charges* of 1350 A. D.; and still more, that it goes on through the *Old Charges* to the early period when Lodges had no written Charters but only unwritten ones, because they believed themselves to have been originally recognized and officially approved by the Royal Charter of Prince Edwin about 930 to 940. It is as if we stood on one end of a bridge, the other end of which rests itself on a pier in the Dark Ages! Ours is indeed an *ancient* Fraternity, and the Charter under which we meet is an evidence of how ancient we are!

But those early Lodges under the Grand Lodge did not at once discontinue their veneration of and their use of the *Old Charges*—far from it! for even after Warrants and Charters came into use the *Old Charges* continued to stand near the center of the Lodge. In those days a Master had a pedestal on the floor before his Station. When the Lodge was opened a copy of the *Old Charges* was spread on this pedestal, and a triangle of candles was set around it to cast light on it; these were the Three Lesser Lights. When a Candidate was Made he took his Obligations on the *Old Charges*. Later on, at about 1730, the Lodges, or at least many of them, began to replace the *Old Charges* by the Book of Constitutions. Next, about 1750 to 1760 they changed the

pedestal into an Altar and moved it to the center of the room; they then replaced the Book of Constitutions by the Holy Bible, which was made a Great Light about 1760; it was not used as a book of theology but as a book of law, and hence was called the Volume of the Sacred Law. The Holy Bible as we now use it therefore goes back in direct line of succession to the Old Charges of about 1350, a period in which few men had ever seen a Bible and fewer men had ever owned one, and the majority of men had not even heard of it.

You can see now that what had begun as the Old Charges, and had then functioned as the claim to a Charter, in the last stage of development, and because of a great principle of growth in it, had reincarnated itself first in the Book of Constitutions and second in the Holy Bible, and third in the Charter of the Lodge. On these grounds alone, and disregarding a hundred details of fact which I have not used, it is obvious that the document called Old Charges is one of the great, massive, all-important facts in the work and history of Freemasonry. But there is yet another ground, and it a far larger one, on which that statement can be so based as to show that the Old Charges are almost the most important single fact in the whole of Freemasonry. I shall now in approaching the end of my time endeavor to describe that ground.

In our Lodges now we have a Ritual which consists of the Degrees of Apprentice, Fellowcraft, and Master Mason. When a Lodge meets to confer a Degree that Degree is a Ritual, and it begins at a certain fixed moment and comes to an end at a certain fixed moment. The Lodge itself is Opened before the Degree begins, and it continues in Communication after the Degree is completed, therefore the Ritual is an entity, a single, fixed thing which a Lodge does, and it is only one of many separate things. In the earlier period the Masons met together as a Lodge because to do so was a means to

do certain things which were required by their work; they had to confer, consult, discuss, make plans, take up matters which concerned them all, and if an Apprentice was to be admitted it had to be when they were assembled. A Lodge Communication was therefore one of the things they did as part of their work, and each and everything they did in a Lodge, or as a Lodge, was itself a part of their work, or something connected with their work. Therefore they had no Ritual, and what they did was not symbolical. But *after* Lodges became Speculative, and the members were no longer practicing Masons, *then* what they did was no longer part of their own daily work because only a few members had anything to do with the building trade. Nevertheless they continued as far as they were able to do the same things in Lodge which had always been done, and in so doing the Lodge activity had to become symbolic, and since it had become symbolic the work of the Lodge became ritualistic, so that the three Degrees which are now a Ritual are nothing other than the actual work and procedure of a body of men who at one time did these things as a part of their daily work.

If we could go back to a Lodge in 1700 we would find that what we now call the Ritual was at that time almost wholly the procedure for admitting a new man into the Craft. A Candidate presented himself at the door ready for that procedure, and was taken in hand by a conductor. After being presented to the Lodge he took his obligation, and this obligation as I said before was taken on the Old Charges. After that the Old Charges were read to him, and he was given instruction in their rules and regulations. When this was completed the Master, or some other Officer, had the Tyler draw on a floor-cloth with chalk a number of figures or designs which represented certain things told about in the first part of the Old Charges, and he explained these and commented on them. A Degree was thus

an obligation taken on the Old Charges, and at the same time a set of instructions about the Old Charges.

We thus find ourselves in possession of a set of amazing new and additional facts about our Lodge Charter. We saw how it went back to the Book of Constitutions, and through that to the Old Charges, and behind that to that ancient period when the Old Charges were in an unwritten form, and so on to the latter end of the Dark Ages; and in so doing we saw how the Old Charges had led us to the Volume of the Sacred Law on the Altar. We now find that the Old Charges were one of the principal sources of our Ritual. The great, the major origin of that Ritual were the customs and actions and procedures of the Masons as they were doing their work while assembled as a Lodge; but next to that the major source was the Old Charges, and they especially as they were used for Making Masons.

It is plain that the document signed and sealed, which hangs on the wall or is kept in custody by the Worshipful Master, is in its narrow sense a Charter; and that as such it is a document by which our Grand Lodge guarantees to our Candidates, our visitors, our sister Lodges, and to Masons wherever either

assembled or dispersed that we are regular Master Masons, and that ours is a regular and duly constituted Lodge, having sovereignty and authority within itself. But we now see that the Charter is more than that and is many things other than that. It belongs to and represents a whole system of things which are fundamental in Freemasonry; it belongs to our history, as that history has so largely come through the Old Charges; it stands at the origin of our Ritual, insofar as the Degrees themselves began with the use of the Old Charges; it is the modern form of a part of the Rules and Regulations, which are as ancient as Freemasonry; as growing out of the Old Charges it belongs to the source of many of our emblems and symbols, and even to the great drama of Hiram Abif and the Temple and the Great Pillars because they also developed out of early pages of the Old Charges; it stands and represents and partly controls the Three Degrees, because those Three Degrees are nothing but the enlarged and modern form of the Ancient way of Making a Mason; it is one real, and active link between ourselves as a Lodge and the Grand Lodge, and through the Grand Lodge, with world-wide Masonry.

A WAY OF ACCOMPLISHMENT

The commentary on the fine art of oratory at the beginning of this chapter was addressed to the Worshipful Master; these paragraphs are addressed to speakers themselves. An orator in the true and universal sense of the word is one of God's greatest gifts to man, a fact which men everywhere acknowledge as is evidenced by their attempts to describe him, for he has from ancient times been "a man sent from God," or "possessed by the divine fire," or one who speaks "the word of God;" if a Worshipful Master had so much as one ORATOR in his membership he would be blessed above other Worshipful Mas-

ters beyond measure. The majority of the "Masters of Assemblies" (the description given by the author of Ecclesiastes) are not orators but public speakers. But there are public speakers and public speakers; and if one of them is of such ability as falls but little short of the white magic used by the orator, and especially if he is one who can speak with POWER, then he is what Milton described as "a two-handed engine at the door."

It must be remembered that the orator is more than a man to whom others are delighted to listen. Few orators ever have been contented merely

to entertain an audience. The weaving of cunning verbal spells by which listeners are enchanted into a stupor of delight belongs more to the profession of the elocutionist, than to the art of the orator. The orator is a man of affairs; his place in things is to move men to action; the measure of his ability is not the length of time during which an audience will listen to him, while scarcely daring to draw a breath, but the length to which his listeners will go in following him into deeds. He is doer and not talker. And so with a speaker also. His power is not a power to make his hearers listen, but to lead them to do something. Therefore, if a Master has at hand a speaker of power, and regardless of whether the speaker has much or little of eloquence, the Master is guilty of great neglect, and is depriving himself of one of his most effectual instruments, if he leaves such a speaker to stand idly by.

An orator is never at loss for a leverage with which to make his powers count. Always there is somewhere a platform awaiting him from which to move the world. The ferment of public affairs never ceases. Reformation and counter-reformation always are at work. If Shakespeare's "Providence shapes our ends, rough hew them how we may," it is a Providence that never slumbers nor sleeps. In politics, in religion, in war, in education, or thought, or in the arts, there is always something going on which will affect the whole people, with great issues hanging fire, or huge tasks to be done. But what about a speaker in a Lodge? What is there for him to accomplish? The answers to that general question would fill a book three times as long as this one because the answers are found in the nature of Freemasonry itself.

Instead of attempting to epitomize that long series of answers in a paragraph it is better to give one concrete example in the form of a speech; it would constitute a great achievement in itself if a speaker would adopt it,

but at the same time will accomplish even more if it suggests how many other creative opportunities there are which are similar to it. The speech was not composed by an orator, nor for one; it is a plain, straightforward address which any speaker of reasonable competence can use. But, if a speaker uses it, he ought to make up his mind beforehand that he is using it to start his Lodge along a new path, he ought to have the Master and the Officers behind him, and both he and they ought to be firmly determined beforehand to follow it up and keep working at it, and see it through. Nothing can more discredit a Master nor more discourage a Lodge than to start something large, and then let it go by default, because the absence of enthusiasm next month makes it look as if the large enthusiasm professed this month had been nothing but a fraud and a sham, or a spasm of nervous excitement.

The purpose of the speech is made clear by the speech itself. But that purpose in turn rests on a philosophy of the use of Lodges which lies deep and old in Freemasonry, yet has never been clearly seen nor been much acted on by American Worshipful Masters. It is a large philosophy, and wonderfully interesting, and it is useless to attempt to reduce it to a sentence, but even a sentence may make clear the point of it. The subject of that philosophy may be described as "the individuality of Lodges." Each and every Lodge is organized in the self-same way; have the same Landmarks, the same officers, exist to carry out the same Masonic Purposes; the result of this sameness would be to turn out Lodges as much alike as a pile of the same coins were it not that the very purpose of that organization and those Landmarks is to give individuality to a Lodge, so that it is a complete expression of its own particular members and its own particular community. If Lodges are too much alike, so that if they were moveable they would be as interchangeable as the parts of a

machine made by mass-production, it is not because each and every one has the same organization and purposes, but because they are alike in being apathetic, indifferent, and administered without initiative or imagination. Each man is a man; a man's anatomy is the same in each country or race; but no two men are even remotely alike, for each is an individual, a "this particular man." It is intended that a Masonic Lodge shall be equally individual. It is a Lodge among many; it has the same anatomy as they; but for that very reason it can have a full, self-colored, self-shaped personality of its own, and ought to have.

Our English cousins in the Lodges of Great Britain have never asked that we shall imitate them, or follow their lead. It would not occur to them to propose such a thing. We ourselves do not need to do so, because we have been practicing Masonry in this country for more than two centuries, and on a larger scale than any other country. Nevertheless, and without thought of imitation, we can learn this philosophy of the individuality of the Lodges from them better than from ourselves, because they have known and practiced and excelled in it ever since their first Grand Lodge was erected. With the expected exceptions, and with those exceptions accounted for by failure in initiative, any English Lodge is unlike any other; it has personality, color, a *flavor* of its own; it has it because as a Lodge it nearly always has some paramount con-

cern or interest of its own. It may make it a point to preserve, unchanged, even in detail, the customs of three centuries; or it may devote itself almost wholly to Masonic charities; or it may be the town's social center; or it is a literary Lodge; there is even an American Lodge in London; and there are thousands of others which have the same organization, and yet each one is unique.

It will be easy to see that if a speaker employs the speech immediately below, and if he has the backing of the Master and Officers before he begins, and if he has won the backing of the Lodge by the time he ends, and if the Officers and members carry out the program laid down in the speech, the Lodge will take on a new shape and color. It will be concerned with something with which probably no other Lodge in the State is concerned; and for that reason it will have individuality. The idea presented in the speech is almost never acted upon, or even thought of, and that fact is itself the burden of the speech; but for that very reason if the Lodge adopts it, it is the more certain to have a personality. There are other ideas of a like kind; some of them may be more important or more interesting; it is even more likely that some one of them will better suit a Masonic speaker's own Lodge, but as regards this speech the fact does not matter because as already said the speech is but an example; any speaker can prepare a speech of his own with a like purpose but in support of another idea.

THE LODGE OF GREAT MASONS

Brethren:—

For generations Freemasons have loved to quote from the ancient Book of Ecclesiasticus that golden saying, "Let us celebrate famous men," and we have done so, for we have often celebrated the Masonic Birthday of Washington and Franklin, the birthday of Lincoln, who was not a Mason, and

otherwise have paid our tributes in oratory and in music to the great, the renowned, the celebrated and the famous who were Masons. But unfortunately we have almost every time chosen to celebrate some man who won greatness in the arts, or in public affairs; Washington because he was the leader of the Revolution, Franklin be-

cause he was America's first scientist, Lincoln because he saved the Union, Mozart for the music he wrote, Burns for his poetry, Andrew Jackson partly because he was a military hero and partly because he was the first President selected and elected by the common people, Theodore Roosevelt for his amazing personality, etc. Why is it that we never celebrate the fame of great men who were great because of their epoch-making or epoch-marking work for Freemasonry itself? Why do we not celebrate great men who were great Masons instead of men who won greatness outside of Freemasonry? We as a Fraternity are more than 800 years old; and we have a longer gallery of our own famous leaders and with more names in it than we even have as a nation. Why do we ignore it? Why is it that if you ask twenty-five Masons to name one great man who was a Mason twenty-four of them will give you the names of men who became famous not in Lodge but elsewhere? Why is it that only one in twenty-five can name so much as one great man who was great solely in his capacity as a Mason? It is as if there were an irony in our love of the saying "Let us celebrate famous men;" it is almost as if it were a boomerang which comes back to strike down the Mason who utters it because we celebrate famous men but do not celebrate famous Masons.

You and I love Freemasonry too much, and have worked in it too often, and have given too much of ourselves, our time, and our money to it to complain about it, or to find fault with it. John Burroughs said that he himself could find no fault with his wife, and that as a matter of fact she had many faults, but that he would never permit another man to find fault with her. We not only do not find fault with the Fraternity, we will not permit anybody else to do so. But even though we love our Craft, and even though we do not use our devotion to absolve us from carping against it, we must admit, I believe,

and if we do to be wholly just, that our Fraternity, at least here in the United States, is guilty of one fault; and it is so glaring and inexcusable a fault that it is really a sin, and I intend to make clear what it is. It is Freemasonry's fault of not having or showing appreciation of great work done in it and for it; it is guilty of the sin of being an ingrate; and I as much as you shrink from using that word because to be an ingrate is to be something low and inexcusable.

If you ask me what difference it makes whether a great man was great as a Mason or not, as long as he was great, I should have to give too many answers for the time allotted me. I can give only two or three answers. First, a number of men have been famous and at the same time were Masons who became famous for doing something which was the very opposite of everything Freemasonry stands for. There is evidence that Napoleon was a Mason; is there a man here who can reconcile our principles with the career of that ruthless egotist? Frederick the Great was a member of a Lodge; does any Mason here agree with anything, "that Hitler before Hitler" ever did or stood for? Second, we are not a military academy; why should we then celebrate Jackson's victory at New Orleans? We are not a college of physics; why should we celebrate Franklin for making the first discoveries in electricity? We can celebrate Franklin for having been a Worshipful Master, and can celebrate both Franklin and Jackson for having been Grand Masters, but their achievements in the outside world are irrelevant to us. Third, and to give no further answers, if we celebrate a man because he was famous but who almost never set foot in a Lodge, does it not smack of snobishness? Is it not close to hypocrisy? The Duke of Wellington was a Mason; but there is nothing to show that he ever took even a languid interest in the Fraternity; if a man has forgotten his membership with us, why should we boast of him as a member? It would be

more seemly for us to say, "Yes, he was a Mason in name; he paid his dues; but he was never a Mason in action." The man who joins the Fraternity and then forgets it, is a man for us to forget. I am not saying that among Masons famous outside of the Fraternity no one ever worked for the Fraternity, because many of them did; I am only saying that *unless* he did so, we as Masons have no good reason to celebrate him.

But you may retort upon me that I could not hold you to blame for this neglect because if you do not even so much as know the names of great Masons how can you celebrate them? That is exactly what I am complaining about, this fact that you do not even know their names. In that very fact lies the scandal of it! For why is our Fraternity so careless and neglectful of the men who have helped to build it! For all the mention of the men who made us, a Candidate can go through the three Degrees from beginning to end with the impression that the whole of Freemasonry grew of itself and out of the ground. Why is it that you can go from Lodge to Lodge without once seeing a portrait or any other memorial of any great Mason upon its walls? Why is it that at almost any Lodge or Grand Lodge banquet the guests of honor so often are Masons who are never otherwise seen in a Masonic assembly? If we are to have guests of honor why not select for the honor men who have accomplished much for the Lodge or the Grand Lodge instead of men who have accomplished nothing? In the past, some man became famous because he was a victor in a war, or a Senator, or a President; what is that to us, if the man never did anything in his Lodge except to pay his dues? A man may have his name on the front page of the newspapers twice a week, and he may be a member; what is that to us if his face is never seen in Lodge? But if a man of towering abilities gave the whole of his life to Freemasonry, if out of his toil he lifted the gates of its empire

from their hinges and changed the stream of its history, then we have reason to celebrate him indeed, because the longer he lives the longer Masonry lives, the larger his fame the larger is Masonry's place in the world; and in the very act of celebrating him we ourselves grow larger, and have an increased interest, and gain a new understanding.

When I speak of a great Mason and mean thereby a man who won to fame by what he accomplished in Freemasonry and for Freemasonry, I am using the word "great" in the same sense that it is used of a great hero, or a great statesman, or a great artist, because it is no easier to achieve greatness in Freemasonry than elsewhere; nor is the Masonic field in which it works any narrower than is the outside world. Greatness is always the same thing wherever it is, and a man either has it or he does not have it. Greatness among us Masons, like any other, means that a man has made of himself as much as manhood itself admits of; that he is not carried along by his money or his title or by some institution or organization of which he is the agent but brings his power forth out of himself, and makes his own accomplishment; and is himself always larger than the thing he undertakes; that what he accomplishes is beyond the power of other men to accomplish; that what he does is always a labor of Hercules, which means that he must suffer and endure, and have an immense fortitude; and finally that what he accomplishes is as big for other men to receive as it is for him to give, and at the same time is something which men need. Fame is nothing more than the name for the fact that the whole nation, or even the whole world, and often for centuries after, continue to need and to use and to enjoy and to appreciate what a great man won, or accomplished, or discovered. Consider the fame of such a man as Plato; he wrote a few volumes of dialogues 2500 years ago yet he said so much that the

great, the good, and the wise still listen to what he said. Greatness in that measure is a stupendous fact in the world; such men rank with civilization, cultures, institutions, and nations as a means by which the world of men is itself supported and carried on. They are cosmic events. They are like the tides and the seas, and the land. And if that is what greatness is in itself, then a great Mason is a great man who works in Masonry as other great men work in public life or in science; and if he be a great man employing himself in Masonry, then, as I have already said, his greatness is the same as other men's greatness. He did not create Freemasonry out of nothing; he never owns or controls it; but unless a great man appeared in it from time to time it would be impossible for the Craft to continue.

