

# *The Builder Magazine*

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## **A SUMMER RESORT FOR MASONS --- MASONIC PARK, COLORADO**

BY BRO. J.L. ELICKER, COLORADO

Thousands of tourists, hailing from nearly every State in the Union, annually visit the Rocky Mountains of Colorado. Among these are hundreds of Masons and their families. But very few of the latter have ever heard of this summer resort for Masons - Masonic Park, Colorado.

This Park is under the management of the San Luis Valley Masonic Association, of which Brother Marshall H. Van Fleet, Alamosa, Colorado, is President, and Brother Jesse C. Wiley, Del Norte, Colorado, Secretary. Either of these brethren will be interested in hearing from any reader of THE BUILDER who may desire further information concerning the Park.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots. - W.M. Paxton.

THE MASONS of the rich San Luis Valley, Colorado, are enjoying something rather unique in the history of Masonry. It is a park devoted to summer-home purposes, and the San Luis Valley Masons are sharing their summer vacational pleasures with other Masons.

Many years ago, when it was decided to elevate Chicago out of the mud by raising its immense blocks up to grade, the young son of a poor mechanic, George M. Pullman by name, put in a bid for the big undertaking and secured the contract.

While George was successfully completing this job, he was revolving in his mind his pet project of building a "sleeping car," which would be adopted by all railroads, not so much, we take it, for financial emolument as for the service it would be to those who travel long distances. Accordingly, George fitted up two old cars on the Chicago & Alton road with berths, and soon found that they would be in demand. He then went to work on the principle that the better his cars, the greater would be the demand, and the greater the service rendered. After spending three years in Colorado gold mines, it is said that Mr. Pullman returned and built two cars which cost \$18,000 each. Everybody laughed at what they called "Pullman's folly." But George believed that whatever relieved the tediousness of long trips would meet with speedy approval; he had supreme faith in his idea, and risked his all in it. The result is well known.

So it has ever been, and always will continue to be; the man with an idea which he puts into practical effect, contributing to the health, comfort and happiness of his fellowmen - the highest mission men and Masons can perform, and for which they will ever be held in high esteem.

The germ of the steam engine, we are told, can be seen in the writings of the Greek philosophers, but it was not developed until more than two thousand years later.

Likewise, the Supreme Architect of the Universe wrought His plans of marvelous beauty in Masonic Park ages before the fertile brain of Marshall H. Van Fleet, Deputy Grand Master of the Grand Lodge of Colorado, conceived the idea of providing a permanent summer home for Masons and their families among the picturesque Rocky Mountains - a home with an ideal climate, located over 8,000 feet above the level of the sea; a home where mosquito netting is unnecessary; where refreshing sleep is always possible, the days always delightful, and close communion with nature sweetest.

When you step down off the platform of a Denver & Rio Grande passenger coach, or alight from your automobile within the limits of Masonic Park, the high mountains greet you on the east with their enticing wildness, while at the base of these mountains you

behold the rippling waters of the Rio Grande River wherein the lively trout bids defiance to the angler.

In this picture (Cut No. 1) you see these mountains in the distance and to your right. Their ascent is not so steep but that it is good exercise for a mountain hike in the early morning hours, followed by a cold bath in the river, if such be your custom. The novelty of a cold bath in the Rio Grande, at an altitude of 8,200 feet in water from the snow-capped peaks, may not be relishing at first, yet you will be surprised at the good derived therefrom.

This picture also conveys an idea of the stupendous rocks so familiar in this locality. Many a three-pound rainbow trout has been caught along these tracks. There is genuine sport and lasting benefit from such early-morning exercise out in the open.

By looking to the northeast from the Denver & Rio Grande shed depot, this big rock (Cut No. 2) greets the eye. It has been named King Solomon's Rock. The gentleman seen at the base of this rock is Marshall H. Van Fleet, the man whose brain conceived such a camping ground for Masons and their families as is offered in this Masons' Park. This rock is estimated to be upwards of one hundred feet high. To the right of King Solomon's Rock is another rock on which nature has carved the picture of a man's face. This rock has been named George Washington. This is another good morning hike. You cross the bridge over the Rio Grande river, after which you have perhaps a climb of two hundred feet up to the base of these rocks. As you become accustomed to hiking, you may make longer trips.

The big San Luis Valley, wherein is located this beautiful Masonic Park, is an empire by itself. It is from forty to fifty miles wide, by one hundred to one hundred twenty miles long, and is surrounded by high ranges of mountains, with an average elevation of about 7,500 feet. In parts of this rich valley there are evidences of glacial formation. In other parts there are evidences of this valley once being the bed of a prehistoric lake. This is the opinion of scientists. It is noted for alfalfa, peas and hogs, the raising of which have netted many independent fortunes. Potatoes are also another product of this valley.

There are seven lodges of Masons in the San Luis Valley, namely, Olive Branch No. 32 of Saguache, Alamosa No. 44 of Alamosa, Monte Vista No. 73 of Monte Vista, Amethyst No. 94 of Creede, Vulcan No. 103 of Hooper, Del Norte No. 106 of Del Norte, and Temple Gate No. 128 of Center. The present membership of these seven Masonic bodies totals, it is estimated, between six and seven hundred. With these Masonic brethren are associated an equal number of wives in the Order of Eastern Star, so that upwards of fifteen hundred are today interested in this Masonic Park.

It was the custom of these San Luis Valley lodges to celebrate St. John's day by all gathering at one of these lodges. These meetings were always well attended, and for the good of the Order. Brother Van Fleet, who is so well known among Colorado Masons and who has done so much for Masonry, saw these lodges growing, not only in enthusiasm but in numbers, noticed that it was beginning to become somewhat burdensome for one lodge to take care of the immense crowd that assembled on St. John's day, thought that it would be nice to have a place to celebrate this day - a place that Masons could call their own.

Accordingly, at the meeting of these lodges, June 24, 1913, it was decided to appoint a committee to plan otherwise for these annual celebrations. This committee, after careful consideration and much effort, decided to buy a hundred and sixty acres. This was done, and the Association incorporated under the laws of Colorado as a "Non-profit Incorporation."

The first Association meeting was held at this park June 24, 1914. There were present at that celebration five hundred Masons, their families and friends. Conservative estimates place the number attending the last gathering, June 24, 1920, at fifteen hundred, three times that of the first annual celebration in this park.

Masonic Park contains one hundred and sixty acres of land on both sides of the Rio Grande river, is located about fifty miles from Alamosa, Colo., and three miles above South Fork. It has been plotted, with that broad spirit of fraternity and brotherly feeling with which the Western Mason is endowed, to sell to Masons at only \$25.00 per lot. The Association has opened this park to all Master Masons and their families, and invites them to buy lots and erect summer cottages, and make this their summer home.

The location of Masonic Park is one of the most beautiful and picturesque spots of the Rocky Mountains. The Denver & Rio Grande Railroad and the Rio Grande River (Cut No. 3) run through the park from northwest to southeast. The elevation is about 8,200 feet. Fine fishing and hunting in season an ideal place to spend a summer vacation and rejuvenate for the coming year's work.

Trains on the Denver & Rio Grande Railroad (Cut No. 4) pass through Masonic Park twice each day. It is worth while making a trip over the D. & R.G. from Alamosa to Creede. The scenery along this route is the best, and the mines and other historic points of more than ordinary interest. Creede, it will be recalled, is the town in which the slayer of Jesse James, the outlaw, was shot.

The elevation of the Rio Grande river at Masonic Park is 8,200 feet above sea level. The Association has already built a bridge across the river (Cut No. 5), and erected a large pavilion. Several cottages have been erected, and many more are contemplated in the near future.

A large spring (Cut No. 6) has been opened on the top of the mountain, and fine mountain water piped to every cottage in the park. To the left of the big pavilion there is a winding path leading up to this spring which supplies Masonic Park with pure mountain water, it being piped from this spring. To the unaccustomed and inexperienced in mountain hiking, this will be a good beginning. It is 1500 feet up this trail, and in places you may have to "pull yourself up" by catching the twigs occasionally. When you get to the spring, you will enjoy a drink of this clear, cold water. You can then continue as much further, if you desire. On the top of this peak, you have a bird's-eye view of the surrounding mountams and river that becomes more interesting the longer you stand and gaze. You gain three things by taking this short hike: The benefit of the climb, a drink of good water, and a look at what nature has done. After you descend, you may enjoy a camp breakfast of trout, or an additional nap, or both.

Inquiries are being received from Masons of Iowa, Nebraska, Kansas, Oklahoma, Missouri, Texas, and other central States, and no doubt ere long Masonic Park will be the summer home for Masons and their families from these and many other states.

The principal forms of recreation to be enjoyed in and around Masonic Park are hunting, fishing, hiking, packing, camping, automobiling and picnicking. In hunting and fishing, the only restrictions are the reasonable requirements of the Colorado game laws.

Outdoor recreation is a necessity of our modern civilized life, and as civilization becomes more intensive this necessity increases and the demand grows keener. The infant as well as grandmother; in fact, every member of the family must have a vacation of some kind. Summer is growing time for children as well as for gardens. The mountains, glaciers, lakes, streams, and spring water to drink, contribute largely and effectively to human health and enjoyment - help to make strong, sturdy boys and girls out of delicate babies. The human value of a summer spent at Masonic Park would indeed be hard to estimate.

Chapelle, Willow, Elk, Myers, Beaver and Trout Creeks are within from one to nine miles of Masonic Park, and easily accessible by team or automobile. Fishing is good in all of them, and present fine scenery to the tourist and camper. The roads throughout this section of Colorado are first-class, and are being made better each year. State highway No. 15 runs through the property. The state highway from Denver to the San Juan country is but three miles east of the park. The South Fork of the Rio Grande, another stream famous for its hunting and fishing, is but a short drive from the park; in fact, Masonic Park is ideally located in every respect for a summer home. There is a large brick furnace on which campers may prepare their meals. There is plenty of wood, and water has been piped into this Public Cook House.

The annual Association meeting, June 24, is the day when all Masons of the San Luis Valley are as one great family. Every one brings his lunch, and the Association furnishes ice cream, lemonade and hot coffee, and St. John's day spent at Masonic Park will never be forgotten.

Following is the description of the outing, June 24, 1920, as published in The Alamosa Courier. This conveys an idea of this outing:

“The San Luis Valley Masonic association, which is composed of Del Norte, Monte Vista, Saguache, Center, Hooper and Alamosa lodges, met in the twenty-sixth annual communication on St. John's day, June 24, at Masonic Park, Colorado.

“The day was spent in general intercourse and in becoming better acquainted. After a most sumptuous basket lunch, which each individual furnished, supplemented by ice cream and coffee, furnished by the association, addresses were made by Frank L. Bishop, Grand Master of Masons of Colorado; W.W. Cooper, Grand Lecturer of Colorado, and ex-Governor Alva Adams, Inspector General of Colorado for the Southern Jurisdiction Scottish Rite Masons.

“Mr. Adams' address was an inspiration to all who were fortunate in getting into the pavilion to hear it. He is conceded to be one of the best talkers in the state. His address treated of the history of the San Luis Valley, and no one is better qualified to discuss its history than is Mr. Adams.

“The meeting was presided over by our fellow townsman, Marshall H. Van Fleet, Senior Grand Warden of the Grand Lodge of Colorado. Mr. Van Fleet also acted as general manager of the day's festivities.

“After the program was concluded, the young folks were permitted, with the assistance of the Alamosa orchestra, to trip the fantastic, in which they joyously indulged until about nine o'clock in the evening, stopping just long enough to try and finish the remnants of the basket picnic dinner.

“It was an ideal day and the number present was estimated at from sixteen to eighteen hundred. One party calmed to nave counted bud automobiles. A conservative estimate is

five persons to the car. Quite a number came on the train. It was one of the most wonderful gatherings ever held in the San Luis Valley, and the largest attendance in the history of the association during the last twenty-six years, practically all being Masons, their families and relatives.

“The Masonic Park is situated on the Rio Grande river, fifty miles west of Alamosa, and is one of the most beautiful spots in the Rocky Mountain region. It is owned by the Masons of the San Luis Valley, and a Mason from any place is privileged to buy a lot, build him a summer home and become a member of the association.

“To date the association has spent nearly \$20,000 in the erection of two large pavilions and piping water from a spring upon the mountain, which can be piped into every cabin on the grounds; the building of a bridge across the river and other extensive improvements to make it a first-class summer resort for Masons and their families.

“Fishing in the Rio Grande is always attractive to the angler, and the park is so situated that it is only a short automobile drive to the South Fork of the Rio Grande river, Goose Creek and the head waters of the Rio Grande river.

“The Wheeler national park is easily accessible, and few people, even of the San Luis Valley, realize the beauties, or know that we have a national park in our midst, one of the most wonderful spots in the world - a large tract of land, a sort of wilderness - where the dirt has been washed away, leaving nothing but rocks, standing like giant trees pointing heavenward.

“A number of prominent Masons from distant points were in attendance during the day, some from Texas, Nebraska, Kansas, Oklahoma, Ohio, in fact this Masonic Park is rapidly becoming known all over the country.



“Masonic Park is as yet in its infancy, although it has made big strides in the short life of its existence, but in a few years it is going to be one of the most famous and widely known resorts of the state of Colorado. It is easy of access from almost any part of the valley.