Let us remind ourselves of a few names. Dr. J. T. Desaguliers took hold of the Mother Grand Lodge when it was only three or four years old, uncertain, teetering, small, scarcely knowing which way to turn, became the architect of it, and set up the Grand Lodge System. William Hutchinson discovered the philosophy of Masonry, and wrote the first book to interpret Freemasonry not as a Lodge but as a universal Fraternity. William Preston wrote those lectures which we call the "Exoteric Work," and which are printed in the Monitors. Laurence Dermott invented the Traveling, or Ambulatory Warrant, making it possible for soldiers, sailors, and merchants to carry Lodge to the farthest countries. Thomas Dunkerley found both Royal Arch Masonry and Knight Templarism in the doldrums among Side Orders, and set them up as independent Rites with Grand Bodies of their own. The Duke of Sussex, sixth son of King George III, became converted to democracy and equality in the Lodge Room, forfeited thereby his privileges and preferments as a member of the Royal Family, worked with his brother, the Duke of

Kent, to effect in 1813 the Union of the Modern and Ancient Grand Lodges, and gave the whole of his career to working for world Masonry. Thomas Smith Webb was the father of the American System. George Oliver, half child and half genius, was teacher to the Craft for a generation. Albert G. Mackey was our first and is still our chief American historian, encyclopedist, and writer on jurisprudence. Henry Josiah Drummond knew more about our law than any Mason who ever lived. Simon Greenleaf was our own William Hutchinson, and wrote our first classic. Benjamin Franklin sowed the seed of Masonry in half a dozen Colonies, was Master and Provincial Grand Master, and published the first issue of the Book of Constitutions on this continent. Theodore Sutton Parvin founded the first great Masonic Library. Albert Pike reformed and rebuilt the Scottish Rite. George F. Fort pioneered Masonic Research in America. I have no intention of calling the roll of great men who were great as Masons. For me to do so you would have to give me 200 minutes for 200 names, and I in that event would have started in the Tenth Century with Athelstan instead of in the Eighteenth Century with Desaguliers; and instead of remaining inside English-speaking Masonry I should have traveled across Europe and into Russia, and then on into China, Japan, and India, and back again into the Near East and Egypt, and from there to South Africa, afterwards going on into New Zealand, Australia, and the Philippines. But my intention was to call no roll; it has been from the beginning to ask you, and through you the Lodge, why we could not make it our own Lodge's one chief vocation to become a center, or a kind of academy, devoted to a continuing celebration of famous Masons, and while doing so to expect to see that what our Lodge did would warm and light up sister Lodges around us. Why would not that itself be a way of making our Lodge a great Lodge?

How could we do it? First, under other circumstances we should have to seek the support of the Master and his Officers, but that support, I am officially permitted to tell you, already is whole-heartedly pledged. I am myself by means of this discussion and our thinking together seeking your own whole-hearted cooperation, and if I do not obtain it the Officers will be as disappointed as myself. What would be our course of action? First, we ought to begin with twenty-five or thirty names, and we should look for portraits, prints, and photographs of those Masons to hang on our walls. Second, we should obtain the books which such of them wrote as were authors, though only a small number were. Third, we should start in by means of speeches, papers, reading, study groups, and conversation to learn as a Lodge as much about these men as possible—and that would prove to be a far more fascinating activity than you might expect because in the very nature of things nothing can be more interesting than a great man, any great man. Fourth, we should accumulate as much lore about them as we can, and collect as many reminders and memorials of them as we can find. Fifth, once we have established that foundation of our Lodges' own particular vocation, our members ought to begin to search out great Masons of whom none of us have heard, and as each Brother might discover one, he ought to report it and tell the Lodge his story and secure the pictures and other mementos we would wish to add to our collection. During our war with Japan the news-

papers more than once published news items about the Sultan of Johore, ruler of a little kingdom near Singapore; the Sultan is a great Mason. Think how interesting it would have been at that period if one of us had reported him to the Lodge, and given an account of him! There would come a time when the vocation of the Lodge would become the avocation of us members. We should become collectors of famous names. It would come in time to give us the enthusiasm of a sport. Each new name would be a new discovery. Each new discovery would bring into our circle an invisible friend, to enrich us and to excite our minds. We would grow; the Lodge would grow; we should become in our Grand Jurisdiction a center of light; ours would be a distinguished Lodge. For we should never forget that a Lodge is in respect to such things very much like a man; it can be individual; it can have personality; it can have color, and a shape, and a name of its own; in short, there can be great Lodges, and famous Lodges, and Lodges of renown, as well as men. Why should we not make our own a great Lodge? How? By letting it dwell, month after month, in the midst of greatness! Could you stand close to the flames without catching fire? I do not believe that you could. Can you live with Albert Mackey without catching, as by a contagion, his spirit, his benignity, and his passion for living? I do not believe that you can; nor any other great Mason!

"Unless above himself

He can erect himself

How poor a thing is man!"

FROM HOUSE TO HOUSE

(A talk especially appropriate for a smoker or a luncheon where a "serious" speech is called for—but not too serious.)

Brethren:

There was a Mason in a small town whom I shall call Robert. He had been

raised in the Lodge in which his father had been a member, and once he himself had become a member, Robert

became ardent in his Lodge work, because he loved Masonry and felt at home in it. Had it been left to his own choice, Robert would still be in that town, he and his wife, and he would by now have become a Past Master. But Robert was field representative for the only local factory, and that factory was bought by a large corporation and moved to a city, and Robert was moved with it. After his wife had house hunted for a month, she and Robert were compelled to rent one in a new sub-division, with streets laid out like a checker-board, lined by young and struggling trees, and the houses were just what you would expect where one firm of architects had designed them by the hundreds. As soon as the six-months' period required in the Jurisdiction had expired, Robert demitted from his old Lodge and became a member by affiliation in a Lodge in his new home city. He liked the feel of his new Lodge, because it was large and hummed with many things going on.

The day after this affiliation Robert went away on a trip and was gone for a month. On the day when he came back home again his train arrived late in the evening, and as he was riding on a street-car up Main Street he caught sight of his new Lodge Room lighted up; it suddenly occurred to him that this was the night of a Regular Communication, and since his wife was not expecting him at any particular hour he had a sudden impulse to attend the meeting, and almost before he knew it was off the car and up the Lodge stairs. He had not expected to remain through the whole Communication but everything interested him so much that it was eleven o'clock before he got away, and he caught one of the last cars to his suburb. He knew that his own new home was on the corner at the end of the block going south, and on the west side of it.

When Robert reached the house he stopped on the corner to make sure, because it was dark, but he caught the

line of the roof against the stars, and ran up the steps, slipped inside, laid his hat and coat and bag on the bench in the little hall, then stole as quietly as he could up the stairs. Just as he stepped off on the floor of the second story a door opened, and a woman in a blue bathrobe walked out, slapped him in the face as hard as she could, then slammed the door behind her. He rushed out of there! He knew he was in the wrong house because he had never seen that blue bathrobe before.

Back on the street it came over Robert that he must have turned down Tenth Street instead of Eleventh, as he turned east and walked another block. This time he took a good look at the house to make sure. It was his home, he could see that, and he was glad to see a small glow of light in the living room, so he walked straight in without knocking. A strange man and a woman sat beside a small table in the living room eating sandwiches and coffee. Robert backed out as rapidly as he could, and stood again on a corner, feeling nervous, but hurried on east before the man might come out to see who he was and make trouble.

One block farther on he came to his own house yet again, and was dazed to see it. He walked along the side yard and across the backyard. He studied every detail of the front which he could see, and explored the porch. He softly tried the door which was locked, but found his key would fit it. As he opened the door, this thing of having his own key fit the lock reassured him; he was convinced that he was in his own home at last so he laid his hat and his coat and his bag on the bench, and stepped into the living room. That room was dark, but a light was on in the small library behind it, though Robert could hear no movement in it. "She's sat there and gone to sleep," he thought to himself, and strode in. Somebody was sitting in the chair, somebody sound asleep; but it was not his wife; it was the Worshipful Master of his new Lodge; and

the Worshipful Master awoke and started up immediately. For half a minute he gave Robert a menacing stare, then smiled when he recognized his new member. "Well," said the Worshipful Master, "you gave me a surprise; sit down." "Why, I—I," but Robert couldn't get the words out yet, and dropped into a chair. The Worshipful Master sat down, and said "Yes?" "I've made another mistake," gasped Robert, "I've got into the wrong house again. Do you live here?" The Worshipful Master laughed: "We moved in before this architecturally half-witted house was finished. You are lost?" After Robert had given him his history of the night, the Worshipful Master laughed and laughed. "It's what you get for being a checker on a checker-board. What is your own street number?" Robert was determined to make sure this time so he leafed through his note-book and read it off. "Why that," laughed the Master, "is on the very next corner. I'm glad we shall be neighbors."

When Robert reached the next corner, there again was his house, but this time he was too impatient to inspect anything, so he strode in. He immediately recognized the fact of it, and that

gave him confidence. A voice came down from above, and then he was sure. He went up the stairs and there she was. She gave him a duty kiss, which is the kind of kiss every wife gives a husband who travels. "Well," she exclaimed, "why so late?" So Robert sat on the edge of the bed, and once again told his story. After two or three more "wells" his wife said: "Robert, it isn't so. This house isn't the stranger. You are the stranger. Nobody can know his own house, if his house doesn't know him."

Ever since I heard Robert's story I have been reminded of it whenever in Lodge or while waiting for Lodge to open I have heard a member say: "I wonder what's coming over this Lodge! I'm a member of it, I pay dues. But every time I come up here I feel like a stranger. It's a strange Lodge." That member recognizes the architecture of his Lodge; he has a key; he has a dues card; but it's always the wrong house. Every Lodge in the world is a stranger to its own member, if the member is a stranger to it. When you are out searching for that which was lost, don't go to foreign countries; come home. You will find it here, because that which was lost was yourself.

PRESENTATION OF GAVEL

(Two informal addresses to be delivered upon presentation of gavel to the incoming Worshipful Master.)

A

Worshipful Sir:

Thus far we have been employing those ancient and beautiful ceremonies with which, for countless generations, the Lodges of Freemasonry have installed their Worshipful Masters. It is fitting just now, and for a little space, that we pause to remind you and ourselves that you are not in our eyes only an incumbent of an office, but that for these years past, and for the year to come, you are also a man, a friend and a brother whom every one of us has come

to know and for whom we have a feeling of personal friendship. You will not be any the less our Worshipful Master, nor shall we be less strict in paying obedience and homage to the East, if we remind you that we shall never lose sight of the fact that it is yourself who shall for the coming year rule and govern this lodge.

You have behind you years in other offices. They are a guarantee to us of your fitness for this, the highest office of them all, and ought to reassure you of your ability to take up now a labor of

greater arduousness and of more responsibility. If, in the midst of that labor, you at any time have need of our support, or any assistance, I am authorized to say that every member of our Lodge in this room herewith pledges himself to give you both.

It is my privilege and pleasure now, and acting only as a spokesman for [your wife, or these your friends and Brothers] to present you with this gavel. [Speaker first holds the Gavel in full

view, and then places it in the Worshipful Master's right hand.] Please accept it as a token of both our homage and our friendship. Accept it also as your private possession; and we hope that when your labor is completed you will take it home with you to preserve as a memento of your occupancy of the East. When you do, we hope that it will remind you of the most pleasant year of your life, and that we shall ourselves do all in our power to make it so.

PRESENTATION OF GAVEL

B

Worshipful Sir:

You have been tonight empowered to wield the Gavel over a Masonic Lodge. When you sound it at the beginning of our assemblies the Lodge is Opened, and it is never Open and the Communication has not begun until that sound is heard. When the Lodge is in session the tap of it begins and ends each of the Lodge's lawful actions in the regular Order of Business; and when it signals your decisions, those decisions are final and henceforth beyond question or debate. When you sound it at the end of the closing ceremonies, the Communication is ended. The Lodge keeps step with the Gavel; and so has it been in Freemasonry since the first Lodge was opened under the walls of the first building, for we Masons have ever been an orderly and obedient people who have walked in the straight line of the laws and bowed in homage to the East.

But while we are having these things in our minds, we know that it is not the Gavel which rules and governs the Lodge, but the man who wields it. And it is at this moment the man, and not merely an incumbent of the office, that we are addressing. Worshipful Sir, we have known you for years; we have watched you at work in other offices. We know you to be one who has already proved his fitness for this the highest

honor which the Lodge can bestow. You have during those same years won our friendship and affection, not as an officer only, but as a man, and for yourself. It is for this reason that I have the privilege and pleasure of presenting you with this token of the personal esteem of your Brothers and members of this lodge. [The speaker here holds the Gavel in view, and then places it in the right hand of the Master.] Accept this as a gift from ourselves to you. The authority of which it is the implement belongs to the Lodge, but the Gavel itself is your own, and it will in the future, after you have completed your labors as our Worshipful Master, be a memento for you to keep in your personal possession as a reminder of your year in the East.

We hope, nay, we confidently predict, that it will be a memory as pleasant for you to recall as it is for us to anticipate. You are now beginning an onerous and responsible task. It will take your nights and days. You will meet with difficulties, and, at times, suffer from disappointments. It is not easy to administer the affairs of a Masonic Lodge, and more than one Worshipful Master before you has questioned himself at times as to what compensation there is for himself in an office so laborious and so exacting, for which he receives no pay except as labor is its own reward. But whenever you yourself find much to do remember

that we, the members of your Lodge, are here and now pledging ourselves to give you our support and to obey your every summons for assistance; and, above all, are pledging ourselves to

assist you to the fulfillment of that which the Ritual describes as the first duty of the Master, to maintain his Lodge in peace and harmony. May your year be a happy one.

THE POETRY OF MASONRY

(For a banquet, to be followed by singing, a few of the Masonic poems which have been set to music.)

Brethren:

Not many months before he lost his life in the trenches of the first World War, Joyce Kilmer wrote the little poem called "Trees," which has since been read, and recited, and sung everywhere. He brought the small composition to an end with the now so-familiar couplet: "Poems are made by fools like me; Only God can make a tree." I shall attempt no critical analysis of this little handful of rhymes, but I shall be doing no wrong to the memory of an apprentice in a difficult art if I say that he was mistaken in his theology of verse. If God makes trees, he also makes poems occur in the eternal world exactly as trees do. A poet does not make a poem; he *finds* a poem. Poems happen. They are events in the natural and visible world, and they occur anywhere, and do not require the presence of a poet in order to occur. Had you thought that a poet makes up a poem inside his own mind? It is not true. A poet is a writer who goes about looking for poems; when he finds one he writes it down. He makes nothing; he only records what he finds. It is for this reason that when Browning came to describe a poet at work he did not picture him somewhere wrapped in a dream, but as a man about the streets, observing what occurred, and writing down such poems as happened.

It is said that the ores of aluminum compose seven per cent of the surface materials of the earth. I should say that the materials out of which poems are made are even more common than that.

They literally are everywhere. Poems have assonance in them, so do echoes. They make use of dissonances, and so do storms. There is rhythm in a poem; so is there also, and in a vast abundance, in winds, rain, moving waters, dancing snow, the ocean surge, in rippling sand, and where not else. Poems have meter in them, or measurement; when men and women walk, they walk at the same meter, and it is for that reason the poet measures his verses in the terms of feet. Strides may be long or short, rapid or slow, they may bolt, or may trip, or dance; the poet names his meters after these same measures of walking, running and dancing. Poems use rhyme; so does the world; it is full of rhymes, as everybody knows who has listened to rain, or ever watched a bird in the air making the same curves and dips and soarings with tireless repetitions. Once in a while, rarely perhaps yet not too rarely, a man and his feelings and movements and some two or three or more of these ever-present natural elements chance to coincide, and take on a unity, and become identifiable, and are therefore a composition; if a poet is there when this occurs he may write down that poem which he has encountered. A writer of doggeral manufactures his rhymes in cold blood out of his own head; no poet does, because he is one who waits for a poem to happen in the visible and external world. When a poem occurs he writes it down as impersonally and accurately as he can; if he succeeds,

what he writes is as literally true as anything written by a scientist.

If you do not like poetry, you cannot like the natural world because it is a poet; if you are waiting for poetry to die out, you will have to wait until the winds fail and the stars die; after all, as I said, God makes poems; he makes as many of them as he makes trees.

Did you ever see a small boy trying to catch a dragon-fly? If you have, you have more than once seen it turn into a poem. A century ago a Japanese mother saw that happen, and after her own small son had died she put on the gravestone the poem which she had seen:

My chaser of the dragon-flies at play,
O son, my son!

I wonder where thy little feet today
Have run, have run!

It is something impossible to picture, but if ever there could come a time when there was no poetry in America, and no poets, it would mean a desolation for the men and women then living, but there would be as many poems in the world as there are now. The six-year old boy would still chase the

dragon-flies at play; the cricket would continue to chirp on the hearth; and on its countless beaches the ocean would continue its song.

The men who have a knowledge of literary things have this long while been unanimously agreed that if the poets of the world were to stand in the order of their excellence, Shakespeare, Homer, and Dante would stand first; they are agreed with almost equal unanimity that Virgil, Milton and Goethe would stand next. If we Masons were to say that we have in our own possession something to rank with the first or the second group non-Masons would immediately suspect our judgment, or accuse us of self-conceit; but we know that our judgment is sound. The Ritual of the Three Degrees is one of the great poems of world literature. It is a masterpiece on a parity with Shakespeare or the King James translation of our Holy Bible. He who has learned it by heart has a possession beyond price. He is walking with the supreme poets. There is something ancient in it, and a little that is modern; something olden and golden; it is infinitely wise, and it is also beautiful; and it has its own great meaning.

THE INNER DOOR

Brethren:—

When the operative forefathers and founders of our Fraternity began their work on a building site they first laid out on the grounds an outline plan (or projection) of the building, including the porch, and the various insets and other areas which would be formed by its shape. They did it with laths, long, slender, straight strips of wood. Although it is more or less invisible, and is seldom noted, a modern Speculative Lodge stands on a site similarly laid off, each part of it having a name of its own. Everything lying outside the periphery of the site is called the Profane World, an ancient term which denoted the

areas outside of, or away from, a shrine, and from which the shrine was walled off. Areas belonging to the Lodge, but are beyond the Ante-Room, the front yard, the entrance, the hall or lobby, club-rooms, etc., are called The Outer Precincts. The Ante-Room, the Preparation Room, and the Lodge Room itself together are the Inner Precincts. Any entrances or doors opening onto the street or elsewhere in the Outer Precincts are not Lodge entrances, but are mere building entrances; they may be used by anybody who has the usual lawful occasions to use them. The Lodge itself has but two Entrances, and two only; if it has more than two doors

every one except the two must be locked and never used after the Lodge is opened, and it is very irregular to do so, a door leading to a gallery, or organ loft, or projection room being an exception because it does not count as an entrance.