“There are no hotel accommodations in the park for tourists, but it is the intention of the association that all Masons going there shall be on an equality, and provide for their own comfort and convenience. No doubt, some day, some Mason will come along buy a lot, and build a hotel for the accommodation of touring Masons.

“The Order of Eastern Star, which is the ladies' auxiliary of Masonry, has built a large pavilion.

“Every year sees more and more cottages built, and in a few years Masonic Park will be the equal of any of the celebrated summer resorts in Colorado.

“About a dozen good sized trout were caught during the day and presented to the speakers of the afternoon as a souvenir of this twenty-sixth annual celebration.”

This Masonic Park is a new undertaking, practically in its infancy. The outlook is very encouraging, however, and the interest already manifested in this rather unique project, not only by the Masons in the valley but by Masons from distant points (one brother having written from the Philippines for a lot), insures its future.

The San Luis Valley has a Masonic population well able to make this summer park home a brilliant success, but this is not wholly the intention of its founder and the Masons of the valley. They wish brethren from every part of the United States - from the we for that matter, to share with them in the pleasures and advantages offered by this park - this strictly Masonic recreation grounds, where Masons and their families may spend their vacations among the beauties of the Rocky Mountains.

The lots are about fifty by one hundred feet, and may be purchased on the payment plan, if desired. The writer was at this park July 27, and personally talked with a contractor who was building a cottage with a sleeping porch. Being thirsty, we drank of the mountain water from a hydrant within six feet of this cottage. The contractor remarked about the quickness with which this cottage was supplied with excellent drinking water. About two weeks were required to build the cottage. Other cottages are in process construction.

## FREEMASONRY AMONG THE AMERICAN INDIANS

BY BRO. ARTHUR C. PARKER, SECRETARY, NEW YORK STATE INDIAN COMMISSION

One of the most frequent questions directed to the ethnologist who concerns himself with a study of the American aborigines is, "Are Indians Masons?" There have been various answers to this question, the reply depending on the informant's knowledge of Masonry. There are positive assertions both ways. There are also many rumours of lodges, signs and miraculous escapes due to the giving of some Masonic sign or exclamation denoting distress. The student is apt to be quite at loss to know what the real truth is and how much fiction has been woven about these assertions.

The investigator might ask some Indian whether or not he ever heard of an Indian lodge of Freemasons and receive an affirmative answer; again an Indian of the same tribe might as positively declare that no such institution existed among his people. Now what is the truth?

Today there are numerous Indians who are Free and Accepted Masons. One can scarcely travel in Oklahoma, Nebraska, Kansas or the Dakotas without meeting Indians who belong to the ancient fraternity. Many of the most influential Indians of the Dakotas and especially of Oklahoma have full knowledge of the mysteries of Masonry and have

sought further light in the concordant orders, yet so far as is known to the writer no exclusively Indian lodge exists.

But what of the older Indians who inherit the traditions of their forefathers, do they not have lodges of their own not connected with the rite as the white man knows it? Surely there is plenty of testimony as to this.

In "The Freemasons Library" by Samuel Cole, published in Baltimore in 1826 is this quotation from the Masonic Mirror, (date not given):

"Travellers describe certain private societies among the Indians which apparently resemble our lodges of Free Masons. Their rules and government of admission of members are said to be nearly the same. No one can be received as a member of the fraternity except by ballot, and the concurrence of the whole is necessary to a choice. They have different degrees in the order. The ceremonies of initiation, and the mode of passing from one degree to the other, would create astonishment in the mind of an enlightened spectator.

"A similar institution, it is said, prevails among our Iroquois. These have never been suspected of Welsh extraction. Still they may have derived the signs from those who were. We receive the information from Gov. Clinton, to whom it was communicated by a respectable Indian preacher, who received the signs of the mystery from a Menonie (Menominee) chief. The institution, therefore, must be prevalent among the Menonies as well as other Indians. In this secret institution among the Indians, the members are very select. Among the Iroquois the society consists of five Oneidas, two St. Regis and six Senecas. They are said to have secret signs, and pretend that the institution has existed from eternity. The period of their meetings is unknown; but they assemble once in three years, as deputies, under pretense of other business."

In considering the question of freemasonry two views may be taken, one that there is a universal freemasonry in which through the medium of philosophical and symbolic teachings a system of morality is inculcated by a brotherhood; and the second that Free

and Accepted Masonry does not exist unless able to show a charter or dispensation from some Grand Body of competent Masonic jurisdiction. According to the second view any similar is not "Free and Accepted Masonry" but an extra-limital institution without any ties of affiliation. This view makes the possession of a charter and adherence to a certain basic constitution of primary importance. The first view, however, recognizes that there is an universal freemasonry and asserts that adherence to certain principles and a certain type of ceremonies leading to the expression of a certain set of moral ideas of primary importance. Both of these views are correct within their fields.

If we make the term "freemasonry" or "universal freemasonry" generic, then any form of freemasonry, that embraces the characteristics of freemasonry, may be said to be a part of a great whole. If, on the other hand, we define freemasonry as a certain system and organization controlled by certain Grand Lodges of competent jurisdiction, each Grand Lodge recognizing the other and having fraternal intercourse with it, then we take the specific view and refer to "Free and Accepted Masons."

For the sake of our subject let us admit that there is an extra-limital or universal freemasonry which men outside the order itself may discover and understand. This is not unreasonable to the philosophy of the organized craft. Let competent Masons remember where they first became Masons, though their eyes had not beheld or their minds conceived the beauties of a single Masonic rite. Yet, having once seen and understood, their previous beliefs were shaped by the ritual and the power of true faith confirmed and put to labour.

With this thought before us let us examine the beliefs and principles of the American Indians and see whether or not any were capable of erecting out of these things the superstructure that might be fitly termed "a temple of Masonry."

1. The red man of America believed in a Supreme Deity. Many authorities have denied this, some of them, perhaps, through prejudice and some of them through a misunderstanding of the words translated gods, spirits, powers. Perhaps some who have denied that the Indians had the one God concept have done so because they desired to prove that the white man and his religion brought this idea to the "benighted heathen." But however this may be there were some cults among the many tribes that saw back of

the god of the winds, the god of the thunder, the god of the rivers and the god of the harvest, a supreme god who was the chief of all and who ruled the powers of the air as his subordinates. Imperfectly understood, perhaps, was this Supreme Architect, but nevertheless he was known if but feebly. And how well understood and known today is the concept of Deity? We have knowledge of the ineffable name, and, likewise, the red man of the desert, the plains and the forest gave a name to this Omnipotence. Whether to the Algonquin it was Gitche Manitou, to the Pawnee Tirawa, to the Sioux Wakanda, or to the Iroquois Hawenui, the same idea prevailed, - that of the one Great Spirit who was the Creator. The Supreme Architect of the Universe to the American Indian was the Maker-of-All.

2. The practice of virtue was demanded of the red man. He must be just in his dealings with his fellows. He must be truthful, considerate, hospitable and loyal. He was likewise taught to be stoical, slow to anger, slow to announce personal discomfort and to exercise due toleration for the views of his fellows. At all times he must acknowledge his dependence upon his Creator and never undertake any great or important underrating without first invoking the aid of Deity. He actually did this and at all times rendered thanks for the blessings he enjoyed. To be thankful and never do anything that would lead the Maker to think his creature ungrateful was one of the great essentials of the religions of the Indian.

3. "There is a future life," announced the red man. It was one of his most inbred beliefs. His elaborate funeral ceremonies were built up upon this faith. This was a visible world but there was an invisible world inhabited by innumerable spirits of departed creatures, - men, animals, plants. Whether it was called the "Happy Hunting Ground," the "World Beyond the Sky," "the Abode of the Creator," - to the Indian it was the home-world of spirits; it was heaven. A thousand ceremonies and a myriad of prayers were devised because of this deeply rooted belief. It may have been superstitious to have called to Hawenui in the World-Above-the-Sky and to have attempted to talk to departed spirits of animals and friends, but nevertheless, in it all a belief was expressed.

4. One of the most precious beliefs of the Indian was that of the universal and eternal kinship of all created things. This belief affected and influenced the Indian in every act of his life. Man was not only the brother of man because a Supreme Father had created both, but every animal, plant and rock, as well as every force of nature was believed to sustain a certain spiritual relationship to man, and man had certain obligations to them.

The deer and bear were brothers and "very near man." The trees and waterfalls had spirits. Thus, the red man thought it quite rational to speak to them as friends and brothers. Animals were not killed in a wanton way, but when it became necessary to kill for meat and pelt a propitiary sacrifice was given and the spirit of the animal invoked for pardon. "I have killed you," chanted the Indian, "that I might use your meat and fur. Should you need me I, too, am here. But the Creator has given me great cunning and I have used that power fairly. Hold no evil thought about me, your soul is the real of you and to it I will render pleasing sacrifice. Ascend in peace, my brother, and be happy. This incense is grateful to you, these beads will show you that I desire to render you a gift. I have spoken."

To the Indian the creatures of earth were kinsmen, though different in form from man. This mattered not for the Creator made all to suit his purpose. The food and pharmaceutical plants of the forest were not taken without a thank offering and the planting of seeds in hole where the root had been. This feeling of fraternity worked out in many other ways as by the organization of numerous fraternities and societies, by the knitting of the clan and totemic systems and by the ties of a complex social organization. There were binding laws and customs that governed every social action and regulated conduct. So impressed was Roger Williams with the kindness and consideration which was shown him by the Indians among whom he laboured in New England that he wrote:

"If Nature's sonnes both wild and tame, Humane and courteous be, How ill becomes it Sonnes of God To want humanity."

Out of this brotherly feeling for fellow creatures there grew up many associations and fraternities devoted to one cause or another. Some were purely selfish, others were associations of warriors, others devoted to a propitiation to the spirits of the nature forces and still others were sworn brotherhoods devoted to charity, the preservation of ancient rites and to a system of reverent ceremonies whereby morals were inculcated. In recent years these societies have received much attention and study by ethnologists, particularly by those of the American Museum of Natural History of New York. (1)

Out of these four characteristics of the more cultivated natives of the new world we may deduce their ability to construct an organization similar under the circumstances of forest

and plains life to the freemasonry of the white man. It will easily be seen that the American Indians except through contact with white Masons could know nothing of the words used in Masonry nor could they know anything of the special initiatory rites. They might have signs, similar to Masonic signs but as for Asiatic words and Hebrew traditions they had nothing, notwithstanding the immature and superficial observations of those who have assumed to find them. Such assertions must today stand the inspection of the trained philologist and ethnologist, and they will not pass. Yet from what we have stated as to the beliefs of the Indians we may yet say whether or not they had the mental or moral capacities to understand Masonic light.

Let us go further. Samuel Cole in the quotation we have cited mentions the Menominees and the Iroquois and says, "Travellers describe certain private societies among the Indians which apparently resemble our lodges of Free Masons." Let us see what these were and find out whether indeed there is any similarity.

The Menominees of Wisconsin do have certain fraternal or "medicine" societies, among them the Mide Wiwin. It has several degrees culminating in the resurrection of the candidate who represents a slain hero. Alanson Skinner of the Museum of the American Indian is now writing a description of this ceremony as a contribution to the by-lights of Masonry. In due time we shall have the results. But Cole mentions, also, certain ceremonies of the Iroquois. About this group of native American natives, I feel free to speak, it being my special province to record their history and traditions for the State of New York. The Iroquois had a "grand medicine lodge" and still have several chapters among the Senecas and Onondagas. Its real name is Neh Ho-noh-chee-noh-ga Nee-ga-hee-ga-aa, which may be interpreted. "The Ancient Guards of the Mystic Potence." This society is the most influential among the non-christianized Iroquois of New York state today and numbers on its rolls many nominal Christians. It meets four times each year and holds one business session.

Popularly this organization is called "The Little Water Society" because the "potence" which it guards is used ceremonially in connection with a cup of water, though other reasons are also ascribed. This potence is represented to be the tips of the hearts and the brain bases of the primitive founders of the society who gave the "sparks of their lives" that their hero and leader might be resurrected. These founders were the great game animals and birds and the major food plants, which had been befriended in times of dire distress by the Hero Chief. Slain and scalped by the foe they sacrificed themselves that

he might live by the administration of the life essence which they gave him from an acorn cup. Thus, in the ceremonies today, the members impersonate these animal founders and at intervals in the tripartite ceremony, imitate their calls. The ritual is chanted in unison in three parts in total darkness. Between each section there is an interval of refreshment when the members drink strawberry juice, then eat honey, then partake of the fragrant native tobacco. The ritual is a long one and relates how in the end the slain Hero Chief is brought to his feet and to life by the firm grip of the bear's paw, his left paw concealing the grip of his right.

The writer personally knows white persons who have witnessed these ceremonies. He has vouched for at least three who have been shown the mysteries. (2) Today there are flourishing lodges of this order of Ancient Guards of the Mystic Potence in the State of New York and in the province of Ontario, where the Iroquois still hold forth.

It may be interesting to state further that the form of the lodge is an oblong and has two altars, one east and one west. Its ritual is sung or chanted by all the members, thereby rendering "lost words" or forgotten sections next to impossible. The society bears all the ear-marks of great antiquity and its members cling faithfully to it, for it is the tradition that when the Guards cease their vigilance that the red man will pass into extinction.