One of the two regular Lodge Room Entrances is called the Outer Door. There are two obvious reasons for thus naming it; one, it leads into the Lodge Room from the Outer Precincts; second, it is the door through which members or visitors go out of the Lodge Room. It is guarded by the Tyler, who sees to it that none pass or repass save such as are vouched for or otherwise qualified. The Ante-Room is the little room between the Lodge Room and the Profane World. Any man may come into the Ante-Room through its own outside door; nobody enters through the Lodge Room's Outer Door except members or visitors. It is guarded within by the Junior Deacon. Few things are more important to a Lodge, or more often defined and regulated by Masonic laws, than the question of who shall or shall not pass the Outer Door of the Lodge Room. It is the dividing line between the Masonic World and the Profane World.

The Inner Door of the Lodge Room, like the Outer Door, is in its material parts nothing but a door; as such the two may be so nearly identical as to be interchangeable. At that point their similarity ends; at every other point they are as unlike as the Altar is unlike a Great Pillar, as far apart as the North Pole is from the South, because the Inner Door is wholly and solely symbolical. Our purpose would therefore now consequently become, in the ordinary way of discussion, to give an interpretation of that symbolism; but instead of that I shall remind you of a series of facts, leaving those facts to tell their own story, and while doing so to explain the symbolism. In order to underline how many facts there are I shall number them:

1. The Preparation Room is sacred to the candidate. Except for the Officers delegated to prepare him it is unlawful, and in bad taste for any other man to enter it or to remain in it with them.

2. The Preparation Room along with the Candidate himself and the Officers are together under the immediate and personal control of the Worshipful Master.

3. The Preparation Room is a unique place in the whole of the precincts of Masonry—as for that, in the whole of Masonry. Any Mason, even any non-Mason, would say without fear of challenge that no non-Mason is ever permitted to enter a Lodge, and yet that apparently obvious statement is not true! The Candidate is in the Preparation Room, the Preparation Room is an extension of the Lodge Room and is under direct supervision of the Master, yet the Candidate enters it; also the Candidate enters the Lodge Room and is there for an hour or so, and yet is not a Mason!

4. The Inner Door is only in one of its details a door in the common sense of the word; for the most part it consists of the Ceremony of Entrance. It is not by means of a *door* that the Candidate enters the Lodge, but by means of that Ceremony.

5. The function of the Outer Door is to give a Mason entrance into the Lodge Room. The function of the Inner Door is to give a non-Mason an entrance into membership. When he comes through it, it is not a room that he comes into, but Masonry that he comes into.

6. The Tyler is the Outer Guard of the Outer Door, the Junior Deacon is the Inner Guard. Who guards the Inner Door? The answer has a profound meaning; the whole Lodge guards it! It is opened by a Lodge ballot; it can be closed by one.

7. There is a Precinct of Entrance. It includes the Lodge Room end of the Preparation Room, the Inner Door itself, the two Pillars, the conducting

officers, and the place in which is enacted the Ceremony of Entrance.

8. Finally, the Inner Door is a one-way door. It opens inward. There is a

Ceremony of Entrance. There is no Ceremony of Exit. The meaning here is plain; when a man comes into Freemasonry it is expected to be for life.

THE LODGE SPEAKER FROM AT HOME

In the membership of any Lodge are two, three, or more, men with ability to deliver a competent speech or short talk, and when one of them is known the Master should make use of his talents, for if he does the Lodge benefits, a member is brought into service of the Lodge, and the Master proves that there is more in Lodge work than the work done by officers and ritualists.

1. Arrangements with the speaker should be made two or more weeks ahead in order that he may make careful preparation—even the most talented speakers cannot too often succeed with an impromptu address, or with one hastily prepared.

2. Send notice to all the members. If the occasion is one where it takes a speaker's time to prepare a speech, the speech is one all the members will wish to hear.

3. Usually, and it is generally the best arrangement, the speech can be delivered at a Regular Communication, the last thing before Closing Ceremonies.

4. It is wise under such circumstances to have the speaker discuss a purely Masonic subject—such as one of the symbols, one of the Degrees, the history of the Fraternity, etc. The Lodge can furnish him with such books as he may want.

5. At the time he is to deliver his address, escort him to the East; let the Master introduce him. After he has finished the Lodge should express its appreciation.

An experienced Craft leader reported in his biographical sketch of a Grand Master that the Grand Master had made the first step in his Masonic career by a talk he gave in his Lodge, and that it had surprised his Brethren and friends who until then had no opportunity to know of his ability. Talks and speeches are useful in a Lodge, and for many purposes, not only in the form of set occasions but in debate, at committee meetings, at social affairs, and when the Lodge is in some community activity. A Master can feel assured that among any hundred members there will be four or five with this ability, and he may think of them as so much gold hidden away which, if he mines it out, will be a contribution of a rare, fine kind that he has himself made to the Craft. Moreover this talent is not confined to the professions where it is expected, the law, the ministry, public office; many men enjoy speaking who have no occasion in their own work to make use of it; and who, often enough, would not voluntarily offer themselves. Use local talent freely.

CHAPTER IV

MASONIC MUSIC

*Uses of Masonic Music—
Collections and Lists of Compositions
Appropriate for Masonic Occasions*

IV

MUSIC

SHAKESPEARE described honey-bees as "singing masons, building roofs of gold." Were the Operative Freemasons of seven or eight hundred years ago also singing Masons? While perched high up on the tower, setting the stone for a spout, or far down cementing in the small pieces of mosaic work, or out in the yard carving clusters of oak leaves on a stone, did the Masons sing? Did they sing when assembled? Did they have music in their Lodges? Was any place provided in their ceremonies for stringed instruments, or for horns, or for drums? We cannot answer because we have no knowledge. We know how those Operative Freemasons dressed, what tools they used, how they kept books, how they made plans and designs, what they ate, what religious services they attended, what language they spoke, and we know even the names and marks of thousands of them, but whether in the exercise of their own art they practiced also the art of music we do not know! We must stitch a blank page into the record.

But if they made the same use of music as other men of their times we can sketch in a picture of our own, which will not be too wide of the mark. There were in general in the first half of the Middle Ages, and speaking very roughly and in generalities, three sorts of music and singing. (1) There was the music of the church; chants, chimes, and some plain songs, which were sung solemnly indoors or in religious processions outdoors, and much of it was carried over into every-day life, or was played or sung in imitation of, or as adaptations of, sacred music. (2) There were the songs which the folk sang together, when on an evening, or on a holiday, or on a Sunday a crowd or group of them chanced to be together, and were in a mood to sing; these songs were ballads, or of the ballad type, most of them, and they must have been an exquisite pleasure both to sing and to hear; for while an old ballad now translated into English and with nothing left except the words, is almost unintelligible, and often bores us with what seems to us its endless repetitions at the end of each stanza, the ballad in its original and native speech was full of cunning arts and artifices, with solo parts in it, chorus parts, recita-

tive and antiphonal parts, parts sung by one-half the crowd to the other and then sung back again, and scores of small tricks in tone, pause, emphasis, pitch, and what not. (3) There were also the songs sung by those guilds or societies, or sodalities, which were more or less professional, like those of the musicians' guilds, or the wandering scholars; there were genuine compositions written individually by the great poets of the age; most of them were songs about episodes in the ancient epics and the legends, about warriors and heroes, great lovers and maidens who died for love, and other "old and far off things, and battles long ago." When Helen Waddell wrote her great work on *The Wandering Scholars*, the *vagantes*, those students and learned fellows who lived on the road, and went from one school to another, she devoted many weeks of her own lapidary skill in language to translating the old *vagante* songs; and if the originals were half as melodious and as masterly wrought as her own renderings, they must have been great songs indeed. These *vagantes* had a Freemasonry among themselves, with secret rituals, passwords, and a hierarchy of officers, and it is probable that they often stopped under the half-finished cathedrals to sing for the Masons at work far up among the pillars and arches.

The Worshipful Company of Musicians consisted of many local guilds, because of which, and since local guilds followed everywhere the same customs, they became a fraternity; it was a fraternity very like our own, for they had rituals, ranks and grades, a legend of their Craft, initiations, passwords, dues, officers, etc., which fact need cause no Freemasons to be surprised, since the form of organization used by the Operative Freemasons was one made familiar by a hundred other crafts, trades, and callings. They received a Charter in 1469. Under their constitutions were musicians, who formed the orchestras of their time, and went about playing on holy days, at feasts, and for weddings; and the minstrels, who combined acting and dancing with their music, and were pioneers of our modern theatre.

But this church music, these professional songs, folk ballads, and Musicians' Companies themselves testify through the records they left behind them to medieval men's great and continuous enjoyment of music of another kind, and one which has been these many decades fading out and vanishing out of the feelings of modern men. This was the music which men found in nature, and which they enjoyed with a trained and almost professional appreciation. This was

especially true of bird songs. Chaucer began his own deep and unfathomable song outdoors, and on a morning, "when April with its showers sweet," and "every bird was making melody." The lyrics and songs of the early Chaucerians sound as if they were spilling over out of a nest of singing birds. Everywhere the mavis and merle were singing. The cuckoo called, the lark trilled ecstatically, the sparrows rippled about the house in showers of silvery sounds, the pigeons cooed, the thrush chanted, and the nightingale made the lower meadows melt with his liquid "jug, jug." But these choirs of birds were not unaccompanied; they were heard in the midst of winds in the yew, and the ripple of brooks, and the belling of water falls, and the dancing grain, and the chants of the wind, and the crying of sea surf across the shingles. He is a bold modern who would confess in public his raptures while listening to these natural choristers; he is an ingenuous poet, defective for lack of the valued sophistication, if he writes verses about birds, unless it be about birds that groan and croak. In this night club era, it is out of fashion even to admit that what any countryman's ear can pick up at any place in this way is music. The fact is denied. But Medieval men did not deny it; they preferred these natural songs to any other; and it must be credited to their account in any history of their culture. "Is it any the less culture because it costs nothing?" they would ask us; "open your window and you can have as much music as you wish."

This presence of music throughout the whole of nature has a larger meaning than the single fact that birds sing, and insects chirp, and that other musical passages, and rhythms, and notes are heard elsewhere on the land and over the sea. It means, rather, that music belongs to the world as it exists and in its nature as a world; music is like time, or space, or the growth or change of things, it goes on of itself, goes on everywhere, and continually, and does so in such fashion that neither gods nor men have any power over it. It merely is. It was here before we were; no men invented it; no men can decide what is, or is not, a musical note nor alter by so much as a hair's breadth one detail in its harmonies—as well seek to alter the tides, or the seasons, or the North star. Neither can any man encompass the whole of it, not even if he were as supremely the Master of it as was the Greek Orpheus, in whose honor one of the Ancient Mysteries was named, and who was not a fable even though fabulous tales were told about him afterwards. A man does not "take up" music; he does

not "master" it; he cannot turn it into a "profession;" like other universal things which go on of themselves because they belong to what the world is, he "enters it,"—and possibly no other description is true of what he does. When we are born we are born into a world in which music is already going on everywhere; year after year as we live, it continues to go on; when from old age we pass on elsewhere it will continue to go on here. Music is a Way of the World. *We* cannot alter it or change its direction, no more than we can lay hands on the ocean. If a man enters it, even though he be an Orpheus, he does so only at one point in a given moment of time, for some private purpose of his own, and makes only such use of it as he is able, the whole of it meanwhile continuing as before to lie infinitely beyond him, and out of his control. This, a critic may reply, is not music but the metaphysics of music; if so, it is a useful metaphysics because it gives us usable directions and practicable arts. It means that a man is native to it, and it is native to him; that he will find somewhere in its breadth and variety whatever he desires; that any good purpose of his own can somewhere in it be served or satisfied; and it means also that it never wears out for men any more than it ever wears out in itself. For the Master of a Masonic Lodge this metaphysic means that at no point in his Lodge Work or in any of his other activities can he have any need for music which music somewhere in its great breadth cannot give him; and that he can always find some man or men who can sing or can play instruments, for this also is a result of the fact that music is a way of the world, that because it is, men everywhere learn to sing, and everlastingly to feel the need to invent or to make, or to play, musical instruments.

The Operative Freemasons were men as well as Freemasons, and in those times were Medieval men, and if their sculptures are admitted in evidence they must have had the same appreciation of natural music as other men. How long that lasted we do not know, but we know that about 1722 they were singing songs indoors, around their own Lodge during "table," because in that year Matthew Birkhead gave to his Brethren that classic for men's singing, "The Apprentice Song." We also know that Freemasons everywhere in that same year were singing Masonic songs, and would have been shocked if one of our glum and songless American Brethren had questioned their doing so. They knew it to be one of the Landmarks, ancient as any other, and they were confirmed in their cus-

tom when in 1723 the new Grand Lodge printed and distributed its Book of Constitutions. That Book was Freemasonry's almost sacred scripture; it was itself a new version of the *Old Charges* which had been first written down about 1350, and that original version of the *Old Charges* was itself provided in rules and customs handed down from time immemorial. The Landmarks were not written into it but they are everywhere present in it, and it was to them as written law is to the unwritten. Nor was the law written into the Constitutions a soft and easy one, for it proved hard enough and strong enough to last from then until now; Freemasons were in awe of it, and the fact that they replaced it on the altar by the Holy Bible is a measure of the awe they felt. Even so—and a great deal of underlining and other emphasizing should go into that “even so”—a section of Masonic songs was included in that volume; not as an afterthought, as if in compromise with a popular demand, but as a matter of course, and because the songs belonged with the laws!

It is a law, therefore, as one may say, and a law of the Crafts' own making, that Masons are to sing as well as work. If not, what were the songs doing in the Book of Constitutions? And why, if that be true, has any Grand Lodge ever dared since to drop them out of its own Constitutions? Is it supposed that a Lodge should be a continuing funeral? Is it not an innovation? If Freemasons are determined to tolerate no innovation in the Landmarks why not then restore to us one of the greatest and oldest of them, by once again setting the songs side by side with the laws where our Ancient Brethren placed them? And if songs, then any other kind or grade of excellence in music? Let us pray! Let us work together in peace and harmony! Let us observe the Ancient Landmarks, and see that not one is removed! Also, let us sing! The last “let us” is as solemnly authoritative as the others.

If a Master raises the question, “when can I use music?” The answer could almost be, “When and as you please.” Each of the arts and sciences, and each of the specialized trades or skills or callings organized within them or in consequence of them, has necessarily a time and a place of its own. One of them may be among the finest of the arts, either among the great arts or the small ones, admired everywhere by everybody, and yet be resented or hated if carried on at the wrong place or at the wrong time. We depend for our lives

on medicine, and we depend for our medicines on chemistry, but nobody would tolerate a chemist who sets up his experiments in the dining-room. There is a place for such things; they have their own times, and occasions, and auspices, and if not carried on out in their own time and place the best becomes the worst; and there are few if any of our arts, sciences, talents, accomplishments, which are in order under all circumstances. Those which are in order under one set of circumstances outnumber those which are in order under two; the larger the number of sets of circumstances, the fewer the arts appropriate to them. Early in the Middle Ages scholars and ingenious thinkers searched for "a universal dialect," a speech understandable everywhere, but could not find it; some arts speak many dialects, no art speaks them all. Each one has its own limits. Yet there are a few which speak, as it were, so many dialects; are useful and appropriate under so many sets of circumstances, that they belong in a class by themselves, and in the old and true sense of the word these are genuinely universal arts. Speaking is one of them, etiquette or good manners is another, hospitality is a third, and those which belong to what may be called "orders of business" are a fourth. Music, instrumental and vocal, is one of those universal arts. It is almost as general as speaking and gestures, as standing or sitting, it is almost infinitely adaptable within itself and at the same time is almost universally useful and appropriate, and goes about with us like our hands and feet. It does not even need an audience because a man can sing to himself. It can even be said, and short of exaggeration, that music is not an art, though certain of its uses can be perfected into an art, but is more nearly a normal and necessary function of a man, like breathing or thinking. If that be true, or even if it be only approximately true, it sweeps away at once the doubt that music is appropriate or necessary in Lodge life. Why should it not be, considering to what an extent a Lodge consists of a number of men who frequently meet in circles or assemblies, and meet as often for the purpose of fellowship as for any other? The true question is not whether music is useful and appropriate in the Lodge, but whether a songless, musicless Lodge is useful for anything. Nothing can ever be wrong with music; there are many things wrong with a Lodge without music. Masons who attend Communications without songs in them, and help confer Degrees with no music in them, and attend luncheons and programs

without singing in them, will ask if their Lodge has lost its soul.

Why is it that so many Lodges are without music? There are no doubt special and local reasons in each case, but it is far more probable that it is one of the many dismal consequences of our pernicious habit of thinking of music always in the terms of professionalism. If you ask a man the question, "Are you a singer?" and he answers, "yes," you are not surprised if he goes on to say, "I get ten dollars every Sunday for singing in St. Mark's Church." If we were not obsessed by this delusion that music and singing are a professional art, the man's normal answer to your question would be, "Yes, I am a man, and therefore a singer." If a boy learns to stand on his head, which is a trick that any boy can learn, his parents do not expect him to become a professional acrobat. If a girl learns to sew, her parents do not therefore expect to see her hire herself out as a dressmaker; when a two-year old learns to talk, his father does not incontinently leap to the conclusion that therefore his boy will grow up to be an orator like Winston Churchill. But this reasonableness vanishes the moment the question of music arises. If a lad learns to play the violin without exasperating the neighborhood, the family immediately plan to send him to an academy where he can be trained to join an orchestra and play in a night club. If a young miss proves to have a good singing voice, she is sent off to a teacher, and ear-marked for singing on the radio. Or, if she can dance better than the other young misses she must go to a dancing-school or a ballet academy. They should have "careers," the family believes; why let a good talent go to "waste?" Why blight a bright promise? It is assumed that no singing is worth listening to except professional singing. The final upshot of this lust for professionalism is that professional music swallows up all music. It isn't, as often it is said that it is, that professional music destroys amateur music (what if it did, for who wishes to be an amateur at anything); rather, it is that professionism runs wild; swallows up music itself.

One of the many overlooked facts about professionalism in any of the fine arts is that the professional is compelled to take certain things out of the art to practice, and make them over into something different especially for his own purposes. If the young men of the neighborhood form a band for their own pleasure they can play anything they like, and with complete indifference to any pos-

sible audience, because they have no audience; but if the same band hires itself out to a night-club its freedom ceases, and it must perforce play only just those compositions which are vendable merchandise in a night club. If a woman dances at home she can dance whatever trot pleases herself and her guests or family; if she goes on the stage, she can dance nothing except what professional choreographers compose for her, because only professional choreographers know what dances an audience will pay money to see. Professional singers and musicians are entitled to the highest honors; theirs is a noble trade, and a country without them is a poor country; but their music and songs are so unlike music and songs in general, are so highly specialized for a few very technical uses, that in thinking of music and singing in general they should be left out of account. By the same token, a musicless and songless Lodge is not helped much by hiring professional musicians; they are a luxury to be enjoyed when they can be afforded; but the point of such a Lodge is that it is not an occasional musical program that is wanted, but music all the time, and with all the members singing. The question before a Lodge Musical Committee is not, how much money have we?, but how many members have we? because a Lodge's members are that Lodge's musicians.

Nothing is here said against a Lodge's employing professional musicians. But even if it employs a hundred of them it remains as far away as ever from being a singing Lodge. It is not professionalized, technical songs that are wanted, where one man sings and the Lodge listens, but men's songs, and by "men" is meant either any man, or the Lodge's full membership; and it is not for men to listen, but for them to sing. There are such songs as do not require a "voice," not even "a singing voice"; they do not require any "voice" because any man who can talk can sing the songs of a Lodge, if the Lodge is using Lodge songs. For Lodge songs are by nature designed to be sung by everybody—the untrained, untalented everybody. As for instrumental music it is not as near to being a normal and common ability as singing is, because it is not true that any man who can hold his breath can blow a horn, or that every man with ten fingers can play a piano; nevertheless, if a Lodge drops its fetish of professionalism, it will have a sufficient number of instrumentalists in it for its own proper purpose, because within its purpose, instrumental music exists for the sake of aiding and abetting the singing

of songs by everybody. If any Master doubts the ability of his own members to sing he should go down South where everybody sings, or should visit the Indians in the Southwest where every Indian village or pueblo as often as possible collects en masse to sing, and where each man sings as a matter of course.

This Lodge music by everybody and for everybody in the Lodge is the music presupposed by "Lodge Methods" and Lodge plans as they are recommended or described on later pages; therefore no fixed musical schedule for Lodge work or Lodge occasions is presented, but instead it is presupposed that a musical Lodge and a singing Lodge will use music whenever an occasion offers, or it is in the mood, as there is never any telling in advance when that will be; a Master can, if he wishes, rescue an otherwise dull Communication by having a half hour of group-singing after the Order of Business; it was not until the last half-century or so that Lodges dropped singing out of their Communications. There are, however, and not contradicting anything said above, occasions when there occur moments or intervals in Lodge Work when music is called for, not for its own sake but for the sake of the Work; a general classification of such occasions is given in the following section.

LODGE MUSIC

THE Worshipful Master, or his Committee on Music, has need for Lodge music or Masonic music which may be classified under six general heads; this classification (there are others) being based on the natural divisions of Lodge work:

I. Opening and Closing Ceremonies.

There are opportunities in either or both of these ceremonies for an instrumental accompaniment (that is, accompaniment to the ceremonies), for two or three Masonic hymns by the body of members present, and for one or two vocal solos, trios, or quartettes.

II. The Ritual of the Three Degrees.

There are in existence a number of musical accompaniments for the whole of the Three Degrees, mixed vocal and instrumental, so arranged that various portions of the Work are interpreted, or accented, or outlined by them, the total result being to give the music

the effect of being a part of the Ritual itself, and not something added on afterwards. It is necessary for the Officers and other ritualists to practice conferring each of the Degrees over and over, so that ritualists and musicians work together as a single team; not otherwise can they perfect the timing of the music with the corresponding portions, and since timing ranks next in importance to the rendition of the music, that practice should be continued until the timing is perfected.

III. Special Lodge Occasions.

When a Lodge is called out for a special Masonic occasion, to attend a funeral, to assist to lay a corner-stone, to go to church in a body, etc., the ceremonies usually call for music, either vocal or instrumental, and of a special kind.

IV. Social and Educational Programs.

For banquets, luncheons, parties, dinners, teas, dances, children's parties, etc., there is almost always a need for music, and of many kinds; for special Lodge programs, educational meetings, movies, lectures, illustrated lectures there is not as much need, and sometimes none, but many special occasions are failures without it.

V. Community Singing.

By this is meant an occasion when everybody sings, when there may be no other program, when the songs are familiar to everybody, and often are printed on broad-sides without music.

The classification of the occasions when music is required corresponds roughly with the classification of the types of compositions. The Grand Lodge of New York, which has surpassed every other Grand Jurisdiction in encouraging Lodges to use more music, and of studying their musical needs, classifies its own list of titles under these heads:

Bass and baritone solos. Tenor solos. Part songs for funeral services, installations, etc. Part songs for general use in the Lodge. Part songs for Degree work. Organ selections. Song books. Part songs for ladies' nights, etc. Piano selections. Ode books. Orchestral Selections—popular. Theme music for ritual work. To this should be added broadsides for community singing. If a Lodge has selections under each of these heads it is equipped for every musical need that may arise.

MUSIC LISTS AND COLLECTIONS

(The following list of collections is largely composed of titles furnished by the Iowa Masonic Library, Grand Lodge of Iowa.)

The Freemasons' Liber Musicus. For all the ceremonies, etc., of the Masonic Order. Ed. by William Spark. 228 pages. London.

Musical Ritual for the Third Degree. Edited by J. F. Tilley. Toronto, 1913.

Masonic Responses for the Blue Lodge. In two parts. Ed. by Rhys-Herbert. Chicago. 37 pages.

Music for the Consistory. Ed. by Daniel Protheroe. Northern Jurisdiction. Boston. 155 pages.

Ivanhoe Masonic Quartettes. Ed. by Thomas C. Pollock. New York. 75 pages.

Choral Offerings. Ed. by Harry S. Sharpe. Yakima, Washington. 81 pages.

Gems of Songs for Eastern Star Chapters. Ed. by Pitkin and Matthews. Chicago. 1907.

Masonic Music Service for Lodge and Chapter. Ed. by M. H. Morgan. 70 pages. Chicago. 1881.

Masonic Minstrelsy. Ed. by Charles Milves. Salford, England. 63 pages.

Music of the Chapter, for R.A.M. Ed. by John B. Marsh. New York. 38 pages. 1870.

Masonic Musical Service. Ed. by P. Robertson MacArthur. Glasgow, Scotland. 60 pages.

The Mystic Chord. Ed. by Chester W. Mabie. New York. 1870. 112 pages.

The Royal Arch Melodia. Ed. by Chester W. Mabie. New York. 1868. 72 pp.

The New Masonic Musical Manual. Ed. by William H. Janes. New York. 96 pages.

Lodge Music. Ed. by Geo. F. Ilsley. New York. 1874. 14 pages.

Appropriate Odes to be Used in Masonic Work. Grand Lodge of Illinois. 1915. 95 pages.

The Gerrish Collection of Male Quartettes. Ed. by the publisher. Boston.

The Masonic Orpheus. A collection for each and every Rite. Ed. by Howard M. Dow. New York. 202 pages.

The Masonic Harmonica. Ed. by Henry Stephen Cutler. New York. 1871. 120 pages.

The Masonic Muse. Recitations and songs. F. Julian Groger. London. 1880. 15 pages.

The Masonic Harp. Ed. by George Wingate Chase. New York. 1868. 160 pages.

The Masonic Choir. Ed. by John W. Dadmun. Boston. 1864. 96 pages.

(NOTE—The titles in the section immediately above are compositions with both words and music; those in the section immediately following are songs without music, but usually have tunes indicated.)

The Masonic Minstrel. Miscellaneous, including toasts. London, England. 264 pages.

The Masonic Concordia. Ed. by George F. Ilsley. New York. 1872. 54 pages.

Masonic Miscellanies. Songs included in a Masonic handbook. Ed. by Stephen Jones, London, England. 1811. 348 pages.

A Collection of Masonic Songs. Belfast. 1809.

Masonic Song Book. Ed. by publisher. Philadelphia. 1814. 164 pages.

The New Masonic Melodist. Ed. by Richard Gooch. Bolton, England. 1836. 126 pages.

(NOTE—The collections immediately following are, most of them, songs without music or tunes. In the period when there was much more singing in Lodges than now, it was the custom to sing old Masonic songs, many of them dating from the beginning of the Fraternity, to any suitable tune that might be currently popular. Music Committees which find it difficult to make up a program of songs strictly Masonic can solve their problem by fitting a number of the old Masonic songs to tunes now popular. There are in various collections of verse a hundred or so Masonic poems ["I Sat in Lodge With You" for example] of a single verse form and with singable meter which can be adapted to familiar

tunes. Many of the most popular of the old Masonic songs originally began as poems; Masonic songs by Robert Burns are a case in point.)

A Collection of Free Masons Songs. Compiled for Lodges in Scotland. Edinburgh. 1776. 116 pages.

Another of the same title, edited by S. C. Brown, London, England. 1904. 72 pages.

The Vocal Companion, and Masonic Register. (The latter half of this book contains a history of early American Masonry.) Boston. 1802. 103 pages.

The Masonic Vocal Manual. Prefaced by William Garforth. 1852. 319 pages.

The Free-Masons Melody. One of the largest and most miscellaneous collections. Bury, Lancashire, England. 1818. 432 pages.

Melodies for the Craft. Ed. by Jacob Ernst. Cincinnati, Ohio. 1852. 151 pages.

The Masonic Lyre. Collected by the printer, Thomas Holman. New York. 1860. 46 pages.

A Selection of Masonic Songs. Ed. by Edward P. Philpots. Poole, England. 1876. 47 pages.

Masonic Melodies. Ed. by Thomas Power. Boston. 1844. 105 pages.

The Masonic Lyre. Ed. by W. B. Rockwood. New York. 1851. 44 pages.

The Masonic Museum. Prepared by J. Roach. London. 1799. 80 pages.

The Masonic Museum; or Free-Masons' Companion. For Chapters and Lodges. Ed. by J. Hardcastle. New York. 1816. 76 pages.

(NOTE—A large number of these collections are long out of print, and will in all probability never be re-printed. They may be found in Masonic libraries—each and every one of those given above are in the Iowa Masonic Library, at Cedar Rapids, Iowa—in some public libraries, and in second-hand book-stores. If a Music Committee has access to a number of them which it cannot obtain for its own use it can make up a list of titles in them, many of which are included in more recent collections of general music, or it can have any composition copied. The chief value of the older collections is in the words, because most of the poems used are Masonic and can be set to later music. Masonic song poems, like the Masonic Ritual, do not lose by being old but rather gain; and as a rule the older songs are nearer to the Ritual and

to Lodge work than are present-day songs. This applies especially to collections published in England, where Lodge singing has always held an importance second only to the Ritual in Lodge work; the old English collections are especially rich in Masonic toasts, which ought to be sung by the Craft at every banquet. The following are of more recent date.)

Royal Arch Orpheus. Ed. by Percy B. Eversden. 1921.

Masonic Ritual Music, by Jean Sibelius. This is a musical setting for the Three Degrees written for the Craft by Finland's great composer. Published by the Board of General Activities, Grand Lodge of New York. 1935.

The Beautiful Eastern Star. By Maud Jewell. "A musical setting of the Initiative Work." Marceline, Missouri.

March of Masonry. Ed. by Dewey H. Wollstein. Rome, Ga.

Appropriate Odes to be Used in Masonic Work. Prepared for and published by the Grand Lodge of Illinois.

Masonic Hymnal: Ritual Music. Arranged by Arnold Spencer.

The New Masonic Musical Manual. Ed. by William H. Janes. New York.

Sacred Music for Men's Voices. Boston, Mass.

(NOTE—The Grand Lodge of New York through its Board of General Activities has been carrying on since 1925 a campaign to increase the use of music and singing among its Lodges, and while doing so has made a record of the vocal and instrumental compositions which have been found most satisfactory in practice. The list of titles which follows is a representative collection, and in every instance the composer, publisher, etc., can be found in any of the current catalogues. If it added a few collections in book form, a Lodge possessing this whole list would have a complete Lodge Library of Music, complete for each and every purpose.)

BASS AND BARITONE SOLOS

All Praise to God in Light Arrayed
Before Thee Lord
Dangers of Every Form
God is Love
Good-night
Hark, the Song of Jubilee
Light and Life Immortal
O'er Mountains and in Valleys
Our Father in Heaven

Praise the Lord, Ye Heavens Adore Him
Remember Now Thy Creator
Spirit of Truth
To a Skylark

TENOR SOLOS

Lord, Let Me Know My End
Souls of the Righteous
The Omnipotence

*PART SONGS FOR FUNERAL
SERVICES, INSTALLATIONS, ETC.*

Abide With Me
After a Little While
America
American Hymn
A Mighty Fortress Is Our God
Auld Lang Syne
Ave Maria
Battle Hymn of the Republic
Behold, the Lord Has Laid
Be of Good Courage
Blessed Are the Dead
Blessed Are the Departed
Blest, How Blest the Dead
Charity
Columbia
Come Charity
Crossing the Bar
Dixie's Land
Fling Out the Glorious Stars and Stripes
Genius of Masonry
Glory Be to God on High
God Is Our Refuge and Strength
Great Architect of Earth and Heaven
Hail Columbia
Hail Sacred Fane
I Heard a Voice from Heaven
In the Hour When Death Draws Near
Lead Kindly Light
Let the Dead and Beautiful Rest
Marching Song of Freedom
Medley of American National Airs
Let the Hills and Vales Resound
Men of America
Miserere Nobis
Nearer My God to Thee
Ode to the Brave
O Land of Sweet Rest
Old Glory
One Hundred Years Ago
Our Braves

Passing Out of the Shadow
Peace
Requiem
Ring Evermore Ye Blessed Bells of
Heaven
Rock of Ages
Star Spangled Banner
Tenting on the Old Camp Ground
The Eternal Goodness
The Last Camp
The Lord Is My Shepherd
The Unknown Soldier
Thou Art the Way
Thou Eternal, Thou Exalted
To Heaven's High Architect
Unto Thee, Great God, Belong
Venite
When Once of Old in Israel
When the Tribes Were Assembled
With Hallowed Memories

*PART SONGS FOR GENERAL USE
IN THE LODGE*

A Mighty Fortress Is Our God
A Song of the Sea
Awake, Put on Thy Strength
Be Strong
Calm Me, My God
Come and Watch the Daylight
Direct Me in Thy Sacred Ways
Eternal Light
Fear Not to Enter God's Courts
Flow Gently, Sweet Afton
Forever Blessed
Gloria Patri
God Is Great and Almighty
God Is Love
He Leadeth Me
Hope Thou in God
If Thou but Suffer God to Guide Thee
I'm But a Stranger Here
In praise of the Divine
In Thee O Lord, Have I Put My Trust
I've Found a Friend
I Will Lay Me Down in Peace
I Will Lift Up Mine Eyes Unto the Hills
Let Us Now Praise Famous Men
Music, When Soft Voices Die
Nature's Praise of God
Now Faintly Glimmering
Now From the Orient
O Give Thanks Unto the Lord

O Lord God of My Salvation
 O Lord, I Lift My Heart to Thee
 O Worship the Lord
 Ponder My Words
 Praise Ye the Lord
 Praise the Lord
 Prayer
 Remember Now Thy Creator
 Sailor-lad Song
 Send Out Thy Light
 Shine Forth, O Truth
 The Righteous Living Forever
 The Sun Shall Be No More Thy Light
 by Day
 The Word Went Forth
 Traumerei
 Trust in the Lord
 We Have No Other Guide
 Work, for the Night Is Coming
 Worship of God in Nature

PART SONGS FOR DEGREE WORK

All Hail to the Morning
 Another Six Days' Work
 As Down in the Sunless Retreats
 As the Orient When the Sun
 As Thy Sacred Altar
 Behold How Pleasant
 Behold, O Master
 Building of the Temple
 Chants and Prayers
 Dangers of Every Form
 Everlasting Changing Never
 Father, Day by Day
 Father in Thy Mysterious Presence
 From Whence Camest Thou
 From the World Stealing
 Gloria Tibi
 God, the Omnipotent
 Golden Chains in Circlets Winding
 How Shall We Raise Our Dead
 In Clouds of Radiant Light
 In Memoriam
 Inspirer and Hearer of Prayer
 I Will Wash My Hands in Innocency
 Jehovah, Great Jehovah, Guide Us
 Selections for Use of the Knights Templar
 Let There Be Light
 Let Thy Spirit, Lord
 Light, Beautiful Light
 Light, Glorious Light

Lo, the Seal of Death Is Breaking
 Members of Our Order
 O Send Out Thy Light
 Selections for the Order of the Red
 Cross
 Rays Celestial
 Remember Now Thy Creator
 Sacred Vows
 Salute the East
 Send Out Thy Light
 So Mote It Be
 Still, Still With Thee
 The Eye That Never Sleeps
 The Lord Is Great
 The Lord Is My Shepherd
 The Lord My Shepherd Is
 The Temple All Glorious
 Then He Brought Me Back
 This Is the Day of Light
 Thou of Light
 Through the Night Air Stealing
 Traveler, Whither Art Thou Going
 'Twas Counted As Naught
 Walk in the Light
 We Welcome Thee
 When Spring Unlocks the Flowers
 When the Weary Seeking Rest
 Who Enters Here

ORGAN SELECTIONS

American Organ Quarterly
 Art of Transcribing (Ellingford)
 Christmas Services (Carl)
 Funeral Services (Carl)
 Funeral March (Mendelssohn)
 Hymn to the Sun (Rimsky-Korsakof)
 Largo from "Xerxes" (Handel)
 Lent and Easter Services (Carl)
 Marche Funebre (Chopin)
 Organ Repertoire (Orem)
 Organ Registration (Truette)
 Peer Gynt (Greig)
 Preludes, Offertories and Postludes
 (Shelley), two volumes
 Prelude in C Sharp Minor (Rach-
 maninoff)
 Seven Preludes (Wilson)
 Six Pieces for Organ (Rossi)
 Standard Organ Pieces
 Ten Original Compositions
 Ten Transcriptions
 Thirty Postludes (Carl)

Thirty Offertories (Roger)
 Thirty Preludes (Clough-Leigher)
 Wedding and Funeral Music (Kraft)
 Wedding Marches (Douglas)
 Wedding Services (Carl)