The ceremonial lesson taught is that a man should willingly lay down his life if need be to save the life of him who has sacrificed to save his, and the ritual shows that through enduring love for one's fellow man and the potency of sacrifice the Great Spirit will restore life and health though both have gone.

There is a strange similarity between this ceremony and the rites of Osiris, whereby he is raised by the lion. Perhaps the same mystery has appealed to the minds of many races widely separated by time and space. Perhaps this shows that certain elements in Freemasonry are universal in their appeal and that all men have reached out for them, some wisely and well and some imperfectly. Yet the fact that many have sought proves that there may be an extra-limital masonry, as if some uninstructed groups of mankind saw through a glass darkly, - and craved more light.



The researches of the American Bureau of Ethnology, of the American Museum of Natural History and of the State Museum of New York, as well as other public and private institutions clearly prove the existence of numerous cults and fraternities among the American Indians. That some should have certain attributes similar to Masonry is not strange. The human mind and heart whether in barbarism or in enlightenment hungers for knowledge, longs for genuine friendship, and knows that without morality no society can endure

(1) Vide Anthropological Papers, American Museum, N.Y. City.

(2) Vide Publications of Buffalo Consistory, A.A.S.R., G.K. Staples, Commander, "American Indian Freemasonry."

## WOMAN AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

Wise men tell us that there never has been a woman Freemason. Perhaps that is true. This question has been called to the attention of the able scholar and devoted Mason who contributes this series of articles. Can Freemasonry enlarge its borders to include women or must they forever remain outside the pale? If they are to be made Masons in literal truth in what way can we reorganize the ritual so as to eliminate certain features which might prove embarrassing to them? If they cannot be admitted into full membership in what way can the spirit and teachings of this ancient Fraternity be made available to them? Since Freemasonry began to be this has been a moot question; it is still. It will be for years to come. It is a theme of perennial interest. For this reason we are very glad indeed to give to our readers the reasoned and mature judgments of a scholar who has every right to speak on this interesting question.

## EGYPTIAN MASONRY AND COUNT CAGLIOSTRO

IMMEDIATELY after the downfall of Napoleon, societies were formed in various European countries, chiefly by exiles for the promotion of Italian independence. Even Egypt became a centre of this propaganda and, under the auspices of Mehemet Ali, who aspired to render himself independent of the Sublime Porte, an Egyptian rite was established under the name of the "Secret Egyptian Society." In the lodges of Alexandria and Cairo alone, the Greek and Arab women numbered more than three hundred.

Closely bound up with this Egyptian Masonry was the celebrated unprincipled adventurer, Joseph Balsamo, better known as the Count Cagliostro, who imposed upon our Masonic forefathers as he did upon the rest of the world. In 1776, he was initiated into Freemasonry in the Esperance Lodge, No. 289, which was attached to what was known as the Rite of Strict Observance. The lodge met at the King's Head Tavern in Gerrard Street, Soho, W., and was composed mainly of French and Italian brethren. His entry into the Craft was made through the mediumship of Comte de Sainte Germain.

In Courland Count and Madame Cagliostro established Masonic lodges under what they claimed to be sublime rites of Egyptian Masonry, which he claimed it was his mission to restore; and in Paris he prosecuted with great vigour his plans to resuscitate Freemasonry according to the Egyptian rite. A lodge was founded at Lyons by Cagliostro, to which was given the name of "Triumphant Wisdom," and this was regarded as the Mother Lodge of the rite. Its patent was as follows:

Honour, Wisdom Union, Beneficence, Comfort. We, Grand Copt in all Eastern and Western parts of Europe, Founder and Grand Master of Egyptian Masonry, make known to All who may read this that during our stay at Lyons many members of the Lodge of the Orient and Ordinary Rite, which has adopted the distinguishing title of "Wisdom" have expressed their ardent wish to place themselves under our rule, to be enlightened in true Masonry.

We are pleased to accede to their wish, etc., etc.

Madame Cagliostro was Grand Mistress of the Lodge of Isis, which, in 1784, counted among its Adepts some of the most prominent of French titled women.

On 7th August, 1785, there was a great ceremony of initiation in a mansion in Rue Verte, Faubourg Saint-Honore, Paris, when thirty-six females were admitted into the Order. Each initiate had to contribute the sum of one hundred lois, to undertake to abstain from all intimacy with mankind and to submit to everything which might be imposed on them. On entering the first apartment of the mansion, the ladies were ordered to disrobe and to put on a white garment with a coloured girdle. The candidates were then separated into six groups of six candidates, each group wearing different coloured girdles. They were then conducted into a temple lighted from the roof and seated upon thirty-six arm-chairs upholstered in black satin. Madame Cagliostro, clothed in white, was seated on a throne, and, when the light was lowered, she commanded the candidates to uncover the left leg to above the knee, to raise the right arm and to rest it upon an adjacent pillar. The Grand Mistress then delivered an oration, which advocated the emancipation of woman-kind from the shameful bonds imposed upon them by men. At the conclusion of the oration, the candidates were conducted to separate apartments, each of which opened on to the garden. There they were visited by male admirers, but, having regard to the oath taken, they refused to enter into any conversation with them and spurned all overtures, and, after a time, the thirty-six were conducted once more into the temple. Within a short time, the vaulted roof opened suddenly, and Cagliostro, seated on a golden sphere, as naked as he was born, holding a serpent in his hand, and with a flaming star on his head, descended into their midst. The Grand Mistress announced that this was the Genius of Truth, the divine Cagliostro, who had come to initiate them into the secrets of Freemasonry. Cagliostro, or the Grand Copt, as he described himself, then ordered them to dispense with all their clothing. If they were to receive the truth, they must be as naked as Truth. The example of dispensing with clothing was set by the Grand Mistress and followed by the thirty-six candidates. Cagliostro then delivered his address, at the conclusion of which he was hauled up on his golden sphere through the opening in the roof. The ladies clothed themselves and the evening terminated in an elaborate banquet, when the initiates were joined by their male acquaintances, notwithstanding the obligations they had taken.

Cagliostro asserted that this particular brand of Masonry was instituted by Enoch and its teachings promulgated by Elijah. As Grand Copt he claimed to possess the power of communicating with angels and to be enabled to accomplish wonders through the miraculous power with which he had been divinely endowed. All religions were

tolerated under his system: a belief in God was the sole qualification for membership. The Obligation taken by candidates was as follows:

I swear before the Eternal God, the Grand Mistress, and all who hear me, never to write or cause to be written anything that shall pass under my eyes, condemning myself in the event of imprudence and to be punished according to the laws of the grand founders and of all my superiors. I likewise promise the exact observance of the other six commandments imposed upon me: that is to say, love of God, respect for the sovereign, veneration for religion and the laws, love of my fellow-creatures, an attachment without bounds to our Order, and an unquestioning submission to the rules and code of our ritual as may be communicated to me by the Grand Mistress.

On the initiation of a candidate the Grand Mistress breathed on her face from the forehead to the chin, saying:

I thus breathe upon you to cause the Truth possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brethren and sisters, in accordance with your undertaking. We greet you as a lawful daughter of Egyptian Masonry of the Lodge; We desire that you be recognized as such by all the Brethren and Sisters of the Egyptian ritual, and that you enjoy the same prerogatives as they. Lastly, we impart to you the supreme pleasure of being henceforth and forever a Freemason.

The ceremony of the Third degree was rendered with great pomp and ceremony. On that occasion a young, innocent girl, to whom was given the name of columba (dove), was introduced, and the Grand Master claimed to impart to her the power he possessed of communing with spiritual beings. These spirits were said to be seven in number, governing the seven planets and surrounding the throne of the Eternal, their names being Azael, Michael, Raphael, Gabriel, Ariel, Zobiachel, and Anachiel. The girl, who was clothed in a long, white robe, which was adorned with blue ribbons, and wearing a scarf, was shut up in a tabernacle which was placed on the altar of the temple. From a window in this tabernacle she gave the replies to the questions asked her, which related generally to the fitness of the candidate for advancement to the degree.

The emblems used in Egyptian Masonry were the triangle, the septangle, the trowel, the compasses, the square, the gavel, the death's head, the cube, the rough ashlar, a wooden bridge, Jacob's ladder, the Phoenix, the globe, and Father Time.

The following advertisement from Cagliostro appeared in the Morning Herald in November, 1786, explanatory words, which did not appear in the advertisement, being placed in brackets:

TO ALL TRUE MASONS

In the Name of 9, 5, 8, 14, 20, 1, 8 [Jehovah]; 9, 5, 18, 20, 18. [Jesus].

The Time is at hand when the Building of the New Temple or New Jerusalem, 3, 8, 20, 17, 8 [Church] must begin; this is to invite all True Masons in London to join in the Name of 9, 5, 18, 20, 18, [Jesus] the only one in whom there is a Divine 19, 17, 9, 13, 9, 19, 23 [Trinity] to meet tomorrow evening, the 3d instant, 1786 (or 5790), at Nine o'clock at Riley's, Great Queen Street; to lay a plan for the laying the first stone of the foundation of the true 3, 8, 20, 17, 8; [Church] in this visible world, being the, material representative Temple of the Spiritual 9, 5, 17, 20, 18, 11, 5, 12. [Jerusalem].

A Mason, and member of the new 3, 8, 20, 17, 8. [Church].

It is not without interest to note that, in 1789, Cagliostro was arrested by the police and taken to the castle of St. Angelo, where he died. His Egyptian Masonry, so called, perished with him.

THE ORDER OF THE EASTERN STAR

The Order of the Eastern Star is believed to be the fifth largest fraternal organization and the largest female Order in the world. It had in 1917 nearly 900,000 members and its membership roll is increasing at the rate of 50,000 a year. It does not claim to be a Masonic Order, although its membership is restricted, in the case of men, to those who are already members of the Masonic Brotherhood, and, in the case of women, to those whose nearest male relatives or connections are Freemasons of good standing. It is the custom of the Chapters of the Eastern Star to hold their meetings in the lodge rooms or temples of Masonic lodges, when such permission can be obtained, but the Order does not come under the category of "Adoptive Masonry." The term "Adoptive" implies the power of government and control, and this is not exercised by any Masonic body in regard to the Order of the Eastern Star.

The Order is believed to have taken its rise in the United States of America in 1778, but it did not attain any degree of eminence until 1850, when it was revived by Rob. Morris, a prominent American Freemason. The various units were known as "Constellations," and, in 1855, a "Supreme Constellation" was established, though it does not appear to have had a long life. The Order itself, however, continued to flourish and, in 1874 a serious attempt was made to organize a Supreme Grand Chapter, which, two years later, was crowned with success. District or Provincial Grand Chapters have since been established in all quarters of the globe and the Order is making great headway in Scotland. England stands practically alone in her aloofness from the Order. The utmost care is evinced in the admission of candidates. The fee for initiation and the annual subscription are moderate, averaging twelve shillings and five shillings respectively, and a certain proportion of each is devoted to beneficence. The Order is doing a noble and unselfish work and it was the first to establish a Masonic Home in Kansas, charging itself also with the furnishing of the Home on its erection. In the various States of America members are, at their own expense, building cottages, furnishing and supplying them with every need, and, in some instances, constructing hospitals and maintaining them.

When the Eastern Star Chapter is held in the Masonic lodge room or temple it is the custom to make no charge for rent, light or heating. A candidate for initiation must be recommended by two members from personal knowledge. A committee of three is then appointed to report upon the application at the next meeting, when a ballot is taken for the admission of the applicant, and this ballot must be unanimous.

The main object of the Order of the Eastern Star is to give practical effect to the beneficent purpose of Freemasonry, particularly in provision for the wives, daughters, widows, mothers, and sisters of members of the Craft, and, at the same time, inculcate various principles. These principles are five in number, represented by the five Degrees of the Order and said to be read by the enlightened in the cabbalistic motto of the Order - F.A.T.A.L. They are as follows:

1. Fidelity to vocations of right and duty. This is the teaching of the Degree of Jephthah's daughter, as set forth in XI Judges, verses 30-40.
2. Obedience to the demands of honour and justice in all conditions of life. This is the teaching of the Degree of Ruth and is set forth in I Ruth, verses 16 and 17.
3. Fidelity to kindred and friends. This is illustrated in the Degree of Esther and set forth in IV Esther, verse 2, and VII Esther, verses 2-5.
4. Trustful faith in the hour of trial. This is the teaching of the Degree of Martha and set forth in the character of Martha.
5. Heroic endurance of the wrongs of persecution when demanded in the defence of truth. This is illustrated in the character of Electa, or "the elect lady" as shown in the narrative recorded in the second epistle of St. John.

The badge of the Order is a five-pointed star, the first point being blue with a sword and veil to represent Adah, or Jephthah's daughter. The second is yellow with a sheaf of barley to represent Ruth. The third is white and bears a crown and sceptre to represent Esther. The fourth is coloured green and has a broken column to represent Martha. The fifth is red, with a golden cup to represent Electa.