SONG BOOKS

Album of Sacred Solos—High Voice
 (Fischer)
 Bass Songs (Kiehl)
 Choice Part Songs for Men's Voices
 (Osgood)
 Christmas Song Book
 Classic Baritone and Bass Songs
 Favorite Sacred Songs—High Voice
 Fifty Songs by Robert Schumann
 Fifty Mastersongs—High Voice (Finch)
 Folk-songs for Children
 Funeral Hymns (Dressler)
 Glenn Glee Club Book for Boys
 Home Songs
 Humorous Quartets for Men's Voices—
 two volumes
 Hymnal
 Khaki Song Book
 Lyric Gems for Tenor
 Old Time Songs for Men's Voices
 One Hundred Favorite Hymns (Parks)
 Sacred Quartets (Parts)
 Sacred Songs—High Voice
 Sixty Carols of all Nations
 Standard Anthems for Men's Voices
 (Nevin)
 Standard Chorus Book (Giddings)
 Treasury of Sacred Solos—Low Voice
 Twelve Popular Part Songs for Men's
 Voices
 Twenty Part Songs (Lichter)
 Community Songs—Green Book
 Community Songs—Blue Book

*PART-SONGS FOR
 LADIES' NIGHTS, ETC.*

A Cottage in God's Garden
 A Dream
 A Farewell
 Aloha Oe
 Annie Laurie
 An Old Rat's Tale
 At Break of Day
 At Dawning
 A Toast

Auf Wiederseh'n
 Battle Song
 Beauteous Night
 Blossom Or Snow
 Bold Robin Hood
 Carry Me Back to Old Virginny
 Cherry Ripe
 Ciribiribin
 Come Where My Love Lies Dreaming
 Compensation
 Cousin Jedediah
 Daddy
 Drink to Me Only With Thine Eyes
 Faithful Johnnie
 Funiculi-Funicula
 Good-Bye (Tosti)
 Good-night
 Grace Before Meat
 Great Is Jehovah
 Have a Care
 Here's a Health to You
 I'll Sing the Songs of Araby
 I Was a King in Babylon
 John Barleycorn
 Juanita
 Just a-Wearyin' For You
 Larboard Watch
 Life's Crown Is Love
 Like Pearls the Dewdrops Rest
 Little Tommy Went a-Fishing
 Marching Through Georgia
 Massa's in de Cold, Cold Ground
 Men of Harlech
 Morning Song
 Murmur Not When Roses Fade
 My Old Kentucky Home
 My Sweetheart Has a Garden
 Nothin' But Love
 Ode to March
 Ode to the Terrestrial Globe
 Old Folks at Home
 Old King Cole
 Peace
 Pilgrimage of the Rose
 Poeme Erotique
 Robin Adair
 Rocked in the Cradle of the Deep
 Romany Rye
 Schubert's Serenade
 Serenade (Chas. A. White)
 Shadows
 Song of Freedom

Spring
 Sweet and Low
 Sweet Genevieve
 Ten Thousand Times Ten Thousand
 The Bells of Spring
 The Best of All Good Company
 The Flirt
 The Frog Who Kicked
 The Goose
 The Goslings
 The Lost Chord
 The Lotos-Flower
 The Night March
 The Old Refrain
 The Old Year Is Dying
 The Peacemaker
 The Rosary
 The Star Spangled Banner, arranged by
 F. L. Herman
 The Son of the Prophet
 The Two Grenadiers
 The Two Roses
 The Vicar of Bray
 The Volga Boatmen's Song
 The Wells of St. Keyne
 Through the Years
 Today
 To Phoebe
 Turkey in De Straw
 Two Snails
 You is Jes' as Sweet
 We Won't Go Home 'Til Morning,
 arranged by Wm. Clifton
 When Father Votes
 When Good Fellows Get Together
 When Johnny Comes Marching Home

PIANO SELECTIONS

Modern Piano Music (Kiehl)
 Piano Classics—three volumes

ODE BOOKS

Holden's Sacred Music—two volumes
 Lodge Music (Ilsley)
 Masonic Lodge Music (Kane No. 55,
 N. J.)
 Masonic Ode (Fithian)
 Mystic Chord (Mabie)
 New Masonic Musical Manual (Janes)
 Chapter Music (Ilsley)
 Music of the Chapter (Marsh)

Knights Templar Melodies (Rosecrans)
 Gems of Song (Eastern Star)
 Jephthah (Cantata)

ORCHESTRAL

*Suitable for Bands of Two to Fourteen
 Men, and Piano.*
 Selections—Classical
 Durand—Air a danser
 Candiolo—Pres de la Source
 Coates—Idyll
 von Beethoven—Menuetto
 von Beethoven—Andante Cantabile
 Saar—Chanson d'Amour
 Dvorak—Third Movement from Sym-
 phony No. 4
 Cilea—Intermezzo from *Adrienne
 Lecouvreur*
 Hudley—Angelus
 Jungnickel—Andromeda and the Storm
 King
 Berlioz—Menuet des Follets
 Chopin—Two Mazurkas
 Goldmark—In the Garden
 Rubinstein—Dance of the Bayaderes
 Saar—Gondoliera
 Tobani—Come Gentle Spring
 Karganoff—Romance
 Durand—Gavotte
 Tschaikowsky—Romance in F
 Franck—Cantabile
 Hampson—Madam Toujour Pret
 Gounod—La Reine de Saba

ORCHESTRAL

Popular Selections

Marchetti—Serenata Fiorentina
 Henneberg—L'amour du Papillon
 Moret—After Vespers
 Vandersloot—Christmas Chimes
 Hennessy—Thistledown
 Phillan—White Heather
 Novello—In the Clouds
 Lefebure-Wely—Monastery Bells
 Glinka—Mazurka
 Mac Dowell—Cradle Song
 Massenet—Melodie
 Roberts—Kol Nidre
 Hume—A Reverie
 Jacobs-Bond—Tzigani Dances
 Rolfe—A Midsummer Wooing

*THEME MUSIC
FOR RITUAL WORK*

Aborn—Allegro Infernale
Borch—Lamentoso No. 68
Borch—Resignation
Borch—Lamentoso
Borch—Agitato Pathetique
Borch—Passion
Borch—Agitation
Levy—Dramatic Recitative No. 2
Roberts—Sorrow Theme
Hough—Dramatic Agitato No. 1

MARCHES

Cobb—Square and Compass
Sousa—The Invincible Eagle

Chambers—Knight Hawks
Alford—Call of the Elk
Tours—Hero Land
Bocelari—Fiume March
Sousa—Hail to the Spirit of Liberty
Prell—Siloam Commandery
Boehnlein—Manoeuvres of the Corps
Lithgow—Invereaigill
Jewell—Circusdom March
Meyer—March of the Mystic Shrine
Boehnlein—Honor Bound
Norton—Robbers March
Cobb—Across the Hot Sand

CHAPTER V

LITERATURE OF THE CRAFT

Books in Masonry

V

BOOKS IN MASONRY

TRADITIONALLY, Freemasonry has been a "secret" society which has forbidden its Lodges to solicit members or to propagandize, and has by one of its Ancient Landmarks always required that its rituals shall be passed on by the method of "mouth to ear." It would be expected that such a society would either forbid the publication of books about itself, at least by its own members, or at any rate would frown upon them, and would have little or no need for books in its own work. But, paradoxically, the opposite has been true, for this Fraternity with its rules of secrecy, silence, and circumspection has on the one hand employed a number of printed books in its work, giving them an official status (the Monitor, the Book of Constitutions, Proceedings, By-Laws, etc.) and also produced a literature so large, and in so many languages, that according to library statistics "more books have been published on Freemasonry than on any other single subject,"—by "single subject" being meant not a general subject like religion, or science, etc., but one referring to some particular event, man, activity, or object. It is thought that the total number of Masonic titles of every species may number 100,000, but since a large number of these have been pamphlets, brochures, and treatises, and not complete bound volumes such as are "books" in the ordinary and accepted sense, it is better to say that some 60,000 or 70,000 catalogued Masonic books in this latter sense have been written and published during the past 200 years.

But this use of the printed word began more than two centuries ago. Long before the erection of the first Grand Lodge in 1717 Lodges had in use some written or printed form of documents called "the Old Constitutions," or "*Old Charges*," or "Ancient MSS.," the oldest of which was written about 1390. They were composed, most of them, of two parts; first, a collection of traditions, stories, legends about the ancient origins of Freemasonry and of its introduction into England; second, a set of Regulations for the guidance and government of Masons in and out of Lodge. After the first Grand Lodge was erected a Committee was instructed to collect as many

versions of these MSS. as they could find, to collate and digest them, and to draw up a new form suitable for use by Lodges under the new Grand Lodge system. This was published in 1723 under the name of "Book of Constitutions," and the larger part of it consisted of an account of the history of the Craft as the Committee then understood it.

For a half century almost no books were published about Freemasonry except a number of small volumes palpably in imitation of the Book of Constitutions; they were mere re-writings of it, or expositions of it, or garbled versions of the legendary and traditional historical stories it contained, or else were "exposés." The only one of these that received a general circulation or held any permanent value was Samuel Prichard's more-or-less dishonest and untruthful *Masonry Dissected*. The noblest book of the period, and which did more than any other to stop the tendency of Lodges to degenerate into convivial clubs, was *Spirit of Masonry*, by William Hutchinson, who obtained permission from the Grand Lodge (it acted as a censor of Masonic publications) to publish it in 1774. The most important book, in its effect on the *practices* of the Craft, was *Illustrations of Masonry*, by William Preston (born 1742), the origin of certain Monitorial portions, or "lectures," in the present Ritual. The most prolific, learned, and influential of the writers of the period, and the one in whom it culminated and from whom Masonic writing was to take a new departure, was the Rev. George Oliver, a prodigy of a man, who bestrode the Masonic scene like a colossus, and whose Masonic influence is alive to this day, and who was the last learned Mason to accept the old legends, such as had been included in the Book of Constitutions, as literal history. Oliver published his first Masonic book, called *The Antiquities of Freemasonry*, in 1823; from that date until at the end of his career when he published his *Institutes of Masonic Jurisprudence*, he turned out a prodigious volume of Masonic writing. He was a vast reader, credulous, tireless, an expert in Lodge work; the one unbroken thread running through the jungles of his thousands of pages was a fervent religiousness, and it was he, more than any other, who gave early Nineteenth Century Masonry that stamp of solemn religiousness which is its peculiar hall-mark.

The period which culminated in Oliver was succeeded by a period of another kind which shifted the center of gravity in Masonic

thought from morality and religiousness to history. This period began with Albert G. Mackey, closely followed by R. F. Gould and William J. Hughan, and culminated in the publications of the Quatuor Coronati Lodge of Research. During that half century the largest number of Masonic books, and the most influential, were works on the history of the Craft from every conceivable point of view, and starred by the names of Rebold, Steinbrenner, Fort, Hughan, Stillson, Mackey, Gould, Crawley, Lyon, etc.

At about the beginning of the present century the main current of Masonic thought and writing turned into the channel of Masonic practice, employing that phrase in a very broad sense. Books on the Ritual, on the Symbols, on Masonic Work, "How to" books, books of the type of "What Every Mason Ought to Know," books aimed to make clear the working of Craft organization, books on Masonic finances and charities, books on Masonry and the community, pragmatic, down-to-earth, un-theoretical books, these for the most part have composed Masonic literature of the present period. There are signs here and there that this period is already drawing to a close, and perhaps will have done so before these words are in print; what will distinguish the next period no man can predict though the guess may be hazarded that Masonic writers will turn away from organizational practices to Masons themselves, to the men in the Craft, what they are as Masons, what they mean to Masonry and what Masonry is to them. It may be that the dividing of any history, even a history of a literature, into periods is a delusion and a snare, but if one wishes to take that risk he could say, roughly, that the Constitutional period, the Theological period, the Historical period, and the Pragmatic Period may be succeeded by the Anthropologic period.

It was noted above that before the sainted William Hutchinson could publish his *Spirit of Masonry* in 1774 (coincidental with the beginnings of the American Revolution) he had first to secure permission of the Grand Lodge. This attempt to maintain a censorship had been undertaken with the best of motives and had been fairly well maintained but in the nature of things it was an impossibility, and by the time the American Colonies had become the United States, it was abolished, particularly here in America; it had to be abolished to save the Fraternity, because Masons of learning and self-respect would never forfeit their dignity by asking consent to publish a book from a Committee who (usually) had never in their

lives read a Masonic book. The abolishing of Grand Lodge controls of publishing was like the opening of windows in a closed room.

The normal "censorship" of a literature is exercised by writers themselves who keep watch on each other because they have a loyalty to their own profession, and who in critiques and discussions and reviews expose falsity and ignorance. But it is impossible in any literature, and as much so in Masonic literature as elsewhere, to keep out all the unworthy ones. In proportion to its size, and considering the nature of the subject, Masonic literature is not badly over-ridden by false and misleading books; nevertheless it has its share of them and a few of them have had a wide circulation. There are rogues among writers on Masonry, false, hypocritical, unprincipled gentry, ignoramuses and fools, a few of them, and their books call for the services of a pest exterminator. It is not difficult, however, for a Masonic reader, even though he is new to the subject, to be on his guard against worthless and misleading books of this kind: let him make sure to start with, that he reads first a number of those books which are by common consent standard and reliable, and which are grounded on scholarship and truth, such books, to give but two examples, as the *Histories of Freemasonry* by R. F. Gould and Albert G. Mackey. Once he has thus grounded himself in the fundamental facts he will have in his own possession a touch-stone by which he can distinguish the true from the spurious; and if he comes across a writer like Alfred Churchward who tries to tell him that Freemasonry originated in the lost Continent of Atlantis, or a LePlongeon with his weird theory that the Craft was created by the Maya Indians 20,000 years ago, or some little occultist who tells him that Freemasonry is controlled by certain "Secret Masters" in Tibet (of all the countries!) he will know how to heave such nonsense over onto the rubbish heaps of the Temple. Let such a reader challenge every writer to prove what he says, let him subject every page to the tests of good sense and intelligence, and he will be able to "hold fast to that which is good" and waste no time on worthless writings.

In the meantime he can, with a free mind and a clear conscience, read what he needs to, or is interested in, having no guide but his own choice; for if there is no Court of Censorship to forbid him neither is there an inquisition to charge him with heresy. Masonic readers are as free as Masonic writers, having no obligation to anything or anybody except to the truth.

The pages of Masonic titles which follow comprise neither a complete list nor a catalog but are a special bibliography. In that bibliography are books large and small, old and new, good and bad, sound and unsound; a few of them are not worth the paper they are printed on, as far as Masonic scholarship is concerned but they have some value as reference works and help to fill out the picture. The bibliography as a whole is a long one as Masonic bibliographies go, yet it comprises only about one-sixtieth of Masonic titles, not including Transactions, Proceedings, booklets, and brochures. Each title has some particular value of its own, represents a school of thought, or signifies some new trend in the Craft, or stands for one of the Masonic topics, or contains the account of some important Masonic development, or is useful as a reference work, or even as a horrible example of what not to read. Many are out of print and are only found in Masonic Libraries.

As a whole the bibliography here given possesses one characteristic which is perhaps more or less its own; it contains a sizeable collection of non-Masonic books—that is, books not written in the first place for a Masonic audience and perhaps not even by authors who are Masons, but which are quite as useful to Masonic students as are Masonic books properly so called. A number of the subjects fundamental to Masonry are not Masonry's private possession but belong as much to general literature or general history. The Ancient Mysteries, the Gild System, the Medieval fraternities and the Eighteenth Century English clubs, the history of architecture, the histories of England and America, philosophy, ethics and religion, ritualism and symbolism, charity and fraternity, these are staples of Masonic thought and practice, yet they do not belong exclusively to Masonry but belong to world literature, world history, and world thought, and have been written about countless times by the world's eminent thinkers and scholars. If therefore one of these books is better than any Masonic book on the same subject, or if it is on a subject for which we have no Masonic book, a Masonic student can read it in the same way that he would read a Masonic book and for the same purposes.

If, on a rough estimate, we say that there are 60,000 catalogued Masonic books (not including Proceedings), if these books average one inch in thickness, and if they were placed side by side on one shelf, that shelf would be 5,000 feet long, or only 280 feet less than

a mile. If the oldest book were placed at one end of the shelf and the newest at the other, and if a man who knew the contents of them all (though such a man never has lived) were to let his mind run over the contents of them as his eye traveled down their length he would be able to put his finger on a few books written somewhere about 1875 and say, "Here is the Great Divide. If these books were a calendar, B.C. would end here and A.D. would begin, for there is something wholly new at this point which divides this shelf into Before and After."

It was the period during which a few scholars in England first discovered the existence of the Old Manuscripts, finding first one here and then another one there, and because of them began the work of Masonic research on scientific principles, building the work of Masonic history on written records and exact scholarship. Prior to that time the majority of Masonic writers were amateurs, each man working by himself, and usually he wrote in order to set forth some private theory of his own, about Masonry, usually without much grounding in facts, non-critical, credulous, and many times very fanciful. It is not to say that no sound books were written, because many were, and a few of them were great books, but as a whole the literature of the Craft tended to be unsound in scholarship, fanciful, credulous, and given to individual theories among which scarcely any two agreed.

When William J. Hughan, R. F. Gould, Geo. W. Speth, Chetwode Crawley, F. J. W. Crowe, Sir Joseph Warren, and others in England, along with Albert G. Mackey, Theodore S. Parvin, and H. J. Drummond and others in America, began their work (roughly about the year 1875) they struck out from a new point of departure, and placed Masonic writing on a new foundation. Their first loyalty was to scholarship and the scientific analysis of records, and they followed wherever proved facts might lead them, leaving private notions aside; and if some fact upset what had been believed for generations they let it be upset, for they had no regard for anything except for the truth; they drew Freemasonry forth out of its old cotton-wool of mysteriousness and set it in the open in the full light of day. Their other loyalty was to the republic of scholarship, believing it to be above any one man, so that in consequence they co-operated, each man working on his own specialty not to prove his own theory but to add to the general findings; and no one man undertook to

know it all. In 1886 some thirty or forty of these men in England set up a Lodge of Research under a special Charter from their Grand Lodge, called Quatuor Coronati Lodge of Research No. 2076. No Mason was eligible who had not produced at least one or two sound books on Freemasonry and who had not won an established reputation outside of the Craft. At each of the Quarterly Communications two or three members read treatises, and at the end of the year, these were collected and published in bound volumes entitled *Ars Quatuor Coronatorum*; and in spite of two Wars the Lodge has continued to publish them ever since, until now the set is larger than the *Encyclopaedia Britannica*. The great mass of facts accumulated by this half-century of research, analyzed and appraised by experts, is the material with which every sound Masonic writer now works. That work continues, not only in Quatuor Coronati Lodge but in many research societies and Lodges like it, and among circles of students and scholars everywhere in the Masonic world; and, though the established results are already magnificent, the work has in reality only well begun, for there are large continents and great areas scarcely yet explored; when they are explored Freemasons in the future, in the year 2000 perhaps, will find that they have a complete, detailed, well-proved knowledge of Freemasonry, and will be untroubled by that nagging sense of the unknown and the mysterious which a century before had so bedeviled the clearest minds of the Craft.

It is not to be expected that a Worshipful Master, or other active workmen in the Lodges, will read the *Ars Quatuor Coronatorum* or labor to study other similar work, and that for obvious reasons; but they can take advantage of it for themselves if they will adopt the rule of beginning their reading with books published during the past seventy-five or so years; reading therein until they begin to see the main outline of the established results of modern Masonic scholarship; and then to use that knowledge thereafter to check, and test, and evaluate all that they read. What those books are—some 200 of them, perhaps—a reader can discover for himself in the descriptive notes which accompany the following titles.

The first of these was the... the second was... the third was... the fourth was... the fifth was... the sixth was... the seventh was... the eighth was... the ninth was... the tenth was... the eleventh was... the twelfth was... the thirteenth was... the fourteenth was... the fifteenth was... the sixteenth was... the seventeenth was... the eighteenth was... the nineteenth was... the twentieth was... the twenty-first was... the twenty-second was... the twenty-third was... the twenty-fourth was... the twenty-fifth was... the twenty-sixth was... the twenty-seventh was... the twenty-eighth was... the twenty-ninth was... the thirtieth was... the thirty-first was... the thirty-second was... the thirty-third was... the thirty-fourth was... the thirty-fifth was... the thirty-sixth was... the thirty-seventh was... the thirty-eighth was... the thirty-ninth was... the fortieth was... the forty-first was... the forty-second was... the forty-third was... the forty-fourth was... the forty-fifth was... the forty-sixth was... the forty-seventh was... the forty-eighth was... the forty-ninth was... the fiftieth was... the fifty-first was... the fifty-second was... the fifty-third was... the fifty-fourth was... the fifty-fifth was... the fifty-sixth was... the fifty-seventh was... the fifty-eighth was... the fifty-ninth was... the sixtieth was... the sixty-first was... the sixty-second was... the sixty-third was... the sixty-fourth was... the sixty-fifth was... the sixty-sixth was... the sixty-seventh was... the sixty-eighth was... the sixty-ninth was... the seventieth was... the seventy-first was... the seventy-second was... the seventy-third was... the seventy-fourth was... the seventy-fifth was... the seventy-sixth was... the seventy-seventh was... the seventy-eighth was... the seventy-ninth was... the eightieth was... the eighty-first was... the eighty-second was... the eighty-third was... the eighty-fourth was... the eighty-fifth was... the eighty-sixth was... the eighty-seventh was... the eighty-eighth was... the eighty-ninth was... the ninetieth was... the ninety-first was... the ninety-second was... the ninety-third was... the ninety-fourth was... the ninety-fifth was... the ninety-sixth was... the ninety-seventh was... the ninety-eighth was... the ninety-ninth was... the hundredth was...

CHAPTER VI

BIBLIOGRAPHIES

*Books of Interest to Masons
Opinions as to Their Value*

BIBLIOGRAPHY

Adventure Among the Rosicrucians, by FRANK HARTMANN.

Widely read because it is interesting, but it should be read along with some sound work of modern scholarship such as Waite's *Brotherhood of the Rosy Cross*.

Adventure of Death, The, by ROBERT W. MCKENNA.

One of few books on the subject this is interesting, clear, intelligent. Its discussion of immortality is valuable in a study of the Third Degree.

Ahiman Rezon, by LAURENCE DERMOTT.

A book of Constitutions for the Antient Grand Lodge of England, constituted in 1751. Dermott was its Grand Secretary. The name is something of a mystery, but is supposed to be Hebrew, and to mean "Worthy Brother Secretary."

Ancient Freemasonry and the Old Dundee Lodge, by ARTHUR HEIRON.

A fascinating account of the history and customs of an old English Lodge; contains an important sidelight on Masonic penalties.

Ancient Masonic Rolls, by WILLIAM JAMES HUGHAN.

Contains a number of the Ancient MSS. with critical comments by the greatest of authorities on early Masonic documents.

Ancient Mystical Oriental Masonry, by DR. R. S. CLYMER.

A study of oriental occultism by an adherent of the school of Masonic occultism.

Ancient Times: A History of the Early World, by JAMES H. BREASTED.

America's greatest orientalist here writes a classic, beautifully written. Invaluable for students of Ancient Mysteries and religions.

Ante-Room Talks, by ARTHUR F. BLOOMER.

A collection of short, pithy talks on a varied list of Masonic topics.

Antiquities of Freemasonry, by GEORGE OLIVER.

A work, now out of date, but interesting still, by the most voluminous of early English Masonic writers on the early traditions of Masonry.

Apocryphal New Testament.

Books not in the Bible but attributed to Jesus, early Apostles, etc.

Apron Men: The Romance of Freemasonry, by ROBERT J. BLACKHAM.

A loose, sketchy volume on a variety of topics, but valuable for its chapters on Lodges in the British Empire.

Arcane Schools, by JOHN YARKER.

One of the standard works in the literature on Masonry and Occultism. Readable but not authoritative, and not supported by the findings of modern Masonic scholarship.

Architect, Owner and Builder Before the Law, by T. M. CLARK.

An invaluable and authoritative work for use by Masonic building committees.

Ars Quatuor Coronatorum.

The Transactions of the Quatuor Coronati Lodge of Research, No. 2076; one volume per year since 1886. The greatest of all collections of scholarly treatises on every detail and branch of Freemasonry.

Assurance of Immortality, by HARRY EMERSON FOSDICK.

A readable book on the subject of a future life by the most widely read of America's preacher-authors.

Atholl Lodges, by ROBERT FREKE GOULD.

Lists and discussions of Lodges which worked under charters of the Antient Grand Lodge; a reference work for the professional historian.

Bacon, Francis, and His Secret Society, by MRS. HENRY POTTER.

An attempt to prove that Freemasonry originated in a secret society founded by Francis Bacon. Unreliable, but brilliant in spots, and full of out of the way information.

Beautiful Necessity, The, by CLAUDE BRAGDON.

Contains seven essays on architecture from a theosophical point of view.

Beginnings of Freemasonry in America, by MELVIN M. JOHNSON.

Based on every known published item about Freemasonry in America prior to 1750. A standard work on American Masonic history by the Sovereign Grand Commander, Northern Jurisdiction, Scottish Rite.

Bible in the Making, by J. PATERSON SMYTH.

The most widely read of books of how the Old and New Testaments originated.

Birth and Growth of the Grand Lodge of England, by GILBERT DAYNES.

A brief but carefully prepared account of the more important events in the history of the Grand Lodge in which the system of Speculative Freemasonry began.

Book of the Ancient and Accepted Scottish Rite, by CHARLES T. McCLENACHAN.

Though first published in 1867 this monitorial work on the Scottish Rite is still a standard.

Brief History of American Public School, by ROSS L. FINNEY.

A very useful book for Lodge speakers and for committees arranging Lodge program for Public School week.

Brotherhood of the Rosy Cross, by A. E. WAITE.

The greatest of all books on the subject by a scholar who made of it a life-long speciality. Takes the place of his earlier *Real History of the Rosicrucians*.

Builder, The.

Bound volumes of the official monthly journal of the National Masonic Research Society. The set contains about 700 separate essays, articles, and treatises on Masonic subjects by the ablest of American Masonic writers.

Builders, The, by JOSEPH FORT NEWTON.

"The Blue Lodge classic." This is the most widely read Masonic book in modern times. Beautifully written. Covers in outline the complete history of Freemasonry. In error as to the Comacine origin of Masonry.

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Burns, Robert, and His Masonic Circle, by DUDLEY WRIGHT.

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Delightfully written essays on a group of Masonic topics; of literary value, and very informative.

Cabala, The, by BERNHARD PICK.

The Cabala (now usually spelled Kabbalah) was a form of Medieval Jewish religious occultism. Some writers believe that a few Masonic symbols were derived from it.

Caliph of Bagdad, by SYLVANUS COBB.

The most famous Masonic novel.

Cathedral Builders, The, by LEADER SCOTT.

In this widely-read book an Englishwoman tried to prove that Freemasonry originated in schools of builders established near Lake Como. Required reading by students of "the Comacine theory."

Censorship of the Church of Rome, by GEORGE HAVEN PUTNAM.

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Century of Masonic Working, A, by F. W. GOLBY.

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- Classification of the Literature of Freemasonry and Related Societies*,
by WILLIAM L. BOYDEN.
A hand-book for the Masonic librarian.
- Club Makers and Club Members*, by T. H. S. ESCOTT.
Club life in 17th and 18th century England helped to shape the system of Speculative Lodges in 1717 and after. The author is an authority.
- Collected Essays and Papers Relating to Freemasonry*, by ROBERT FREKE GOULD.
A collection of the famous treatises by England's "premier Masonic Historian" contributed by him to *Ars Quatuor Coronatorum*.
- Comacines, The*, by W. RAVENSCROFT.
A condensed study of the Comacine Theory based on *The Cathedral Builders*, by Leader Scott, which see.
- Comacine Masters, The*, by OSSIAN LANG.
A brochure on the Comacine Theory, by the secretary of the Foreign Department of the Grand Lodge of New York. See under *The Cathedral Builders*, by Leader Scott.
- Concise Cyclopaedia of Freemasonry*, edited by E. L. HAWKINS.
Though it wants bringing up to date this is perhaps the best dictionary of Masonry, and as a reference work ranks second after Mackey's *Encyclopaedia*.
- Concise History of Freemasonry*, by ROBERT F. GOULD.
Contains in condensed form and in one volume the materials included in the same author's large work on the subject. One of the standard works of modern Masonic scholarship. Out of print.
- Constitutions of the Freemasons*, by JAMES ANDERSON.
This, the prototype of all Books of Constitution, was first published in 1723, and published in an enlarged edition in 1738. There have been many editions since, and hundreds of reprints.
- Constitutions of the Freemasons*, edited by LIONEL VIBERT.
A complete facsimile reproduction of Anderson's Book of Constitutions.
- Cross of the Magi*, by FRANK C. HIGGINS.
A loose and irresponsible theory of the ordinary, run-of-the-mine form of popular occultism.
- Crusades, The*, by ARCHER AND KINGSFORD.
One of the best works on the Crusades, Templarism, etc.
- Crusades, The*, by KONRAD BERCOVICI.
A non-Masonic book which gives in a vivid presentation the historical background of Templarism.
- Cushing's Manual of Parliamentary Law*.
This is not a Masonic manual but is in some ways very useful to Masters. Ranks next after Robert's *Rules of Order* in general use.
- Cyclopaedia of Education*, edited by PAUL MONROE.
The most useful of popular encyclopaedias of education, public schools, parochial schools, etc.
- Cyclopaedia of Fraternities*, by ALBERT STEVENS.
Though membership statistics and similar data are out of date this continues to be a useful reference work for the sake of the historical material in it.
- Deeper Aspects of Masonic Symbolism*, by A. E. WAITE.
In this brochure the greatest of writers on the mystical interpretation of Masonry writes profoundly on a number of symbols in the Three Degrees.
- Dictionary of the Bible*, Edited by WILLIAM SMITH.
In many particulars long out of date this continues to be one of the most popular concise encyclopaedias on the Bible.
- Digest of Masonic Law*, by GEORGE W. CHASE, 1865.
A needed book by students of Masonic Jurisprudence.

Discourses of Freemasonry, by THADDEUS M. HARRIS.

This work was first published in 1801. It was the first, and continues to be one of the best, of modern works on the philosophy of Masonry.

Discrepancies of Freemasonry, by GEORGE OLIVER.

A philosophical discussion of what appear to be paradoxes, self-contradictions, etc., of Masonry.

Doctrine and Literature of the Kabbalah, by ARTHUR EDWARD WAITE.

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Druidism: The Ancient Faith of Britain, by DUDLEY WRIGHT.

A condensed history by one of the best known Masonic writers.

Early History and Antiquities of Freemasonry, by GEORGE F. FORT.

This book is well described by its title; written by a man of great ability but now out of date, though it is still valuable for reference purposes and should be read by every student of Masonic history.

Early Masonic Catechisms, The,

by DOUGLAS KNOOP, G. P. JONES, and DOUGLAS HAMER.

A brochure on the existing copies of Catechism in use by Lodges before 1717.

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Encyclopedia of Freemasonry,

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- Masonic Emblems and Jewels*, by WILLIAM HAMMOND.
Completely illustrated. Descriptive of jewels, medals, clothing, etc., in the Freemasons Hall, London.
- Masonic Initiation*, by W. L. WILMSHURST.
An interpretation of the philosophy of Masonry. A companion to the same author's *Meaning of Masonry*.
- Masonic Jurisprudence*, by J. T. LAWRENCE.
A well-printed and written work on Masonic Jurisprudence as practiced in England. Lawrence is author of a number of volumes of graceful essays on Masonry.
- Masonic Facts and Fictions*, by HENRY SADLER.
An epoch-making book. Consists largely of documents which show the organization and origins of the Ancient Grand Lodge.
- Masonic Law and Practice*, by LUKE A. LOCKWOOD.
First published in 1867, it is not up-to-date, but is still valuable for its exposition of the permanent principles of Masonic jurisprudence.
- Masonic Light on the Abduction and Murder of William Morgan*,
by P. C. HUNTINGTON.
On the Morgan Affair, the Anti-Masonic Crusade; authentic and concise.
- Masonic Records, 1717-1886*, by JOHN LANE.
A masterpiece of its kind. Gives a list of all Lodges warranted by Grand Lodge of England to 1886, with their numbers.
- Masonic Sketches and Reprints*, by WM. JAMES HUGHAN.
Very important. Contains a history of Masonry in York, one of the oldest Craft centers, with much material on the old MSS.
- Masonic Soldiers of Fortune*, by WM. M. STUART.
About famous men of action who were Masons, in semi-fiction form.
- Masonic Symbolism*, by C. C. HUNT.
A series of instructive essays on the more important symbolisms in the Three Degrees by the Grand Secretary and Grand Librarian of the Grand Lodge of Iowa.
- Masonic Trials*, by HENRY M. LOOK.
A treatise on the principles and procedure of trials.
- Masonry in the Formation of Our Government, 1761-1799*, by PHIL A. ROTH.
Chapters about early American Lodges against a background of Revolutionary history.
- Masonry and Society*, by JOHN GEORGE GIBSON.
A collection of essays on Masonic citizenship, etc., by the author of *The Masonic Problem*.

Masons as Makers of America, by MADISON L. PETERS.

Not a reliable book, and at times misleading, but interesting to read, and valuable as furnishing points of departure for a more careful study of its subject.

Master Masons' Handbook, by FRED J. W. CROWE.

A concise reference work (83 pages) which though it was prepared for use in England has for years been much read in America. Its author was a Masonic scholar of high rank.

Master's Assistant, by DELMAR D. DARRAH.

On duties of Lodge offices and of laws appertaining to them. Prepared primarily for use in Illinois. Out of print.

Meaning of Masonry, by W. L. WILMSHURST.

A philosophy of the Craft in the terms of religious mysticism. It is a widely read book.

Medieval Architecture, by A. K. PORTER.

In two large volumes. Perhaps the best of all histories of Medieval Architecture, particularly the Gothic; contains many pages on the Operative Freemasons.

Medieval Mason, The, by DOUGLAS KNOOP and G. P. JONES.

"An economic history of English stone building in the later Middle Ages and early Modern times."

Memoirs Illustrating the History of Jacobinism, by the ABBE BARRUEL.

By an exiled priest of the period of the French Revolution; pure trash, yet a required item, because Roman Catholics have made so much use of it.

Memorials of the Masonic Union, by WILLIAM JAMES HUGHAN.

Documents covering the Union of the Modern and Antient Grand Lodges of England.

Men's House, by JOSEPH FORT NEWTON.

A collection of essays and addresses by the author of *The Builders*, famous for the beauty of his English style. The title essay is a brief history of Freemasonry.

Merchant and Craft Gilds, by E. BAIN.

A scholarly, authentic, somewhat heavy one-volume work on the medieval gild system, one of the historical backgrounds of Freemasonry.

Middle Ages, The, by DANA C. MUNRO.

Gives in authoritative and concise form the historical backgrounds of the origins of the Masonic Fraternity.

Military Lodges, by ALFRED LAWRENCE.

Similar in content to R. F. Gould's *Military Lodges* but more brief.

Military Lodges From 1732 to 1899, by ROBERT FREKE GOULD.

This history of army and navy Lodges is studded with sketches of famous Masons in them; throws light on the general history of Masonry, especially on the beginnings of American Masonry.

Mind of Primitive Man, by FRANZ BOAS.

Those students of ritual and symbolism who wish for an authentic treatment of what they were in ancient times will find this to be one of the soundest works ever written.

Minutes of the Grand Lodge of England; edited by W. J. SONGHURST.

From the Minute Books of the first years of the Grand Lodge of England, the Mother Grand Lodge; a necessary source book for study of Masonic history.

Mithraism, Its Principles and Ritual, by W. J. PYTHIAN-ADAMS.

A simple, brief story of the greatest and most influential of the Ancient Mysteries.

Modern Reader's Bible, The, Edited by RICHARD G. MOULTON.

The Holy Bible printed in chapters and paragraphs in the style of a modern book.

Modern Templar, The, by CHALMERS L. PANCOAST.

A compilation of addresses, sermons, and editorials, especially useful for Knight Templar Programs.

Morals and Dogma, by ALBERT PIKE.

"The Bible of the Scottish Rite." The famous interpretation of the Scottish Rite Degrees by the man who did more than any other before or since to build and to 'propagate the Scottish Rite in America.

More About Masonry, by H. L. HAYWOOD.

Companion Book to the newly made Mason by same author, information for the more advanced Mason.

Morgan Affair, by THOMAS A. KNIGHT.

The Strange Disappearance of William Morgan.

Mormonism and Masonry, by S. H. GOODWIN.

The completest and most authentic account of Mormonism's Anti-Masonic activities.

Mysteries of Freemasonry, by JOHN FELLOWS.

A semi-occult semi-mystic interpretation of Masonry of a now out-moded type, but valuable as a specimen of Masonic books once very popular.

Mysteries of Mithra, by G. R. S. MEAD.