In the Manual of the Order of the Eastern Star the following historical essay on the foundation and aims of certain secret institutions appears:

Secret Societies imitating Freemasonry for the admission of females as members were first organized in France during the early part of the eighteenth century, and still exist there and in other parts of Europe, as a distinctive rite. By the term "Adoptive Masonry" is implied that system of forms, ceremonies, and explanatory lectures which is communicated to certain classes of ladies, who from their relationship by blood or marriage to Master Masons in good standing, are entitled to the respect and attention of the entire Fraternity. These ladies are said to be adopted into the Masonic communion because the system of forms, ceremonies, and lectures above referred to enables them to express their wishes, and gives satisfactory evidence of their claims in a manner that no stranger to the Masonic family can do. To the organization thus established for the initiation of females the French have given the name of "Adoptive Masonry," "Maconnerie d'Adoption," and the lodges are called "Loges d'Adoption," or "Adoptive Lodges," because every lodge of females was obliged to be adopted by, and under the guardianship of, some regular Masonic lodge. One of the first of these Societies was the "Order of Perfect Happiness," for so we may be permitted to translate the name "Felicitaires", which they adopted. This Society assumed a nautical character in its emblems and its vocabulary. It was divided into the four degrees of "Cabin Boy," "Master," "Commodore," and "Vice-Admiral." What little information we have been enabled to obtain from a very brief notice of its ritual leads us to believe that it was not of a character to merit countenance. It did not long retain its existence, for two years after its formation it gave place to the "Knights and Heroines of the Anchor," which was, however, but a refinement of the original Society, and preserved its formula of initiation and nearly all its ceremonies. In 1747, one Beauchaine, the Master of one of the Parisian lodges, instituted a new Society, which he called "L'Ordre des Fendeurs," or "The Order of Wood Cutters." This institution borrowed its principal ceremonies from the Society of the Carbonari, or Coal-burners, which had been previously established in Italy. The place of meeting of the Woodcutters was called the Wood Yard, and was supposed to represent a forest; the presiding officer was called "Father Master" and the male and female members were called "Cousins." The Society became at once exceedingly popular, and the most distinguished ladies and gentlemen of France united themselves to it. It was consequently the cause of the institution of many similar societies, such as the Order of the Hatchet, of Fidelity, etc. In consequence of the increasing popularity of the numerous secret associations which, in their external characters and mysterious rites, attempted an imitation of Freemasonry - differing, however, from that Institution, of



which they were, perhaps, the rivals for public favour, by the admission of female members - the Grand Orient of France, in 1774, established a new rite, called the "Rite of Adoption," which was placed under the control of the Grand Orient. Rules and regulations were thenceforth provided for the government of these Lodges of Adoption, one of which was that no men should be permitted to attend them except regular Freemasons, and that each lodge should be placed under the charge and held under the sanction and warrant of some regularly constituted Masonic lodge, whose Master or, in his absence, his Deputy, should be the presiding officer, assisted by a female president or mistress. Under these regulations a Lodge of Adoption was opened in Paris in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided, and was installed as Grand Mistress of the Adoptive Rite. Many systems of Adoptive Masonry have from time to time been introduced in the United States with varied success, none of which, however, seems to possess the elements of permanency, except the Order of the Eastern Star, which was established in this country during the year 1778. The success of this Order, therefore, corresponds in its beneficence and usefulness with the extent of Freemasonry. Its obligations are based upon the honour of the female sex, and framed upon the principles of equality and justice; that whatever benefits are due by the Masonic Fraternity TO the wives, widows, daughters, and sisters of Freemasons, corresponding benefits are due FROM them to the members of the Masonic Fraternity. The theory of the Order of the Eastern Star is founded upon the Holy Writings. Five prominent female characters, illustrating as many Masonic virtues, are selected, adopted, and placed under Masonic protection. The selections are:

1. Jephthah's daughter, illustrating respect to the binding force of a vow.
2. Ruth, illustrating devotion to religious principles.
3. Esther, illustrating fidelity to kindred friends.
4. Martha, illustrating undeviating faith in the hour of trial.
5. Electa, illustrating patience and submission under wrongs.

These are all Masonic virtues, and have nowhere in history more brilliant exemplars than in the five characters, illustrated in the lectures of the Order of the Eastern Star.

The honourable and exalted purposes had in view in its dissemination can have no opposition worthy the name. Its effects in winning to the advocacy of Masonry the virtuous, intelligent, and influential lady members of our families are truly encouraging, and stimulates its friends to persevere in a general promulgation of the system.

According to the tenets of the Order of the Eastern Star, Adoptive Masonry stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole of the ceremonies of this rite a single point with which the most ascetic moralist could find fault. On the contrary, all is pure, all is beautiful; it is among the brightest jewels which spangle the records of Masonry. As the Adoptive privileges of the lady entirely depend upon the good standing and affiliation of the brother through whom she is introduced, this system will be a strong inducement, it is thought, to keep a brother, otherwise inclined to err, within the bounds of morality. A general diffusion of this rite will tend to supersede the other so-called female degrees as being, at the best, but trivial and henceforth superfluous and useless.

## CO-MASONRY

In 1879 several Chapters owning allegiance to the Supreme Council of France of the Ancient and Accepted Scottish Rite, at the instigation of the Grand Orient, seceded from that allegiance and reconstituted themselves as La Grande Loge Symbolique de France. One of these Chapters, bearing the name of Les Libres Penseurs, meeting at Pecq, a village of Seine et Oise, in November 1881, proposed to initiate into Freemasonry, Mlle. Maria Desraimes, a well-known writer on Humanitarian and women suffrage questions, which they did on 14th January, 1882, for which act the Lodge or Chapter was suspended. Mlle. Desraimes was instrumental in bringing into the ranks of Freemasonry several other well-known women in France, with the result that an Androgynous Masonic body, known as La Grande Loge Symbolique Ecossaise was formed on 4th April, 1893 although its jurisdiction at that time extended over only one lodge, that known as Le Droit Humain, which came into being on the same day, and which, in 1900, adopted the thirty degrees of the Ancient and Accepted Scottish Rite. One of the

principal workers in the formation of this new schismatic Grand lodge was Dr. Georges Martin, at one time a member of the Lodge Les Libres Penseurs. The schismatic movement spread to Paris and Benares and afterwards to London, at which last-named place, in September, 1902, the Lodge "Human Duty," now No. 6 on the Co-Masonry Register, was consecrated. The title "Co-Masonry" in lieu of "Joint Masonry" was adopted in 1905.

The Principles of Universal Co-Freemasonry are set forth in the official documents as follows:

Art. 1. Universal Co-Freemasonry in Great Britain asserts, in accordance with the ancient declarations of Freemasonry, the existence of a Creative Principle, under the title of "The Great Architect of the Universe."

Art. 2. It maintains the open "Volumes of the Sacred Knowledge" in every lodge, when duly formed for Masonic purposes.

Art. 3. It maintains the ancient landmarks of Freemasonry.

Art. 4. It withholds recognition from all irregular and clandestine meetings, or lodges not holding proper charter.

Art. 5. It imposes no restrictions on the free search for Truth, and to secure that freedom exacts tolerance from all its members. Art. 6. It is open to men and women, without distinction of race or religion, who are free, of good report, and irreproachable life.

Art. 7. It pledges its members to obedience to the laws of the country, loyalty to the Sovereign, silence with regard to Masonic secrets, a high standard of honour, and ceaseless endeavour to promote the welfare of humanity.

Art. 8. Every Freemason belonging to the Ancient and Accepted Rite is bound faithfully to observe the decision of the Supreme Council to which he owes allegiance.

The movement is identified closely with the Theosophical Society, or that particular section of which Mrs. Annie Besant is President and, on the death of Dr. Georges Martin, the President Grand Master, Mrs. Besant was chosen to succeed him in that office.

There is, however, another and a very influential branch of the Theosophical movement, which repudiates the Besant leadership, and with it the Co-Mason movement. This is presided over by Mrs. Katharine Tingley, who has set forth her views on Co-Masonry the following words:

Let me first state what is my attitude towards Masonry. Many of the happiest recollections of my childhood are associated with my dead grandfather, who was one of the best known Masons in Massachusetts and Rhode Island, and received some of the highest Masonic honours in these States. It was from him that I received my earliest education. It was from his Masonic books that I learned to read and spell and draw, and from his noble and sweet character, I came to regard Masonry as associated with the best in life. In fact, I came to think that all the best men in the world must be Masons.

Now, it does not necessarily follow that this last statement is true, for some of the noblest men I have met have not been Masons. Still, on the other hand, many of the best men I have known have belonged to the Masonic Order, and I have seen nothing but the best results flow from a deep interest in Masonry wherever I have known of it, and from my knowledge and acquaintance of Masons I regard Masonry and the principles which underlie it as a great force for good in the world.

I cannot understand how any true woman would wish to intrude into an Order held to be exclusively for men. There are lines of work which I hold are exclusively in the province of men just as there are lines of work which are exclusively in the province of

women. I hold that woman can only yield her full share of influence in the world from a knowledge gained by using and fulfilling her opportunities as a woman, and in her own sphere. I consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

Why should women be disturbed that men have an organization which is exclusively for men? As I understand Masonry, it seems to inculcate all the virtues - honour, rectitude, chastity, etc. - for this much has often been publicly stated by Masons; and, speaking generally, I have no hesitation in saying that, from my experience, the majority of them - to a degree at least - try to exemplify these virtues in their lives. There may be some who fall far short of the Masonic ideals - in our present disturbed civilization it can hardly be expected otherwise - but that cannot be laid at the door of Masonry, but of human frailty, and as a result of men's failing to grasp their higher opportunities in life.

Many a woman has known of the uplifting and refining power, tending towards self-restraint and nobility and virtue, which Masonry has exercised in the life of brother, husband, or son; and without in any way encroaching on Masonry or seeking to pry into its secrets, every true woman, in the light of the knowledge that is publicly given out by Masons themselves of Masonic principles, can, if she will, help brother, husband, son or friend to be true to these principles and be a true Mason.

What is needed today by both men and women is a greater respect, first for themselves, in their true natures as man and woman, and following that, a greater respect each for the other - of women for men and of men for women. Such respect implies no invasion of one another's sphere, but the very contrary, and in fact can only suffer terribly from such invasion.

There is a common ground on which men and women can meet, which is preeminently in the home. It is also in the world of art, music, literature, education, and all the highest ideals of social, civic, and national life.

I have had many letters from all classes asking questions as to my attitude in this matter, seeing that the name Theosophy has, most unfortunately, and without any warrant, become associated with "Co-Masonry." Such association is absolutely unwarranted, and I hold that no true Theosophist will give his adherence or support to "Co-Masonry." The fact that any person or body of persons should attempt to attach themselves to an organization from which, by the rules of that organization, they are excluded, would make me seriously question their motives, and one would probably find such people to be either fanatics or exremely credulous or ----(!) Whatever knowledge such people may think they have in the matter, it must indeed be very limited, or rather no knowledge at all, otherwise they would see the absurdity of trying to attach themselves to an organization in which, in the very nature of things, they would be out of place. If it were possible to conceive of the secrets of Masonry being given to a woman, from my understanding of the matter it could be only through some one unfaithful to his vows as a Mason, and no true and self-respecting woman would think of availing herself of such information; nor could it, by the nature of things, be held to be reliable, for he who is unfaithful in one thing will be unfaithful in others, and I prophesy that this attempt of certain women to seek admission where they do not belong can result only in confusion, disaster, and serious embarrassment for all such women.

It need hardly be said that the clandestine movement of Co-Masonry is placed outside the pale by all who pledge their adherence to the Antient Charges of Freemasonry.

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SQUARE WITH THE WORLD

BY BRO. L. B. MITCHELL, MICHIGAN

Square with the world, square away to vision true,

Never mind the creeds, 'tis the world you're holding to.

Square with the world, 'twas for you laid in the plan  
That's forever right, for there was to be a man.

And there was to be for him a way sublime  
In the plan of life with its rugged heights to climb,  
And 'twas left to him to prove that by the square  
The beautiful might e'en be made more fair.

Square with the world, though no great deeds be done  
You may find just where there's splendid greatness won;  
In the kindly ways, in the cheerful word and smile  
You may help so much to make life more worth while.

O, there's so many, and such grand ways to Square  
Your life to this old world that's in your care!  
To be Square with youth and manhood in the race  
Will be forging on to earth's best, noblest place.

Square with the world, as Square as earth to sun  
In the little things as in arduous duties done;  
'Tis the royal way, the relation to, that's grand,  
And itself the wage, paid in to heart and hand.

Square with the world, to it your heart hold true,  
The adjustment rare will win the points for you  
For the old world holds its pathway in the skies  
For naught else save to help you win the prize.

-----O-----

It is not what a man gets, but what a man is, that he should think of. He should think first of his character, and then of his condition: for if he have the former, he need have no fears about the latter. Character will draw condition after it. Circumstances obey principles. - H.W. Beecher.

----O----

Get into the habit of looking for the silver lining of the cloud, and, when you have found it, continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places. - Willitts.

----O----

Nothing can work me damage, except myself. The harm that I sustain I carry about me, and never am a real sufferer but by my own fault. - St. Bernard.

FOR THE MONTHLY LODGE MEETING



## CORRESPONDENCE CIRCLE BULLETIN NO. 42

Edited by Bro. H. L. Haywood

### THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

#### FOUNDATION OF THE COURSE

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

#### MAIN OUTLINE:

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

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

- C. First Steps.
- D. Second Steps.
- E. Third Steps.

#### Division II. Symbolical Masonry.

- A. Clothing.
- B. Working Tools.
- C. Furniture.
- D. Architecture.
- E. Geometry.
- F. Signs.
- G. Words.
- H. Grips.

#### Division III. Philosophical Masonry.

- A. Foundations.
- B. Virtues.
- C. Ethics.
- D. Religious Aspect.
- E. The Quest.
- F. Mysticism.
- G. The Secret Doctrine.

## Division IV. Legislative Masonry.

### A. The Grand Lodge.

1. Ancient Constitutions.
2. Codes of Law.
3. Grand Lodge Practices.
4. Relationship to Constituent Lodges.
5. Official Duties and Prerogatives.

### B. The Constituent Lodge.

1. Organization.
2. Qualifications of Candidates.
3. Initiation, Passing and Raising.
4. Visitation.
5. Change of Membership.

## Division V. Historical Masonry.

- A. The Mysteries--Earliest Masonic Light.
- B. Studies of Rites--Masonry in the Making.
- C. Contributions to Lodge Characteristics.

- D. National Masonry.
- E. Parallel Peculiarities in Lodge Study.
- F. Feminine Masonry.
- G. Masonic Alphabets.
- H. Historical Manuscripts of the Craft.
- I. Biographical Masonry.
- J. Philological Masonry--Study of Significant Words.

## THE MONTHLY INSTALLMENTS

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

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

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

## REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

## HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

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

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

## PROGRAM FOR STUDY MEETINGS

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

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

2. Discussion of the above.

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

4. Question Box.

## MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

## FURTHER INFORMATION

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

## QUESTIONS ON "THE LION'S PAW"

What does the article in Mackey's Encyclopedia have to say concerning the Lion's Paw? What is the substance of Mackey's article on "The Lion of the Tribe of Judah"?

Why has the lion always been a favourite subject with symbolists? What was the symbolism of the lion among early peoples in India? Of what was it a symbol to the Nile dwellers? Give an example of the use of the lion symbolism in Egyptian sculpture. How does Harrison describe the raising of Osiris?

What was the crux ansata, or "ansated cross" originally? In what manner did it develop into the "Symbol of life" ? What did Albert Pike see in the crux ansata?

How was the lion as a symbol used by the Jews? Where is it supposed that the Comacine Masters derived their habitual use of the lion in their cathedral building? What has Leader Scott to say concerning the lion in architecture? What is Brother Haywood's theory as to how the symbolism of the Lion's Paw came into Masonry?

What power did the people of the cathedral building period believe the lioness to possess? Of what was this a symbol to them ?

Of what did the early Freemasons consider the lion a symbol?

Is there any difference between the real meaning of the symbolism of the Lion's Paw as interpreted by Albert Pike and as interpreted by Leader Scott?

Does the symbol refer to a raising in this life, or in a future life?

## SUPPLEMENTAL REFERENCES

### THE BUILDER:

Vol. II. - The Square and the Cross, p. 52. Vol III. - Egyptian Cross, p. 355. Vol. IV. - The Lion of the Tribe of Judah, p. 295. Vol. VI. - Symbolism of the Lion's Paw, Nov. C. - .B., p. 4.

Mackey's Encyclopedia: Crux Ansata, p. 191; Lion's Paw, p.448; Lion of the Tribe of Judah, p. 802.

### THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

### PART VII-THE LION'S PAW



The Mackey Encyclopedia article on this subject is very brief, as may be seen from the following: "A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the 'Lion of the tribe of Judah.'" This is true as far as it goes, but it doesn't go far enough, for it leaves unanswered the questions of origin and interpretation. Nor does the companion article on the "Lion of the Tribe of Judah" give us much more information. If Mackey refrained from saying more because he knew no more we can sympathize with him, seeing that at this late day there is still very little known about the matter. But we have learned something since Mackey wrote, enough maybe, to set us on the track toward a satisfactory understanding of the matter.

Owing to its appeal to the imagination, and to the fear and reverence it has ever aroused, the lion has always been a favourite with symbolists, especially religious symbolists. Our modern anthropologists and folk-lore experts have furnished us with numberless examples of this, even among savages, who are sometimes found worshipping the animal at this day. Among the early peoples of India the lion was often used, and generally with the same significance, as standing for "the divine spirit in man." Among the early Egyptians it was still more venerated as may be learned from their monuments, their temples, and especially their sphinxes; if we may trust our authorities in the matter the Nile dwellers used it as a symbol of the life-giving power of the sun and the sun's ability to bring about the resurrection of vegetation in the spring time. In some of the sculpture left by the Egyptians to illustrate the rites of the Egyptian Mysteries the candidate is shown lying on a couch shaped like a lion from which he is being raised from the dead level to a living perpendicular. The bas-reliefs at Denderah make this very plain, though they represent the god Osiris being raised instead of a human candidate. "Here," writes J. E. Harrison in her very interesting little book on "Ancient Art and Ritual," "the God is represented first as a mummy swathed and lying flat on his bier. Bit by bit he is seen raising himself up in a series of gymnastically impossible positions, till he rises..... all but erect, between the outstretched wings of Isis, while before him a male figure holds the crux ansata, the 'cross with a handle,' the Egyptian symbol of life."

The crux ansata was, as Miss Harrison truly says, the symbol of life. Originally a stick, with a cross-piece at the top for a handle, it was used to measure the overflow of the Nile. Inasmuch as it was this overflow that carried fertility into Egypt, the idea of a life giving power gradually became transferred to the instrument itself; in the same manner that we attribute to a writer's "pen" his ability to use words. A few of our Masonic expositors, among whom Albert Pike may be numbered, have seen in the crux ansata the first form of that Lion's Paw by which the Masonic Horus is raised. If this be the case,

the Lion's Paw is a symbol of life-giving power, an interpretation which fits in very well with our own position as outlined in the two preceding sections.

But it is also possible to trace the Lion's Paw to another source. Among the Jews the lion was sometimes used as the emblem of the Tribe of Judah; as the Messiah was expected to spring from that tribe the Lion was also made to refer to him, as may be seen in the fifth verse of the fifth chapter of the Book of Revelation, where Jesus Christ is called the "Lion of the Tribe of Judah." It was from this source, doubtless, that the Comacines, the great Cathedral Builders of the Middle Ages, who were always so loyal to the Scriptures, derived their habitual use of the lion in their sculptures. Of this, Leader Scott, the great authority on the Comacines, writes that "My own observations have led me to the opinion that in Romanesque or Transition architecture, i.e. between A. D. 1000 and 1200, the lion is to be found between the columns and the arch - the arch resting upon it. In Italian Gothic, i.e. from A. D. 1200 to 1500, it is placed beneath the column. In either position its significance is evident. In the first, it points to Christ as the door of the church. In the second, to Christ, the pillar of faith, springing from the tube of Judah." Since the cathedral builders were in all probability the first Freemasons it seems clear that the lion symbolism was inherited from the Comacines.

During the cathedral building period, when symbolism was flowering out on all sides in medieval life, the lion was one of the most popular figures in the common animal mythology, as may be learned from Physiologers, the old book in which that mythology has been preserved. According to this record, the people believed that the whelps of the lioness were born dead and that at the end of three days the lion would howl above them until they were awakened into life. In this the childlike people saw a symbol of Christ's resurrection after He had lain dead three days in the tomb; from this it naturally resulted that the lion came to be used as a symbol of the Resurrection, and such is the significance of the picture of a lion howling above the whelps, so often found in the old churches and cathedrals.

The early Freemasons, so the records show, read both these meanings, Christ and Resurrection, into the symbol as they used it. And when we consider that all Freemasonry was Christian in belief down at least to the Grand Lodge era, we may be certain that the lion symbol is one of the vestiges of that early belief carried over into the modern system. If this be the case the Lion's Paw has the same meaning, whether we interpret it, with Pike, as an Egyptian symbol, or with Leader Scott, as a Christian

emblem, as it stands for the life-giving power, a meaning that perfectly accords with its use in the Third degree. This also brings it into harmony with our interpretation of Eternal Life, for in both its Egyptian and its Christian usages it refers to a raising up to life in this world, and not to a raising in the world to come.

## SYMBOLISM OF THE LION'S PAW

To explain clearly the symbol of the Lion's Paw, as it relates to Masonry, is a difficult matter. Mackey terms it a symbol of recognition, so-called because of the rude resemblance made by the hand and fingers to a lion's paw.

The emblem of the Lion's Paw was found in the sarcophagus of one of the great kings of Egypt, entombed in the Pyramid erected to his everlasting remembrance. It brings to mind the representation of the king's initiation into those greater mysteries of Osiris held to be the highest aim of the wise and devout Egyptian. It is claimed by some writers that the Hebrews were probably instructed in the legend of Osiris, and afterwards changed the whole to accord with the wonderful and wise Solomon and his master architect Hiram.

Very many Craftsmen reject the death of Hiram only as a myth.

The emblem may be thus explained. The form that lies dead before the altar is that of Osiris, the personified sun god, whom the candidate represents in the drama of raising, lying dead at the winter solstice, slain by the grim Archer in November, the fatal month in the year of the sun. The figure of the lion grasping the dead sun god alludes to the constellation of Leo, which did prevail 4,000 years ago to raise the sun god to his place of power and glory on the summit of the grand royal arch of heaven at the summer solstice, and denoted then, as it does now, that the sun or the candidate is about to be raised from a symbolical death to life and power by the strong grip of the Lion's Paw; or, as it has been termed, "the lion of the tribe of Judah." The cross, which the lion holds in his other paw, is the ancient Egyptian symbol of eternal life. The figure erect at the altar is doubtless that of the grand hierophant, with his hand raised in an attitude of command,

forming a right angle, with eyes fixed on the emblematic lion as he gives the sign of command that Osiris, or the candidate, be raised from death and darkness to light and life.

It cannot be determined who Osiris was, but he was certainly to the Egyptians what Jupiter was to the Greeks. It is even difficult to determine whether the legend as recorded in mythology is reliable and authentic, but the lessons sought to be conveyed is the triumph of good over evil or light over darkness.

If we view the scene that has just been described we see an exact representation of an instance that occurs in the making of every Craftsman. He may look upon the form as somewhat inconsistent, but a little study will show him that it was quite the reverse, and that his part was enacted by the devout Egyptian in the days of the most remote antiquity.

The story of the sun starting in weakness and ending in victory, waging a long warfare against darkness, clouds and storms, and scattering them all in the end, is the story of all heroism, of all patient sacrifices and of all Christian devotion.

If there is monotony in the thought of the daily toil of the sun for beings weaker than himself, of his wrath as he bides his face behind the dark cloud, of his vengeance as he tramples on the vapours which crowd around him at his setting, of the doom which severs him from the dawn at the beginning of his journey to restore her at its close, then there is monotony also in the bare record of birth and love, and toil and death, to which all human life may be pared down,

To show that the Lion's Paw had reference to the sun, I refer to a form in the mysteries of Hindoostan. While performing a ceremony the candidate was taught to exclaim, on his arrival each time in the South, "I copy the example of the sun and follow his benevolent course." This being completed, he was again placed in the centre and solemnly enjoined to the practice of religious austerities, as the efficient means of preparing his soul for final absorption. In the Mysteries of Bacchus the candidate was imprisoned in a pastos or cell. He was alarmed by a crash resembling the rush of waters bursting with sudden

impetuosity from a deep abyss or the deadening fall of a tremendous cataract, for now was the representation displayed of the waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon, raging in quest of Osiris, discovered the ark in which he had been secreted, and violently rending it asunder, scattered the limbs of his victim over the face of the earth, amidst the din of dissolving nature. The aspirant heard the lamentations which were instituted for the death of their god, whose representative he was, accompanied with doleful cries and howlings of men, women and animals, to symbolize the death-shrieks and exclamations of terror, consternation and despair which prevailed throughout the world at the universal destruction of animated nature, and which would undoubtedly salute the ears of Noah while within the vessel of safety. Should we follow up the ceremonies of the various mysteries, we will find that in all instances the candidate passes from darkness to light, as personified in the Third degree. To ascertain at what period the Lion's Paw was introduced into Masonic ritual cannot be done; but this is nothing uncommon with our ancient Order. Even its origin is clouded in uncertainty. Associated with the Lion's Paw is a code or covenant called the Five Points of Fellowship. These five points, taken together, compose the Mason's creed. I cannot conceive any thing more binding, more humane and sympathetic than these five admonitions. They contain the fundamental principles of Freemasonry, and the brother that fully observes them is certainly the ideal Mason.

A. J. Burton in "Freemasons Journal," May 17, 1888.

Always remember what Masonry is, and what it stands for; remember that it is not a religion, but that it is a series of moral teachings, it points the way to man to a better and cleaner life; it broadens his knowledge of his duty to his God and to his fellow man; Masonry cannot make a man live better, but it puts within his grasp these moral precepts which, if he follows their literal meaning, will make him a better man, a better father, a better neighbor and a better Mason; there is no plausible reason for a Mason to go radically wrong; the greatest teachings ever written come from the Great Light in Masonry; a Mason has no excuse for not knowing what is right, fair and just in his actions toward his fellow man; many of us consider ourselves Masons because we have taken its degrees and are permitted to wear its symbol on our coat lapels, but that conception of it is as far from the truth as the East is from the West; a true Mason is a man; a man who is willing to make sacrifices of time, money and opportunity in behalf of mankind and the brother at his elbow. - Charles B. Eddy, P.G.M., Michigan

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No man can say that he has done his best if there even one more least thing he can do. -  
Stone.