This Belgian scholar was the virtual discoverer of the great Latin secret society and religion, and is still the No. 1 authority on Mithraism. To be read only after the student has read Cumont's book of the same title; an attempt to prove Freemasonry a form of occultism.

Mysteries of the People, by EUGENE SUE. III Volumes.

This is a history in fiction form in which are many chapters of information about the old religions, the guilds, etc.

Mystical Element of Religion, The, by BACON F. VON HUGEL.

This has the reputation of being the greatest work on religious mysticism in modern times. Its author was a Masonic theologian of great scholarship.

Mysticism, by EVELYN UNDERHILL.

An exhaustive work on the great mystics by an English woman of great scholarship, whose writings are of a wide and deserved fame.

Mythologies of Ancient Mexico and Peru, by LEWIS SPENCE.

Contains two chapters on ancient rituals in America. The author makes a difficult subject plain and interesting.

Myths and Myth-Makers, by JOHN FISKE.

This was once a famous book, but though now out of date is still valuable for much of the materials in it and for a beautiful literary style.

Nathan the Wise, by GOTTHOLD LESSING.

This masterpiece by one of the greatest of German Masons has been widely read in the Craft as a fictional presentation of Masonic tolerance.

New Archeological Discoveries and the New Testament, by CAMDEN M. COBERN.

A fascinating book. It gives an account of a number of recent archeological discoveries which light up many pages of the Holy Bible.

New Encyclopaedia of Freemasonry, by ARTHUR EDWARD WAITE.

This two-volume work is not so much an encyclopaedia as a collection of essays on a variety of Masonic themes, most of them belonging to history and ritual. Out of print.

The Newly Made Mason, by H. L. HAYWOOD.

What he and every Mason should know about Masonry. Excellent text book for beginners.

Occult World, The, by A. P. SINNETT.

For lovers and students of occultism, theosophists, etc., this is an indispensable book.

Old Charges of the British Freemasons, by WILLIAM J. HUGHAN.

A book containing a number of the old MSS. of Masonry by the man who discovered many of them and devoted a career to their study.

Old Documents and the New Bible, by J. PATERSON SMYTH.

Tells about the original documents from which the Bible was translated. Popular and untechnical.

On the Square, by WM. H. BEABLE.

A small volume of essays on a miscellany of Masonic subjects.

One Common Purpose, by CHARLES H. JOHNSON.

A collection of forty-four addresses by the Grand Secretary of New York, one of the modern masters of Masonic oratory.

Oriental Religions in Roman Paganism, by FRANZ CUMONT.

The great authority on Mithraism, the principal Roman religion, gives here an account of all the religions practiced in the Roman Empire.

Origin and Beginning of Freemasonry in England, by WILHELM BEGEMANN, II Vol.

The author is one of the very greatest of Masonic scholars. More modern than Gould's History, but one that pre-supposes a deal of Masonic learning on the part of its readers.

Origin and Evolution of Freemasonry, by ALBERT CHURCHWARD.

An attempt, in a large book, to show that Freemasonry began thousands of years ago among the Mayas, on the lost continent of Atlantis, etc.

Origin of the English Rite, by WILLIAM JAMES HUGHAN.

The documents and records of the early period of Speculative Freemasonry in England by a Masonic scholar of great eminence.

Origin of the Royal Arch, by GEORGE OLIVER.

The author's theory is that the Royal Arch grew out of the conflict between the Modern and Antient Grand Lodges.

Our Flag and Our Songs, by H. A. OGDEN.

Exceptionally useful for committees preparing patriotic programs.

Our Own Religion in Ancient Persia, by L. H. MILLS.

The author was a famous authority on the *Zend Avesta*. His work is exceptionally useful to students of Scottish Rite Degrees.

Our Stations and Places, by HENRY G. MEACHAM.

A series of chapters on advice to ritualists by an expert on the correct rendering of the Work.

Papal Monarchy, by WILLIAM BARRY.

A volume in the Story of the Nations series. An account of the temporal dominions of the Popes; the Papacy and governments; etc.

Paracelsus: His Personality and Influence, by J. N. STILLMAN.

Paracelsus was one of the most celebrated of the alchemists. His story is a window into many forms of occultism of the Middle Ages.

Parliamentary Law of Freemasonry, by ALBERT G. MACKAY.

The standard work on the parliamentary usages of the Lodge.

Parliamentary Practice, by E. A. ATWOOD.

A manual for use by Eastern Star Chapters.

Perfect Ashlar and Other Symbols, by J. T. LAWRENCE.

A collection of beautifully written essays in exposition of the more important Masonic symbols.

The Philosophy of the Evolution of Spirit, by B. J. F. LAUBSCHER.

A comprehensive treatment of a rather abstruse subject.

Philosophical History of Freemasonry, by AUGUSTUS C. L. ARNOLD.

Published in 1854. Valueless as history, but filled with interesting material on the Ancient Mysteries.

Philosophy of Freemasonry, by ROSCOE POUND.

Lectures on Preston, Oliver, and other eminent Masons to whom Masonry is much indebted for its teachings, scholarship, and literature by the former Dean of the Harvard Law School.

Pike, Albert: A Biography, by FRED W. ALLSOPP.

A brief and simple biographical account of the career of Albert Pike.

Pioneering in Masonry, by LUCIEN V. RULE.

Chapters on Rob Morris, origin of O. E. S., the Morgan Affair, etc.

Poetry of Freemasonry, The, by ROB MORRIS.

A collection of the author's poems; the volume is divided according to the Rites.

Powers and Aims of Western Democracy, by W. N. SLOANE.

A useful book for Lodge speakers on democracy, liberty, fraternity, etc.

Primitive Secret Societies, by HUTTON WEBSTER.

A brilliant, learned, and fascinating work on rites, symbols, and religions of primitive peoples; extraordinarily useful to a student of the Ritual of the Three Degrees.

Primitive Society, by ROBERT H. LOWIE.

A masterpiece in anthropology, with many pages on primitive secret societies. A companion to Hutton Webster's *Primitive Secret Societies*, which see.

Prolegomena to the Study of Greek Religion, by JANE ELLEN HARRISON.

A complete, authoritative, scholarly work; "must be read" by students of the Ancient Mysteries.

Pythagoras and the Delphic Mysteries, by EDOUARD SCHURE.

A book of literary value, by one of the more weighty authors who strives to prove that Freemasonry is a form of occultism.

Quatuor Coronatorum Antigrapha. Published by Quatuor Coronati Lodge of Research.

Facsimiles of important Masonic historical documents.

Rationale and Ethics of Freemasonry, by AUGUSTUS C. L. ARNOLD.

An essay treatment of the religion, philosophy and ethics of the Craft; fine in spirit; of the period dominated by George Oliver.

Real History of the Rosicrucians, by A. E. WAITE.

His earliest essay on the subject by a mystic and scholar.

Records of the Hole Craft and Fellowship of Masonry, by EDWARD CONDOR.

A large and learned book about a London Lodge with Speculative members prior to the first Grand Lodge of 1717.

Religions of Ancient China, by HERBERT A. GILES.

Each of five chapters is devoted to one of the religions of China. The author is one of the great authorities on the subject.

Religion of the Ancient Egyptians, by GEORGE STEINDORFF.

A scholarly, authentic work. Valuable to students of symbolism.

Religion of Babylonia and Assyria, by T. G. PINCHES.

Contains a chapter on ancient ceremonies interesting to students of ritualism.

Religious Development Between the Old and New Testament, by R. H. CHARLES.

In the field described by the title this author is the chief modern authority. It makes clear the story and nature of the Apocraphya and Pseudopigrapha.

Religious Life of Ancient Rome, by JESSE BENEDICT CARTER.

A reference work, concise and authentic, for students of the Roman Collegia, and of the Ancient Mysteries.

Restoration of Masonic Geometry and Symbolry, by H. P. H. BROMWELL.

A work of little value to scholarship, enthusiastic, amateurish, and occultistic, yet full of out-of-the-way information about symbolism.

Revolution and Freemasonry, 1680-1800, by BERNARD FAIJ.

Not reliable. It is one of a number of books of the same type which, under a veneer of impartial statements of facts, are in reality anti-Masonic.

Rite of Memphis, The, by J. A. GOTTLIEB.

A history of this very interesting and quasi-Masonic rite since 1814.

Roman Catholicism and Freemasonry, by DUDLEY WRIGHT.

Contains an account of the Papal Bulls against Freemasonry, instances of persecution, etc.

Roman Society from Nero to Marcus Aurelius, by SIR SAMUEL DILL.

The author was knighted as a reward for writing this great and brilliant book. Contains two long chapters on The Ancient Mysteries and the Roman Collegia; the latter chapter is the best essay in English on its subject.

Rosicrucians; The, Their Rites and Mysteries, by HARGRAVE JENNINGS.

An amateurish and occultistic essay; should be checked against *Brotherhood of the Rosy Cross*, by A. E. Waite.

Royal Masonic Cyclopaedia, by K. R. H. MACKENZIE.

A one-volume dictionary of brief paragraphs of information on thousands of Masonic subjects.

Sacred Mysteries Among the Mayas and Iniches, by A. LE PLONGEON.

At the time of its publication this strange book made a small sensation. Unsound about the Mayas, still more unsound about Freemasonry, but very interesting to read.

Scottish Mason and the Mason Word, The, by DOUGLAS KNOOP and G. P. JONES.

A brochure on an obscure subject which throws much light on the beginnings of Speculative Masonry.

Scottish Rite Freemasonry, Northern Masonic Jurisdiction, by S. H. BAYNARD.

A two-volume, authoritative history which is drawn largely from the Proceedings of the Northern Supreme Council.

Secret Doctrine, The, by H. P. BLAVATSKY.

The Bible of modern Theosophy, and otherwise a famous work on occult religion.

Scarlet Book of Freemasonry, by W. M. REDDING.

Complete accounts of the persecutions of Masons by the Roman Catholic Church.

Secret Sects of Syria and Lebanon, by BERNARD SPRINGETT.

Chapters on the Druses, Pythagoras, Ancient Mysteries, etc. Attempts have been made to connect the Druses with early Freemasonry.

Secret Societies and the French Revolution, by UNA BIRCH.

A collection of essays. One of a large number of books on the possible connection between Masonry and the French Revolution. Very informative.

Secret Societies of All Ages and Countries, by C. W. HECKETHORN.

A loosely-written work of no great weight of scholarship, and unsound in fundamentals, but covering a number of topics not often found in more authentic treatises.

Secret Tradition in Freemasonry, by ARTHUR EDWARD WAITE. In two volumes.

A series of chapters designed to prove that Freemasonry is the custodian of a Secret Tradition by the leading exponent of the Mystical school of Masonic scholars.

Shibboleth, by GEORGE COOPER CONNOR.

A Monitor for Knight Templar work.

Short History of Freemasonry, A, by DOUGLAS KNOOP and G. P. JONES.

A compact book described by C. G. Coulton, the world's leading authority on Medieval times, as the best essay on Masonic history he ever read.

- Short Readings in Masonic History*, by J. HUGO TATSCH.
A collection of brief chapters on salient events in history of Masonry by an American Masonic bibliographer.
- Short Masonic History*, by FREDERICK ARMITAGE.
A work in two short volumes which gives a simple and rapid outline of the more important events in Masonic history.
- Sidelights on Freemasonry*, by J. T. LAWRENCE.
See under *By-Ways of Freemasonry*.
- Signet of King Solomon*, by AUGUSTUS C. L. ARNOLD.
One of the very few Masonic novels; old fashioned, but still interesting.
- Signet of Royal Arch Masonry*, by A. J. HENDRICKS and FREDERICK SPEED.
A guide to the work of the Cryptic and Capitular Degrees.
- Signs and Symbols of Freemasonry*, by GEORGE OLIVER.
One of the oldest and most famous books on the subject. Now out of date in many essentials but still a "must" for students of the Ritual.
- Signs and Symbols of Primordial Man*, by ALBERT CHURCHWARD.
An occultistic interpretation of Masonic rites. Very readable but at variance with the findings of Masonic scholarship.
- Solomon and Solomonic Literature*, by MONCURE D. CONWAY.
The author is very iconoclastic, but his work contains a mine of information about the legends and traditions of the Temple.
- Speculative Masonry*, by A. S. MACBRIDE.
A wise and beautiful book by a master of Lodge practice. The chapters cover a wide range of subjects.
- Speech for Every Occasion*, by A. C. EDGERTON.
A collection of short addresses, a few of them on Masonic subjects, most of them on subjects appropriate to Lodge programs.
- Spirit of Masonry, The*, by WILLIAM HUTCHINSON.
One of the oldest and greatest books on the interpretation of Masonry. A Masonic classic.
- Stories From the Rabbis of the Talmud*, by DR. A. S. ISAACS.
"A charming collection of parables, anecdotes and legends recorded in the Talmud."
- Story of 'Old Glory'*, by JOHN W. BARRY, P. G. M. IOWA.
On Masonry and the story of American freedom, illustrated by the history of the flag.
- Story of the Craft*, by LIONEL VIBERT.
A concise account of the history of Freemasonry based on treatises in *Ars Quatuor Coronatorum* by a former Secretary of the Quatuor Coronati Lodge of Research, No. 2076.
- Story of Freemasonry*, by W. G. SIBLEY.
A short book consisting of a series of essays on a number of topics of Masonic history.
- Studies in Freemasonry*, by J. L. SANFORD.
Masonic essays on various subjects, with biographical sketches of Washington, Burns, and Scott.
- Study, A, in American Freemasonry*, by ARTHUR PREUSS.
The author is a Roman Catholic journalist who has made a specialty of attacking Masonry in the name of his Church.

Swedenborg Rite, by SAMUEL BESWICK.

The famous Swede who founded the religious cult named for him also founded a quasi-Masonic set of Degrees called the Swedenborg Rite. This is an excellent account of it.

Symbolic Teaching; or, Masonry and Its Message, by T. M. STEWART.

A collection of articles and essays with an underlying basis of occultism.

Symbolical Masonry, by H. L. HAYWOOD.

An interpretation of the Three Degrees by an American writer in the American spirit who was Editor of *The Builder* for a period of years.

Symbolism of the East and West, by MRS. MURRAY-AYNSLEY.

A scholarly and richly interesting work on general symbolism which, though not Masonic, every student of our symbols should read.

Symbolism of Freemasonry, by ALBERT G. MACKAY.

Has been for a long period one of the Masonic Classics. Learned and yet easy-to-read chapters on the most important symbols. Get edition as revised by Robert I. Clegg.

Symbolism of the Three Degrees, by OLIVER DAY STREET.

A series of short chapters, first published in *The Builder* on the more important symbols and ceremonies in the Three Degrees.

Symbol of Glory, by GEORGE OLIVER.

A personal and vivacious personal philosophy of Freemasonry in the terms of one Masonic symbol.

Symbols and Legends of Freemasonry, by J. FINLAY FINLAYSON.

Like many of the older books this is out-moded, nevertheless it is still valuable for many pages of information about ancient rites and symbols.

Templar Tales, by CHALMERS L. PANCOAST.

A companion volume to the same author's *Modern Templars*, which see.

Territorial Masonry, by RAY V. DENSLOW.

An historical account of early Masonry inside the Louisiana Purchase, with especial reference to Missouri.

Textbook of Cryptic Masonry, by J. H. CHASE.

Monitorial instruction in the Royal and Select Master Degrees.

These Men Were Masons, by HUBERT S. BANNER.

Sketches of such famous Masons as Goethe, Hogarth, Mozart, Scott, Kitchener, etc.

Things a Freemason Should Know; by FRED J. W. CROWE.

A small book of excellent essays on such topics as The Apron by the revisor and editor of Gould's *Concise History*.

Thomson Masonic Fraud, The, by ISAAC BLAIR EVANS.

A history of the fraudulent American Masonic Federation and of its trial in Salt Lake City, Utah.

Tiler's Jewel, The, by HARLAN H. BALLARD.

A Masonic novel in a semi-humorous vein.

Traditions; Origin and Early History of Freemasonry,

by PIERSON and STEINBRENNER.

An old book, well described by its title. Contains a famous essay on The Lost Word.

Treatise on the Construction of King Solomon's Temple, by CHARLES A. CONOVER.

A work by the General Grand Secretary of the General Grand Chapter of R. : A. : M

Treatise on the Registration of Masons' Marks, by C. A. CONOVER.

A short work on a subject of particular interests to members of the Mark Master Degree.

True Masonic Chart or Hieroglyphic Monitor, by JEREMY L. CROSS.

Once a very popular Monitor. Based on Webb's *Freemason's Monitor*, but with variations of its own. Its illustrations made it popular.

True Principles of Freemasonry, by MELVILLE R. GRANT.

A work, more or less disconnected, on a few aspects of the history of the Craft from the occultistic point of view.

Two Earliest Masonic MSS., by DOUGLAS KNOOP, G. P. JONES, and DOUGLAS HAMER.

A detailed and critical analysis of the Regius (old Masonic document) and Cooke MSS. by three experts.

Two Thousand Years of Guild Life, by the REV. J. M. LAMBERT.

Not as technical or as scholarly as books on the same subject by Bain or Toulmin Smith, but comprehensive and easy to read.

Universal Masonic Library, Edited by ROBERT MORRIS.

A set of 30 large volumes of complete books which were standard works during the first half of the Nineteenth Century.

Untrodden Paths of Masonic Research, by GILBERT W. DAYNES.

An essay by an active and distinguished member of the Quatuor Coronati Lodge of Research.

Washington and His Masonic Compeers, by SIDNEY HAYDEN.

A collection of short Masonic biographies of Washington, Franklin, and other famous Americans of an early period in American history.

Washington, the Man and the Mason, by CHARLES H. CALLAHAN.

The most complete of all books on the subject by an author who made his researches on the spot.

Westminster Abbey and the King's Craftsmen, by W. R. LETHABY.

A vivid and authentic picture of Operative Masons as they were actually at work by a master of the history of architecture.

William Morgan or Political Anti-Masonry, by ROB MORRIS.

A lengthy account of the revival of Anti-Masonry in 1882 as well as of the original movement of 1832.

Wisdom of the Egyptians, by BRIAN BROWN.

A collection of texts, letters, etc., from Egyptian poets, sages, philosophers, etc.

Wisdom, Strength, and Beauty, by C. H. MCINTYRE NORTH.

A description of Solomon's Temple with especial reference to the Ritual of the Three Degrees.

Woman and Freemasonry, by DUDLEY WRIGHT.

Of especial usefulness to students of the Eastern Star and of Co-Masonry.