## MASONS' MARKS AND MARK MASONRY

BY BRO CHARLES C. CONOVER, MICHIGAN

### THE SELECTION AND REGISTRATION OF "MARKS" WITH LAWS AND CUSTOMS RELATING THERETO

MY ATTENTION was particularly attracted to this subject when I read the following  
article in the American Tyler-Keystone of Novembers 1915:

"A Michigan companion was recently visiting in a neighboring state, and upon being  
examined was asked to show his Mark. He was unable to do so, never having complied  
with the instructions to select and register a Mark. He was somewhat at a loss to know just  
what the examining committee meant, and later made inquiry and was instructed.

"Every companion is supposed to select and record a Mark that will identify him. The  
Mark should be engraved upon the watch charm or some token. Some Grand Chapters  
require that this should be done before a companion is exalted, but others trust to the  
companion following the instruction given, which many times is neglected, and the  
companion later on finds himself in an embarrassing position because of his failure to  
comply with the regulations. We wonder what percentage of Royal Arch Masons of  
Michigan have really selected and registered their Mark ?"

I thought at the time that it was fortunate this matter had been brought to the attention of our Michigan companions, for some other jurisdictions are making strenuous efforts to have every brother Mark Master Mason select and record his "Mark," and a good majority of Grand Jurisdictions have legislated that a brother cannot be advanced until he has selected his "Mark" and had it recorded with the Secretary.

I find that nearly if not all Masonic Supply Houses furnish "Books of Marks" in various forms but showing a conventional keystone with the letters in the circle in the center of which each brother is expected to register his own particular mark (Fig. 1). One jurisdiction, Alberta, furnishes a printed blank form of size to fit an official envelope with spaces for name, number of chapter, date of M. M. M., and description of Mark. This blank is supplied to the candidate to make it as convenient as possible for him to select his Mark and forward it to the Secretary of the chapter for proper record in the Mark Book.

Now it happens that all chapter Secretaries are not born artists and many refrain from endeavoring to depict the intricate designs which some brothers see fit to choose; then again the Mark Mason himself may not be an artisan skilled in the use of a pen but might wield an axe with precision, so that it finally seems to narrow down to having the chapter select a companion who has the artisan temperament coupled with the necessary ambition to do the work. In the absence of all the above, it generally obtains that the requirement is entirely neglected.

Many chapters, mine among the number, present each Mark Master with a "token" in the form of a "penny" which gives on the obverse the name, number and location of chapter, together with a conventional Royal Arch emblem; on the reverse a keystone with a space in the center for engraving the mark after it has been selected, but there it leaves the more or less mystified brother and when he is examined as to his proficiency for the Mark degree (if this is done at all) no question is asked as to whether he has selected and recorded his Mark.

As a rule I find that foreign chapters give much more attention and care to selecting and recording of Marks than do the chapters of the United States.

In order to get more definite information upon the various angles of this subject, I addressed a questionnaire to the Grand Secretary of each Grand Chapter of the world which contained the following:

“I am preparing an article for the next Grand Chapter proceedings on the selection and recording of Marks by Mark-Master Masons. Will you please briefly answer these questions so far as they relate to your Grand Chapter:

“1. Has any ruling been made as to what constitutes a Mark?

“2. Does Grand Chapter require that the Mark shall be recorded previous to Royal Arch?

“3. Are Mark Masons examined as to proficiency in Lecture before advancement?

“4. Does the custom of presenting a 'Penny' to Mark Masters obtain among your chapters?

“5. Has Grand Chapter legislated on No. 4?

“6. Cite page and year of legislation on Marks in your proceedings, if any.

“Any further information on the subject of Marks generally you can refer me to will be greatly appreciated.”

Most of the Grand Secretaries were very courteous in answering promptly and supplying all the information asked. Armed with this information, I have arranged the replies in tabulated form which will at a glance, give the interested student a world survey of this interesting and important subject.

\*Mark Master degree not conferred in the Royal Arch Chapter, but controlled by Mark Lodges under Grand Lodge of Mark Master Masons.



## CITATION TO REGULATIONS

The following citations to constitutional or statutory provisions have been gathered which will give the reader a good general idea of the extent to which selection of Marks and proficiency in the degrees have had the attention of the several Grand Chapters:

Alabama. - Whereas, The traditions of the Mark Master's degree made it obligatory and imperative upon every one, who has been advanced to this degree, to “choose for himself a Mark”; and

Whereas, The Mark is not a mere ornamental appendage to the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master Mason, would claim for him certain acts of friendship which are of solemn obligation among the Fraternity, therefore

Resolved, 1st, That every Mark Master Mason in this Grand Jurisdiction be required to choose a Mark and record it in the Lodge Book of Marks, and that the R.' W.' Masters of the several Lodges of M.' M.' Masons, working under the Jurisdiction of this Grand Chapter, require each and every candidate, immediately after being advanced to the M.' M.' degree, to record his name and date of advancement in the “Lodge Book of Marks,” and inform him that, before he can receive the R.' A.' degree, he must complete the record by selecting and recording his Mark.

Resolved, 2d, That it shall be the duty of the High Priest of each and every chapter in this Grand Jurisdiction, whenever a candidate is announced for the R.' A.' degree, to ascertain from the Secretary of the Chapter if such candidate has chosen his Mark and had same recorded in the “Book of Marks”; and that the R.' A.' degree shall not be conferred upon any candidate until such record is made.

Resolved, Ed, That the Secretaries of the Subordinate Chapters, under this Grand Jurisdiction be required to furnish the Grand Secretary with the names and descriptions of the Marks chosen by the members of their respective chapters.

Resolved, 4th, That the Grand Secretary of this Grand Chapter be required to keep in his office a book, in which shall be recorded the names and descriptions of all Mark Master's Marks in this Grand Jurisdiction. (Proc. 1899, p. 28.)

Alberta. - Candidates for reception are examined in M. M. M. Lodge; candidates for exaltation are examined in M. E. M. Lodge. (Proc. 1919, p. 9.)

Arkansas. - The Secretary of each subordinate chapter, in reporting exaltations occurring three months or more prior to the meeting of Grand Chapter, shall state whether each companion so exalted has recorded his Mark. The Grand Secretary shall immediately notify any companion delinquent in this jurisdiction that unless his Mark shall have been properly recorded within thirty days, he shall be subject to discipline by his subordinate chapter. (Proc. 1912, pp. 197, 205.)

California. - Every Mark Master must select his Mark and record the same in the Book of Marks, kept by the chapter for that purpose; and no chapter shall confer the Royal Arch degree until this requirement has been complied with. (Con., sec. 136.)

Connecticut. - Every chapter is hereby required to procure and keep with its records a Book of Marks. Hereafter no candidate shall be exalted within this jurisdiction until he shall have selected and caused to be recorded a Mark. (Constitution and Laws, Art. 2.)

Delaware. - All Mark Masons are required to adopt a Mark, and have the same recorded in the Book of Marks, officers of subordinate chapters using all endeavors to have those who are at present members and who have not chosen for themselves a Mark, to do so. (Adopted Jan. 16, 1895.)

Resolved, Hereafter all Marks must be recorded in the Lodge Book of Marks in ink, with a full description of same. (Proc. 1919, p. 78.)

England. - By a resolution of the Grand Mark Lodge of England, on the 14th of December, 1864, the regulation confining speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

Florida. - Art. V., Sec. 2. A Book of Marks. Reg. 38. It is the duty of each chapter to maintain a suitable Book of Marks, and to require every member and all candidates, after receiving the Mark Master's degree, to select and have recorded a suitable "Mark" therein. The Royal Arch degree shall not be conferred until the "Mark" is selected and recorded, unless it be done at a Grand visitation by the Grand High Priest, in which case the matter of the "Mark" should be attended to as soon as possible thereafter. (Con. 1919, p. 25.)

General Grand Chapter. - In case of a Mark, constructed in part of "initials per a certain key," inscribed correctly as to instructions, but incorrectly as to intention, through erroneous explanation of the key by the High Priest: Held that the intention should prevail, and the inscription be made to comply therewith. (Pro. 1897, pp. 42, 173.)

Illinois. - 267. It shall be the duty of every chapter to provide itself with a Book of Marks which shall be on the Secretary's desk whenever the Mark Master's degree is conferred.

268. Every Mark Master is expected to select and record a Mark before receiving the Royal Arch degree, and when once chosen and recorded as such in the Lodge Book of Marks no one can alter or change it. If erased or changed on the book, such action being illegal, does not thereby alter or change the Mark, which remains as originally selected and recorded, and the Secretary of the chapter should cause its restoration on the book.

269. It is not necessary for a Mark Master to engrave with his own hand his chosen Mark upon the Lodge Book of Marks, but it may be done by another with his approval. (Constitution, Secs. 267, 268, 269.)

Indiana. - Resolved, That in no case shall any candidate receive the Royal Arch degree until he has adopted and filed with the Secretary of his chapter a copy of the Mark he is obliged to adopt; that a petition for affiliation shall be accompanied by a copy of the Mark of the applicant, and that no demit shall be issued to any companion who has not previously selected a Mark and had the same recorded. (Proc. 1911, p. 79.)

Iowa. - Sec. 122. Every chapter in this jurisdiction shall keep a Book of Marks, in which shall be entered the Mark of every member advanced to the honorary degree of Mark Master; and every member so advanced is required to select a Mark and have it entered in said Book of Marks before he receives the Royal Arch degree. (Constitution and Laws.)

Ireland. - In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

Kansas. - Sec. 81. No candidate shall be exalted until he shall have selected his Mark and caused it to be recorded in the Lodge Book of Marks. (By-laws.)

Resolved, That the High Priests of the various chapters in this jurisdiction be directed to require that all members of their respective chapters who have heretofore failed to select and record their Marks do so without further delay. (Standing Regulation, 1892, p. 502.)

Resolved, That the Grand Lecturer be directed to examine the Book of Marks of any chapter visited by him, and report to the Grand High Priest and the Grand Chapter every

non-compliance with the Grand Chapter By-laws referring to the selection and recording of Marks. (Standing Regulation, Proc. 1892, p. 502.)

When a companion joins a chapter on demit, he should record his Mark in the Lodge Book of Marks, if it has not been recorded where he previously held membership. (Laws of 1907, p. 102.)

Kentucky. - Reg. 498. The "Mark" is a pledge in seeking relief, not for ordinary loans.

Reg. 499. Recording a "Mark" must be done before the Royal Arch can be conferred. (Grand Chapter Regulations.)

Maine. - No candidate shall be advanced to the Royal Arch degree until he shall have selected a Mark and presented it to the Secretary for record. (Digest, p. 196.)

Maryland. - 3. All chapters are required to procure and keep Mark Books for the registry of the Marks of their respective members. The registry shall include copy of Mark, with description. No candidate shall be exalted to the degree of Royal Arch who has not previously recorded his Mark.

4. No candidate shall be exalted, unless by dispensation, until he has made sufficient proficiency in the preceding degrees to satisfy the Council that he can make himself known in those degrees. The examination as to proficiency to be had in open M.'E.'. Master's Lodge. (regulations.)

Michigan. - It is not necessary for the High Priest to require Mark Masters to choose a Mark and have the same recorded. (Proc. 1898, p. 14.)

Minnesota. - Resolved, That all High Priests; be obliged under the law to see that all candidates be required to record their Marks before exaltation to the Royal Arch degree; and that High Priests use their best endeavors to have all companions whose Marks are not yet recorded attend to this duty at their earliest convenience. (Proc. 1903, p. 20.)

Mississippi. - Ritual requirements only.

Missouri. - Only requirements are in the ritual.

Montana. - Proficiency in lecture refers to proficiency in grips and words; practically no other examination. (Gd. Sec.)

Sec. 3. It shall be the duty of every member of this chapter, within six months from the date of his exaltation, to select his Mark and cause the same to be recorded in the Book of Marks. (Cons. and By-laws, 1892, p. 26.)

Resolved, That the Secretary of each chapter in this jurisdiction, be required to secure, so far as possible, the signature to the roll book and the Mark of each companion who has ever been a member of his chapter, and that the incoming Grand High Priest inquire into the fulfillment of this recommendation and report. (Proc. 1914, p. 28.)

Nebraska. - Before advancement, each candidate shall prove himself to be a skilful workman as a Master Mason, by an examination before the Council; and as a Mark Master and Most Excellent Master in open lodge to the entire satisfaction of the chapter in which he seeks advancement, by examination in the degrees last conferred.

No Mark Master shall be exalted to the Royal Arch degree until his Mark is recorded. (Const. and Bylaws, Chap. 110, 1906.)

Nevada. - Every Mark Master Mason attached to a chapter under this jurisdiction, must, before his exaltation, select his Mark and record the same in the Book of Marks kept by the chapter for that purpose. And every candidate for affiliation must in like manner record his Mark before being permitted to sign the bylaws; and it is made the duty of the Secretary of each chapter to see that this regulation is complied with. (Gen. Reg., Sec. 2.)

Proficiency. That the subordinate chapters under our jurisdiction be, and they are hereby recommended not to confer any degree in Capitular Masonry until the candidate has become proficient in the preceding degrees of Masonry, and especially that he be found thoroughly conversant with the first sections of the Entered Apprentice, Fellow Craft, and Master Masons' degrees, and with all the means of recognition practiced among Master Masons, to be ascertained by a committee or otherwise. (Proc. 1878, p. 135.)

New Jersey. - Sec. 20. No Mark Master Mason shall be exalted to the Royal Arch degree in this jurisdiction until he shall have chosen his particular Mark, and have delivered a representative of the same for record to the chapter in which he was advanced.

Sec. 43. It is the duty of the Secretary of the chapter under the direction of the High Priest, to ascertain from the Shook of Marks, that no Mark bearing the same device as that offered, has previously been recorded; and to refuse to record a duplicate of any Mark already recorded in the Lodge Book of Marks, except as provided in Sec. 53.

Sec. 44. It is incumbent upon subordinate chapters to require candidates to memorize the lectures and pass examination thereon in open lodge before exaltation.

Sec. 53. A Mark Master Mason may select as his Mark any design he may wish not previously selected by another. If the Mark so to be selected be inscribed upon a jewel or a badge, bearing the Mark of a deceased brother, and shall come to the brother as a gift or an inheritance, it may be adopted as his own particular Mark by such Mark Master Mason; provided, it be actually in his possession, unincumbered by pledge. (Const. 1905.)

New York. - Sec. 52. 4. A Book of Marks, in which shall be recorded the Marks of the members. It shall be the duty of each member of a chapter to choose a Mark, and to furnish the Secretary with a copy or description thereof. This duty is incumbent on all who have not previously selected and had recorded their Marks in the Lodge Book of Marks. A pictorial description is not obligatory. A written description on the page set apart for the member shall be sufficient. The Mark of a Mark Master Mason must be selected and recorded before the Royal Arch degree is conferred upon him.

A duly recorded Mark cannot be altered or changed, and, during the lifetime of the owner, must not be chosen by another member of the same chapter. If a companion changes his membership, his Mark remains as a matter of record with the mother chapter, but a copy thereof may be placed on record in the Book of Marks belonging to the chapter with which he subsequently affiliates, due reference being made to the original record.

Sec. 75. No candidate shall be exalted until he has exhibited suitable proficiency in the preceding degrees. (Con., Secs. 52, 75.)

New Zealand. - Only the ritual construction, viz.: Three, five, seven, or any other odd number of lines, or salient points joined by lines, the equilateral triangle always excepted. (Gd. Scribe E.)

North Dakota. - Each subordinate chapter under this jurisdiction is required to keep a "Book of Marks," in which shall be entered the Mark of every brother advanced to the honorary degree of a Mark Master Mason, and every brother so advanced is hereby required to select a Mark, and have it recorded in said "Book of Marks," before being exalted to the sublime degree of a Royal Arch Mason. (By-Laws, Sec. 24, p. 28.)

That the use of monograms, initials, or the given or surnames, in whole or in part, of a Mark Master Mason as his Mark, selected by him to be placed in the Book of Marks, be prohibited; that the report of the subordinate chapters to the Grand Chapter be so arranged



as to include therein the remark that each Mark Master Mason passed, had selected his Mark prior to receiving the degree of Royal Arch, and that the same had been duly recorded in the Lodge Book of Marks. (Pro. 1904, p. 154.)

A candidate for advancement must have sufficient knowledge of the preceding degree to make himself well known. (By-laws, Sec. 28, p. 27.)

Nova Scotia. - It is competent for a companion to select as his own, the Mark of a deceased companion. (Pro. 1899, p. 16.)

Ohio. - Sec. 25, p. 95. The petitioners for a new chapter, and the candidates advanced in it to the degree of Mark Master whilst such new chapter is working under a dispensation, have the right, respectively, to choose a Mark, and have the same recorded in the Mark Book of such new chapter, and those of the petitioners who had before that time chosen Marks and had them recorded elsewhere, may also have them recorded in the Mark Book of such new chapter.

Sec. 25, p. 98. It is the duty of each chapter to keep a suitable Mark Book, and keep therein a record of the Marks of its members.

In no case shall any candidate receive the Royal Arch degree until he has adopted and filed with the Secretary of his chapter a copy of the Mark he is obligated to adopt. (Pro. 1911, p. 46.)

Sec. I, p. 51. All the degrees of the chapter except the Royal Arch may be conferred on a candidate on the same day. Two special meetings may be called and all degrees may be conferred.

Before a charter for such new chapters shall be granted by Grand Chapter, that certificates of the High Priests and Secretaries, under seal, of the various chapters of which the petitioning companions are members, should be filed with the Grand Secretary, showing that the requirements of selecting and registering the companion's Mark, have been complied with. (Pro. 1919, p. 53.)

Pennsylvania. - There is no published ruling as to what constitutes a Mark in this jurisdiction, but before a Mark Master Mason may be exalted to the degree of Royal Arch Mason, he must adopt as his Mark a device to be engraved upon a hard substance, within a circle, surrounded by letters with which you are familiar and within the lines of a keystone, the said Mark must be recorded in a Book of Marks which every chapter is required to keep. (Grand Secretary Wells.)

Rhode Island. - Every brother, before being exalted to the sublime degree of the Royal Arch, should adopt a Mark and have the same properly recorded. (Pro. 1906, p. 8.)

Scotland. - The writer has had considerable correspondence with Grand Scribe E. Murray who has edited a "Memorandum on Marks" which was submitted to the Grand Chapter for its approval. This is the most comprehensive treatment of the subject I have seen and I have Companion Murray's permission to reproduce such portions as desired, for which he has our grateful thanks.

#### MEMORANDUM IN REGARD TO INTERPRETATION OF INSTRUCTIONS FOR THE MAKING OF MARKS

A clear statement has frequently been requested as to the exact rules governing the form of Marks. In particular, a prominent chapter has specially asked to be provided with a definite rule. In consequence the following Memorandum was submitted to Supreme Grand Committee for the purpose of information so that they might consider the subject and, if so advised, give an official ruling on the meaning of the instructions for the degree. The matter was remitted to a special Sub-Committee on Marks, and in the interval the Memorandum has been revised and corrected.

In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

I am informed that by a resolution of the Grand Mark Lodge of England, on 14th December, 1864, the regulation confining speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

In America, so far as can be ascertained, there is no rule specifying what should be selected as a Mark, this being left entirely to the candidate himself to determine.

The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and disclaims any responsibility for any ritual on the subject.

The way, therefore, appears to be quite open to this committee to suggest a definite ruling for themselves, and to let others follow it or not as they choose.

The instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of any number of odd points connected by lines, with the exception of one special figure containing three points. The old manuscript copy of the working, in the possession of Supreme Grand Chapter, says, "3, 5, 7, 9, or 11 points joined together to form any figure they pleased except, etc." It may be interesting to add, in parenthesis, that according to the old independent Yorkshire working early last century, the members present had also to be 3, 5, 7, 9, etc., and the fee was "one mark, 1s 1 1/2d., neither more nor less."

The theory held by some is that the Mark was, and is still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke therefore will make nothing but a straight line. This would apply to the Mark on the blade of the chisel, but I should rather think the Mark cut on a stone would be made by a pointed chisel, and therefore that so far it would be conveniently possible to form a curved figure. As the Mark was reproduced on the hewn stones, it should have been the same as that which was struck on the blade of the Mason's own tools to identify them in the boxes, or when returned from sharpening, or for any other necessary purposes.

While the actual words of the instructions do not expressly say "straight" lines, this is commonly understood to be implied. The old ritual of Chapter Esk, No. 42, however, expressly says, "straight or curved lines." There may be others giving the same reading.

Among the operative Masons of Scotland for centuries genuine curved Marks are by no means unknown, but are very few. For instance, at Fortrose Cathedral out of 265 Marks there is only one with curved lines (representing a vessel). A heart is also an emblem not uncommon. But, on the whole, out of the many thousand specimens from the thirteenth century downwards, it is almost unusual to find a Mark with curved lines....

The speculative Masons are lineal descendants of the Operative Craft, though not the only branch, and theoretically they are subject to the same rules of work and interpretation as the body from which they sprang.

The first question which arises is as to the regulation about the number of points. This regulation may hold with the present speculative system, but it has nothing whatever to do with King Solomon's Temple, where not a single Mason's Mark has ever been found. Indeed, there are no Mason's Marks on any known historic and ancient Jewish building, or at least if so I am not aware of it. The story about a Mark of approval made by an equilateral triangle and about juxtaposition Marks is apocryphal. The regulation has no sanction or foundation in the practice of the Operative Craft.

No system of counting will ever prove that such a rule existed operatively. Numberless specimens prove the contrary.

There used to be a story current in the Craft some thirty years ago that there was a distinction between the Mark of a Fellow of Craft and that of a Master Mason, the former having an even number of points and the latter an odd number. The idea was a fad of some theorists and had no foundation in fact, except that when the agreement between the Grand Lodge of Scotland and the Supreme Grand Chapter of Scotland regarding the Mark degree was entered into, it evidently ignored the fact that the Mark Man and the Mark Master were two separate degrees - the former worked after the second degree and the latter after the third. But the Mark was chosen by the Mark Man, and the indiscriminate use of any number of points for a Mark, odd or even, is therefore, according to the basis of the theory mentioned, correct. Incidentally, it may be added that the part of our present ritual referring to the infliction of the penalty is incorrectly expressed. It was the Entered Apprentice who suffered, because he had no Mark to present, not the Fellowcraft, who presented his own Mark. It is absurd to suppose that he suffered because he used the triangle instead of his proper Mark. The American ritual I have seen solves this difficulty by making the Mark Master present and withdraw his hand in a different way to that of his workmen.

Assuming, however, that the rule according to the ritual is to be observed, a difficulty arises as to what precisely is meant by a point which has to be counted. The instruction is that the Mark must have a certain number of odd points connected by straight lines. Now every straight line consists of an innumerable number of points. Logically, therefore, the definition means and implies that every point in a straight line is not to be counted solely because it is in that line. Any point to be counted must be selected for some other reason. Now, according to the definition, it is quite clear that the end points of a straight line must be and are intended to be counted because they are the points which are connected by a straight line. It is therefore beyond question that any point which is the beginning, or ending, of one or more straight lines must be a point to be counted according to the rules of the degree.

The difficulty arises as to the counting when two straight lines intersect, or rather when they not merely intersect but cross one another. In such a case is the point of intersection a point within the meaning of the instructions for the degree? Varying opinions have for the past half-century been held among Freemasons about this, but the old records rather support the rule that a mere intersection or crossing does not constitute a point. The point is and must be the end of a line and not merely a part of it in the middle. (Fig. 3).

On the footing of odd points only being counted, this consists of four points and is wrong, "O" being a point, while Fig. 4 is right and consists of five points, "O" being a point at the end of both e separate and distinct lines - CO and OD. On the other hand, a prominent member of the Scottish Craft holds that O is not a point in either case, because in both illustrations it is wiped out as such by being merged in the line AB. He holds that a point must be a salient point, either acute or obtuse, or the free end of a line.

Again Fig. 5 is right and consists of five points, A, B, C, D and O. Take another example, Fig. 6, this is wrong because it consists of four points, both ends of the line OC requiring to be counted. It is on the same footing as if the figure were one like Fig. 7. Fig. 8, which has been submitted, is evidently wrong, because on any system of counting, intersections or not, it contains an even number of points.

The following series of figures is given (Fig. 9) as an instance of common Marks some of which were undoubtedly used by operatives, but which according to a strict reading of the ritual, odd points only, would appear to be improper.

For illustrations of old operative Marks reference may be made to the historical examples to be found in the Mark Book now under issue by the Supreme Grand Chapter. (Companion Murray has sent this writer a copy of this volume.)

In the petition to Lodge Mother Kilwinning in 1677, of which the Warrant to Lodge Canongate Kilwinning was granted, nine out of the twelve petitioners append their Marks. They are all composed of straight lines connected together. If the crossings are not counted, there were 8 even and 1 odd. If crossings are counted, there were 3 even and 6 odd. One of them was even and had no crossing point.

In the first minute-book of the Lodge of Edinburgh, if crossings are not counted, about two-thirds of the Marks are odd and the remaining one-third even. If crossings are counted, there is a slight preponderance of odd points.

In the Mark Book of Chapter Edinburgh for the first fifty years or so, if crossings are not counted, there are 33 odd and 40 even. If crossings are counted, the same proportion remains. But 134 out of 233 Marks transgress the rule that straight lines only must be counted. The use of curved lines has, however, in this case ceased for several decades. As in the case of the Roman Eagle Lodge, when the Mark degree was introduced in 1785, a large number of the transgressing Marks are not Marks at all, but representations of Masonic symbols and emblems such as the hive, the irradiated sun, the ladder, the skull and cross-bones, the heart, and so on.

There are Jewish and other letters, a hand grasping an arrow, or a sword, or a pen, or a musket. There is a horse vaulting a gate, and a lion passant, a clam shell, a stag's head, a man in the moon, a harp, the volume of the sacred law, an irradiated star, and a laurel branch, etc., all drawn illustratively. There are also several Marks with points alone and no lines at all. There are also instances of, say a shield with a triangle or a cross, or some entirely separate figure within it. Latterly, it is only too common to find puerile attempts to combine initials.