Reference Books

It helps a Master to have at hand a small number of reference books to turn to when some question of Lodge law, procedure, Grand Lodge action, etc., arises, and needs to be settled at once. Put in a box, suitably finished and locked and kept on, or near, the Secretary's desk, a dozen books, such as: The Grand Lodge Code, the Grand Lodge Proceedings, a modern dictionary, an Encyclopedia of Freemasonry, a book on parliamentary law, a book on Masonic jurisprudence, a standard Masonic history, a standard work on the Ritual and Symbols. The purpose is to give the Master, or other lodge officers, or a Committee, immediate and authoritative information of the kind for which there is frequent need, and it thereby avoids working in the dark and avoids guesswork in matters where a mistaken move would be embarrassing to the Master.

CHAPTER VII

THE USES OF INFORMATION

*How to Make and Use the
Membership Inventory
Sources of Information*

VII

HOW TO MAKE AND USE THE MEMBERSHIP INVENTORY

THE term "membership inventory" need not be pressed too far; this is nothing more than a convenient label which a Worshipful Master may if he wishes, replace by another better suited to his fancy. Until the thing itself has become established in more general use any name will serve—the important point is for the Master to see the purpose and effect of it; when he does so he will recognize in it a method of incomparable utility and will wish to have it at hand during every day of his year in the East.

Its general purpose is to enable a Master to have at a glance a set of some ten or twelve facts about each and every member of his Lodge, resident or non-resident, active or inactive; and they will be the facts he most needs for the carrying on of his own work. As things are now in any Lodge a Master can obtain these facts—they are neither secret nor confidential—but he will not have them laid out before him on a single sheet, and he will have to hunt them up here and there, in the Secretary's records, in telephone books, etc., and often at a considerable cost of time and effort. The Membership Inventory will do for him at a single stroke what otherwise he would do in many strokes.

A large number of the activities which a Master may wish to take up are of a more or less specialized kind, and call for talents, experience, knowledge, facilities, or personality of a particular kind, and also, it may be, of an exceptional kind. Where is a Master to look for these men? If he has from 200 to 500 members in his Lodge he cannot possibly have first hand knowledge of the talents and experiences of each and every man. If he is planning a special social program where will he find singers and musicians? If he is planning a banquet program including toasts where will he find a toastmaster and three or five speakers? Or what if he needs to appoint a Special Committee to have charge of remodeling or decorating or refinishing the Lodge room or Lodge building; where will he find

men qualified by the special sorts of knowledge such duties will call for? Who among his members are qualified ritualists? Are accountants? Or understand financial matters? Are musicians? Speakers? Entertainers? Good managers of picnics and outings? Who have automobiles and who do not? A hundred such questions may arise during a busy Worshipful Master's year. According to the methods now generally in use a Master will fall back on his own limited knowledge of his members or will consult his associates; the result usually will be that the same few members (few comparatively speaking, at least) will be requisitioned over and over—the "faithful wheel-horses," a subject with which the next paragraph will deal. With a Membership Inventory, this uncertainty, this "going about" in search of facts, is done away with once and for all; a Master needs only to run his eyes down one of its columns to see a complete inventory of the talents, skills, and special qualifications of his whole membership; and down another column to see in what professions, arts, trades, and other forms of work his members are engaged—itself a guide to special qualifications.

The Membership Inventory will also protect a Master against "the wheel-horse evil," against calling upon the same small number of members over and over. The majority of members are willing to do any suitable form of Lodge work that may be assigned to them; but not many of them will ever volunteer for work. This is not from bashfulness for not many grown men are bashful; nor, with few exceptions, from indifference; it comes rather in consequence of the fact that the work of a Lodge is organized and channelized, is under the direction of a set of officers, or is in the hands of Special or Standing Committees, or by tradition goes to some special group; under such conditions to volunteer often looks like intruding, and where so many things are assigned to men called for the purpose, a member on the sideline has a natural reluctance to put himself forward unless called for. This lack of volunteering combined with the custom of assigning work to the same men leads, if it is not prevented, to the formation of a clique—a few members doing everything, the majority of members doing little or nothing, not even attending Lodge meetings. The use of a Membership Inventory will automatically put a stop to this unconscious, unintentional shutting out of a half or two-thirds of the members from participation in Masonic work; for when a Master assigns a task to a given member he enters a nota-

tion (with date) in the column at the right side; that column therefore shows him at any moment which members he has assigned to work and which he has not assigned, and he can therefore redress the balance by making it a point in the future to assign new tasks to members hitherto not called into action—if need be, he can even search about, and, he will be sure, never without success, to find work for them to do.

These are the two largest and most fruitful uses of the Membership Inventory; it gives a Master in a minute of time a bird's-eye view of the talents and abilities among his members; and it enables him to see that no member is left out of Lodge work. But it has yet a third use, not as large or so important and of a more detailed and piecemeal character, and yet of very great convenience. The Master has before him for immediate reference and without the need to search through files and records, a large set of data about his members which he is always in need of; the full name of each member, and correctly spelled; his home address; his business address; his home and business telephone numbers; for how many years he has been a member of the Lodge; his Lodge number; whether he is in any lodge office or on any Committee; etc. The tableau of subjects given in any particular form is suggestive only; a Master may draw off one for himself and add as many columns as he wishes.

If a sheet is ruled off to contain fifty names a membership roster will call for four sheets; a Lodge of five hundred names will call for ten sheets; etc. A Master can keep these in his desk loose, or can perforate them and keep them in a looseleaf holder. He will probably wish to keep them in his own possession, showing them to nobody else, because he may wish to enter on them a few data of a confidential kind; but he may, also, hand them on to his successor at the end of the year, thereby saving him the work of filling out another set. If everything except the members' name and Lodge number and Lodge date is written in lightly with a pencil, alterations can be easily made. Or, if the Master prefers, the Secretary may have a duplicate set for his own use, with all the data in his own copy except for the notations in the column at the right-hand edge of the sheet in which will be the Master's notes on work assigned, etc.

It will look at first blush to a busy Master as if this will call for a great deal of work; in one sense it will, because it will take a full evening or a Sunday afternoon to fill in the data; but once that ini-

tial work is completed the Membership Inventory will save a Master much work during the year, and the busier he is, the more it will save him; it will also save him money, time, and a lot of telephoning, calls, and letter writing. At the end it will give him a diary or record of his year of work in the East; also, after ten or twenty years he will be glad to have this record to look back over, to refresh his memory of his year in office and of the officers and members with whom he was associated.

II

SOURCES OF INFORMATION

IN a certain place in his initiation the Candidate is told that when he finds himself in need of further light in Masonry he should feel free to seek out learned and experienced Masons, and this is a practical counsel because in any Lodge are a number of officers, past-officers, and ritualists who are veterans in Lodge work. But what of those officers, past-officers, and ritualists themselves when they need information? and what of the Worshipful Master in particular who now and then requires information on which to make a decision or to take official action? to what sources can he or they turn when the knowledge they need lies outside the circle of familiar Lodge activity?

Freemasonry is world-wide, and is centuries old. It has perpetuated its Ritual by mouth to ear, keeping many of its secrets locked in faithful breasts, and has grown from man to man and from Lodge to Lodge without any organized attempt to propagate itself, has never advertised itself, or sought to persuade men to seek its membership, and much in it always is private to some man or to some Lodge; moreover it has never employed salaried staffs of experts or professional workers, not even in Grand Lodges, but has depended on volunteer workers who are under an obligation not to permit their Masonic duties to interfere with their duties to themselves or to their families. In consequence it has never had departments or officers to furnish information, either to its own members or to outsiders; its teachings themselves are concealed in allegories and rituals and illustrated by symbols, few of which carry their meanings on their sleeves. It is not strange therefore that now and then a puzzled Mason knows not where to turn for more light, or that a Worship-

ful Master may once in a while find himself in a fog of uncertainty. Masonry as a whole is not like a building standing on the street, all of a piece, and easy to find a way to, but has a way of spreading itself out, and the whole of it can never be found in any one place; but it is in the mind and experiences of the individual Mason, in a local Lodge, in a Grand Lodge, in a Grand Jurisdiction, in a country, and is around the world from country to country, so that no one Mason ever finds it all, or sees it all for himself, or knows it all.

A Master himself, and regardless of how well informed he is, may find himself in need of information not easy to come by, along any one of four directions: (a) He may need to know something about a Masonic law, of which there are so many, and which may belong to the category of the Landmarks, or to Grand Lodge Constitutions and Statutes, or to rules, edicts, orders, official instructions, by-laws, and regulations. (b) He may need to know *where* to send a problem, whether it is for him to settle or another officer's, whether it is a Lodge problem or a Grand Lodge problem, one to submit to his Lodge or one to decide for himself. (c) He may need to know *how* a thing is to be done, in what form, or what are the established methods for doing it, or what is the correct procedure. (d) Or finally he may need to know *who* is to do a thing, which officer in his Lodge, or which officer in Grand Lodge, or what Lodge or Grand Lodge Committee, or which Lodge member.

In the paragraphs to follow some suggestions will be made as to what sources of information he may turn to, he or any one of his officers or members, but there is a general Masonic principle which underlies this whole subject of Masonic information which, if he grasps it for himself, will be a guide for him throughout, and on which he can take his stand when seeking information without fear that he will betray himself unwittingly into brashness or into blundering; it may be that this principle has never been officially formulated in a set of words but even so it is easily described: namely, that *Masonry keeps nothing secret from any Mason*. There is no inner circle in it anywhere, no council of elders who meet in *camera* and keep their activities secret from the rank and file, no hidden, esoteric knowledge reserved for the few; other things being equal any Mason, anywhere, is free to know anything about Freemasonry, as it is here and now, or as it was in the past, in the Lodge, or in the Grand Lodge, or in foreign countries; if a Mason is willing to go far

enough or dig deep enough he can have any information he needs; and not only can have it but can have it freely, without any obstruction, blame, or reservation; it can be taken for granted that Lodge and Grand Lodge Officers or Committees may hold some facts in confidence, and as incidental to their work, as a physician or as a lawyer does, but confidential knowledge of that sort is beside the point, and is not an exception to the principle which we have described; for there is no information about Masonic law, or Ritual, or Lodge or Grand Lodge procedure or history, or symbolism, or philosophy which is not open to any Mason in good standing. It does not matter if there is no information bureau there ready and waiting to find it for him; he can be his own information bureau. And what is true in general for any Mason, is true to a larger and more detailed extent for the Worshipful Master, because it is obvious that he, more than any other active workman in the Lodge, has need of information to carry on his work. If therefore a Master now and then has the feeling that he does not know where to turn, or as if when he asks for information he is asking it of empty space, he should overcome that feeling. There are many sources to which he can turn.

1. The Grand Master himself is not an information bureau, but he is in an office where often his method of fulfilling his own duties is to give information to Worshipful Masters: so that if a Master has need of knowledge of certain kinds he ought not to feel that he is intruding on the Grand Master's time if he seeks for it direct from his Grand Master. The Grand Master went through the chairs in his own Lodge; he doubtless spent some years in District offices or in Grand Lodge Committees; he spent other years in other Grand Lodge offices before reaching the Grand East; he is therefore, and by virtue of his office, one of the best-informed Masons in the Grand Jurisdiction; and if he has the feeling that the majority of Grand Masters always have had, it will be a pleasure for him, not a tiresome chore, to share his knowledge with a Master of a Lodge.

2. The Grand Secretary is unique among his fellow Grand Officers in that his tenure of office usually lasts by common consent year after year, and that he gives his full time to his office. There is not a Grand Secretary anywhere whose desk is not crowded with detail, and much of it of official importance, to be done with promptitude, and disastrous in its results if not done correctly; a Grand Secretary

therefore cannot brook interruptions for trifles and it may be that as the years pass he is less and less able to tolerate fools gladly, or foolish questions; but there is no Grand Secretary who does not freely and promptly respond to any fair and legitimate request for information; and if a Worshipful Master takes care to ask only what he needs to ask, phrases it carefully, and does not start up a bore-some and unnecessary correspondence, he can be sure that he can obtain from the Grand Secretary the information he needs about almost any Lodge or Grand Lodge procedure.

3. Every Grand Lodge has a printed book of fundamental law, rules, and regulations which generally is called The Code, and which contains the Book of Constitutions, the laws governing Grand Lodge and the Lodges, Grand Master's Edicts and Opinions, and a miscellany of other matters of a like sort; and in some instances there is in addition a Digest of Law in which Grand Lodge rulings on every subject are indexed and arranged alphabetically for easy reference. Any Worshipful Master may have, and ought to have, a copy of his own Grand Lodge Code, for it is *the* source of information on such Masonic laws and regulations as most concern himself. If he has it, he can use it without fear of being misled, because it is the ultimate authority.

4. When the Grand Lodge assembles in its regular Grand Communication, to elect officers and to transact its own Regular Order of Business, the Grand Secretary keeps Minutes of the proceedings. To these Minutes he adds other Minutes of Special Grand Communications held during the year (as the laying of a corner-stone, etc.), Grand Lodge Committee Reports, the Report (a lengthy one) of the Committee on Foreign Correspondence, Lodge and District Returns, and pages of statistics including the name and number of the Lodges on the Roll of Grand Lodge, along, perhaps, with their principal Officers, and other data of the same kind. In a few months after a Grand Communication this volume is issued in printed form, and a copy is sent to each Lodge. It is a source of information about current affairs in the Grand Jurisdiction such as cannot be had elsewhere. If a Master will, upon receiving his copy, look it through, page after page, including the Fraternal Correspondence Report, he will find that it is a kind of annual encyclopaedia of the Craft, in which he will find a very large assortment of facts.

5. The Book of Ceremonies is named differently from one Grand

Jurisdiction to another, and has not the same contents everywhere; but it will usually contain the Monitorial Work, which is that portion of the Ritual that may be printed; and Lodge and Grand Lodge ceremonies for funerals, dedications, corner-stone layings, etc. A few Grand Lodges have also included such other materials as the *Old Charges*, the Landmarks, Etiquette, qualifications and duties of Lodge Officers, and similar materials. In a few Grand Jurisdictions nothing is printed in the Book of Ceremonies except the Monitorial Work; Lodge and Grand Lodge Officers are left to hunt for the other materials where they can find them; if a Worshipful Master is in one of these latter he can often obtain a Book from another Grand Jurisdiction which, though in some of its details it is not fully usable in his own State it will for the most part be the same in every Jurisdiction. In some Grand Jurisdictions the Monitorial Work is printed in one book, funeral and other ceremonies in another, and, it may be, materials on the duties of Lodge Officers in a third. A Master can make sure of obtaining everything of this kind which is published by his own Grand Lodge by writing to his Grand Secretary.

6. There are some hundreds of Masonic libraries throughout the country, though it is unfortunately impossible to give a list of them because one has not been compiled. There are three classes of them: those owned by local Lodges and housed in Lodge quarters; those owned by a group of Lodges in a town or city and housed in the Temple which they all use; and Grand Lodge libraries which are usually housed in Grand Lodge Temples. The largest Grand Lodge Libraries are those at Cedar Rapids, Iowa; Cincinnati, Ohio; Boston, Massachusetts; Philadelphia, Pennsylvania; Washington, D. C., and New York City. If a Master has no Lodge Library of his own available he can often borrow books or obtain information from one belonging to another Lodge in his Grand Jurisdiction, for Lodges are always happy to grant such Masonic courtesies to sister Lodges; also if his own Grand Lodge does not have a library of its own he can feel free to write to any Grand Lodge Library in a neighboring State because there is a like Masonic courtesy among them. The Masonic History Company of Chicago functions as an information bureau for Masons everywhere.

7. Every Lodge should have in its own possession at least six Masonic books for reference purposes which may be kept by the secre-

tary and not put into circulation. It is most important to have a general reference work, of which the newly-revised *The Encyclopaedia of Freemasonry*, by Albert G. Mackey is the most complete; a history of Freemasonry, such as the complete histories by A. G. Mackey or R. F. Gould, or the one volume *History of Freemasonry*, by Haywood and Craig; a work on the laws of the Craft, such as *The Jurisprudence of Freemasonry*, by A. G. Mackey; and one on the Ritual, such as *The Symbolism of Freemasonry*, by A. G. Mackey, or *Symbolical Masonry*, by H. L. Haywood. Information about any Masonic book, or about anything ever published in Masonic books, may be obtained by writing to the Iowa Masonic Library, Cedar Rapids, Iowa, the largest Masonic Library in the world, or to the Masonic History Company, Chicago, Ill.

8. The majority of general Masonic papers and magazines are published as bulletins for Grand Lodges or groups of Lodges but a number of them also publish general articles, and any one of them will either be able to give Masonic information from its own office or else can refer an inquirer to other sources. Among the best of sources for general information are the bound volumes of Masonic magazines no longer published; if a Master has access to the files of *The Builder*, *THE MASTER MASON*, *THE AMERICAN MASON*, and *THE TYLER-KEYSTONE* he will find in the bound volumes of any one of them an encyclopaedia selection of articles on almost every Masonic subject.

9. On Masonry as it works among Grand Jurisdictions, from one Grand Jurisdiction to another, and year by year, the best of sources for any Worshipful Master is the Fraternal Correspondence Report (by whatever name it may be called) in his own Grand Lodge Proceedings. The Grand Lodge Committee on Fraternal Correspondence reads the Proceedings of every Grand Lodge with which its own Grand Lodge is in fraternal correspondence and writes a review of it in from one to three pages; in this review are included facts of general interest, Grand Lodge actions, quotations from Grand Lodge Addresses, and statistical material; and any one of them is a bird's-eye view of the whole Craft at work throughout a given year.

10. When the Candidate is told that he may always obtain further light in Masonry by consulting those well-informed Masons who are veterans in Lodge work it is presupposed that his need of them is from his being new in the Fraternity. This is true for him

but it does not follow that only the new Mason should consult his well-informed Brethren; anybody may do so, and if in need of more light, ought to do so, and to do so without embarrassment, for it is no reflection on a Mason if he needs information; there is too much in Masonry for any one man to know the whole of it, and this is a fact which well-informed Masons know better than any others. A Worshipful Master is himself a well-informed Mason; his Brethren expect him to be such, or they would not have elected him their Master Workman; nevertheless they know that a Worshipful Master cannot know everything, and a Worshipful Master himself should not expect to do so. If he needs information, he ought to consult others who may know what he does not, and ought to do it without feeling embarrassment; the contrary is true, for what reflects on him, and most unfavorably, is to make decisions and to give opinions without sufficient knowledge. One man learns the Art for himself and then he teaches another, passing on what he possesses of an Art too comprehensive for any one man to have in its entirety, and he in turn stands ready to learn as well as to teach; it has been by this means that Freemasonry has perpetuated itself and expanded through the world; and it is in these well-informed Brethren that any Mason, unless he is in a Lodge that is underprivileged indeed, will find the best and nearest of the many sources of Masonic information.

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