I contribute illustrations of the Marks in the Roman Eagle Lodge Minute Book (Fig. 10), and of those found in Culross Abbey, (Fig. 11).

A sheet of operative Marks from the Queen Street Garden Walls, within a short distance of the Seat of Supreme Grand Chapter, is also appended for illustration (Fig. 12). These may be taken to be about 100 years old.

To sum up, the main points for decision are:

1. Whether a "point" (a mere dot) can be counted if it is shown alone and not as part of a line.
2. Whether a point means the end of a separate and distinct line or a free salient angle.

3. Whether the lines must be straight or may be curved.
  
4. Whether the lines must all be connected or whether they may be disconnected as, for example, a triangle within a shield, or dots or a small or large circle.
  
5. Whether the points must be odd in number.
  
6. Whether in this case a crossing point must be counted.
  
7. Whether in the same case a crossing point need not be counted unless desired, and, if one is counted, must all in the same figure be counted.
  
8. Whether the points may be odd or even in number. In this case it is not necessary to trouble about crossing points, because they can make no difference to the ultimate result.

As a closing remark it ought to be added that, looking to the number of different Marks required for the large number of members now being admitted, if any mere point of intersection is allowed to be counted it will make it greatly easier to multiply the available number of possible Marks. If such a point of mere intersection is not to be counted and is ruled out, the number of available Marks with a reasonable number of lines will be cut down probably by one-fourth. This is admittedly an argument *ad convenientiam*, but in certain cases expediency rises to the height of principle.

RULING



The rule suggested is simply that all Marks in future must be composed of straight lines joined together, and the counting of points be discontinued.

If this rule be adopted no further question can apparently arise, and the simplicity of the rule is greatly in its favour. It would involve, however, that the ritual should be subject to a slight correction to bring it into conformity with the rule, but this can easily be done.

24th May, 1919.

A. A. MURRAY.

Revised 18th September, 1919.

South Carolina. - I beg to acknowledge the receipt of your letter, and am much interested to know that you are preparing an article on the selection and recording of Marks, by Mark Masters. I trust that you will favor us with a copy of this address, for I am much interested in the general subject, and our Grand High Priest is of the opinion that some sort of legislation is needed in our own Grand Chapter upon the subject.

I return your questionnaire herewith, and have endeavored to make general answers to the interrogatories therein propounded. It is somewhat difficult for us to answer with simple yes or no, however, for we have always thought that the matter of Marks was a subject for General Grand Chapter laws, and did not know that different customs obtain in the various jurisdictions with reference to the selection and recording of Marks.

I can find no law or ruling upon the subject in the minutes of our Grand Chapter, and the answers are therefore based upon the general doctrine that obtains among us in South Carolina, which I have never heard questioned by any one. (Grand Secretary Hart.)

Tennessee. - Article 24, Sec. 1. Every Mark Master attached to a chapter must select his Mark and record the same in a book of Marks kept by the chapter for that purpose, and the degree of Royal Arch Mason shall not be conferred upon any brother until he shall have thus selected and recorded his Mark. (Pro. 1915, p.71.)

The law concerning the recording of Marks is only obligatory one time, and that in the chapter where the companion receives the Mark Master's degree. If a companion desires to record his Mark which he selected when he took the Mark Master's degree, in the Book of Marks of the chapter with which he may thereafter affiliate, he may do so; but it is a matter of courtesy and not a matter of law that he be permitted to do so; otherwise we concur in the ruling of the Most Excellent Grand High Priest. (Pro. 1915, p. 86.)

Texas. - Mark Masters have six months in which to select their Marks. (Grand Secretary Bartley.)

Utah. - Sec. 85. No candidate shall be exalted to the degree of Royal Arch Mason until he shall have chosen his Mark and the same has been recorded, and every constituent chapter is required to keep a proper Book of Marks in which shall be recorded the Mark of each and all its members. (Pro. 1919, p. 28.)

Vermont. - I. That every chapter be and is hereby, required to procure and keep with its records a Book of Marks.

II. That hereafter no candidate shall be exalted within this jurisdiction until he shall have selected and caused to be recorded a Mark.

III. The High Priests are hereby directed to require all members of their respective chapters, who have not previously done so, to select and record their Marks, and that report of all companions in this jurisdiction who have neglected or refused to comply with these resolutions be made to the Grand Secretary. (Pro. 1889, p. 24.)

Victoria. - No Marks are used in the Grand Chapter of Victoria for the reason that Mark Masonry is not made a part of Royal Arch Masonry but is under a separate constitution. A

Master Mason may become a Royal Arch companion without having advanced to the degree of a Mark Master Mason, but as a rule a Mason belongs to a Craft Lodge, a Mark Lodge and a Royal Arch Chapter.

In Mark Lodges, under the jurisdiction of the United Grand Lodge of Mark Master Masons of Victoria, it is customary to present a “penny” to the candidate on his advancement. A record of all “Marks” is kept in a Mark Lodge and returned for registration to the Grand Secretary of the Grand Lodge.

It is customary for each Lodge of Mark Master Masons to adopt some suitable device for its members generally, alterable in some way for each individual (Fig. 13).

The equilateral triangle, however, is excepted and not allowed to be used except by the Worshipful Master as referred to in a portion of the ceremony. (G. L. Marquand, Grand Scribe E.)

Washington. - Selection of Mark. Sec. 77. It is not proper to adopt a resolution in a chapter to suspend the advancement of a Brother Mark Master to the higher degrees until he has selected his Mark, if properly reminded to do so by the Secretary, whose duty it is to see that it is done, and who should be disciplined for neglecting to perform this duty. For refusal to record his Mark, the Brother may be disciplined by the chapter. (Code, Sec. 72, p. 24.)

Wyoming. - Sec. 87. No candidate shall be exalted to the degree of Royal Arch Mason until he shall have chosen his Mark and the same has been recorded, and every constituent chapter is required to keep a proper Book of Marks in which shall be recorded the Mark of each and all its members. (Con., Sec. 87.)

(To be continued.)

## EDITORIAL

### A PHILOSOPHY OF INDUSTRY

PHILOSOPHY of Industry deals with general principles and not with the technique of industrial organization or with programs of social reform. Questions of social reform fall within the province of sociology and matters pertaining to the forms of industrial organization belong to economics. We are concerned herewith only with the aims and purposes of industry considered as a whole. Industry as it actually exists can not be subsumed under a single generalization; it is too complex, too vast, even, to be grasped by the mind as a single whole; but just as there are general laws threading the infinite complexities of nature so are there general principles running through industry, and it is these general principles which constitute the problem and the substance of a Philosophy of Industry.

Eighteenth century thought laid down as its most fundamental law of industry the doctrine of private right, and the corollary of the sanctity of private contracts. Actual experience has disproved this assumption because it has shown that it offers us no remedy when private rights conflict with social welfare. Private rights must be secured by any philosophy of the matter but a philosophy of industry must have a more comprehensive grasp.

Karl Marx and his followers have translated the whole matter into the terms of a class struggle. The owners of industry and the workers are engaged in a struggle for dominance of the industrial processes. Such a struggle, no doubt, does exist, but this fact does not comprise an industrial philosophy. How is society as a whole to arbitrate this struggle? By what criterion is it to determine when this struggle has eventuated in a satisfactory form of industry? In the hands of the workers industry may be so organized as to fail to fulfil the functions of an industrial system; and vice versa.

For the same reason the present essay throws out of court all forms of a priori programs for industrial reorganization; these programs can not in themselves constitute a true

philosophy of industry because we need a criterion whereby to test whether or not any given program is efficient for the needs of society.

The thesis of the present paper can be stated in few words:

Human society consists of actual men, women and children who have certain actual needs, such as for food, clothing, fuel, shelter, education, recreation, and opportunity to earn a livelihood. An industrial system is judged by whether or not it succeeds in satisfying these needs. All questions having to do with matters of ownership, management, control, etc., are secondary to this function, and are to be judged by whether or not they enable industry to do that which society can rightly demand that it do.

One may form a mental picture of this simple thesis. On the one hand are the millions of men, women, and children whose needs are to be served; on the other hand are the natural resources wherefrom the materials are to be drawn which alone can satisfy these needs; the industrial system stands between the people and the materials, and its function is to secure, to prepare, and to distribute the latter. It is a just, efficient, and successful system exactly in proportion as it achieves this end.

To illustrate. The people of the United States need a certain quantity of meat; the sources of supply are found in the great herds that feed upon the plains; it is the function of the meat industry to see that these herds are transformed into useable units and delivered to the points of need at the least possible expense. If the meat industry fails of fulfilling this function it must be reorganized.

The needs of society are prior to all private interests. If any given unit of industry fails of its function it must be reorganized though that should conflict with the interests of some one man or of a group of men.

In seeking to satisfy the needs of men, women, and children industry must necessarily adjust itself to the factors in the case, and these factors must be taken into consideration in this connection. Of these we may speak of

## I. THE HUMAN FACTORS

Industry is not a system apart from society; it is society itself at work to satisfy its own needs; accordingly, it is necessary for industry continually to seek to adjust itself as closely as possible to the plain and unchangeable realities of human nature. These are the human factors in industry and they may be described as follows:

(a) Man is by nature a social being; no form of industry can therefore be tolerated which tends to disrupt the social bonds. Among these bonds are those that link husband and wife, parents and children, etc. Also, the essential social institutions, such as the home, the church, the school, etc., must evermore be safeguarded.

(b) Man has by nature many interests other than industrial, such as, for example, amusements, politics, religion, etc., and industry must as far as possible be held in mutual organization with these.

(c) Man has an indestructible instinct for possession, therefore industry must make it possible for an individual to own property; but this does not indicate just what kind of property it is possible for man to own.

(d) Man has within himself, as an inalienable part of his nature, an instinct for contrivance, for invention, etc.; if this instinct is suppressed beyond a certain limit his nature is mutilated and he is rendered unhappy.

(e) Man has within himself an equally inalienable instinct for private freedom. Any form of enforced servitude is impossible.

(f) Man's body is susceptible to external conditions; he can not long work under unhealthful conditions.

(g) Industry has become in nature a complicated process; therefore the individual who is efficiently to perform his own particular functions therein must be educated, and has a right to such education.

(h) Man's capacity of readjustment to new environmental conditions is limited and all changes in industrial methods must be adjusted thereto. This fact renders dangerous all schemes for a sudden revolution in industrial methods.

These human factors are not here thought of in the terms of private and individual rights but in the terms of concrete fact. Just as the organization of a living animal is adjusted to the realities in its own particular environment so must industry be adjusted to the realities of human nature.

## II. THE NATURAL FACTORS

Many idealists, in their demands for a complete reorganization of industry, overlook industrial limitations which are inherent in nature itself. Coal lies underground and must be mined; if we are to have coal, men must work subterraneously. Farm products grow in the soil and men must plow, and sow, and reap if they are to harvest the same. Fish live in water; lumber exists in forest, often difficult of access; oil must be drilled for, etc., etc. Industry can not escape the forms imposed upon it by these natural factors and society can not expect it to.

### III. THE FACTORS OF INSTRUMENTALITY

Industry by its very nature must be carried on by tools, machines, and other mechanical contrivances and instrumentalities.

- (a) Industry is under obligation to develop its mechanical agencies as efficiently as possible in order that society be served with the least possible expenditure of energy;
- (b) And society can not reasonably demand of industry such a degree of efficiency as mechanical art can not make possible.

### IV. THE FACTORS OF CHANGE

Industry must be so organized as to be capable of readjustment to change

- (a) New devices may at any time be invented;
- (b) New natural resources may be discovered;
- (c) Man himself may develop new needs and wants;
- (d) Old resources, devices, or wants may fail.



For these, and similar reasons, there is an element of the unpredictable in industry, and in human society; therefore no given program of industry can remain fixed, nor can any such program be imposed upon the future.

It is not possible for society at large dogmatically to dictate what form industry must take at any given point of time or space; the function to be fulfilled in any given event, and the factors whereto it is necessary to make adjustment, must always determine what is the most satisfactory form of ownership, management, control, etc., etc.

In just what manner any given industry must organize itself in order to harmonize with the various factors as above described, and in order to satisfy the needs as above indicated, is always a problem for the economist. H. L. Haywood.

## THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of TEIE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society. In many instances the books may be found in stock at local book stores.

## PSYCHICAL RESEARCH

“Psychical Research,” by Dr. John S. King. Published by the James A. McCann Co., New York, N. Y. Price \$4.00.

DURING the period of the War we were seriously confronted with the question, Is there Life after Death? The unparalleled onslaught upon human life severing from the world so many of those who promised so much naturally induced fresh speculation on the question of Immortality.

In the early days of the War we were told of the vast congregations which thronged the churches in belligerent countries. Then, a little later, we were told that a fatalistic attitude had become characteristic of the vast number, and with the acceptance of the doctrine of fatalism there came a visible decline in church attendance. Since the signing of the Armistice this attendance has become almost negligible.

That the question of Immortality abides, persistently challenging the thoughts of men, is due, we believe, less to the voice of the church than to those who hitherto but shared the contempt of the church, namely, the spiritualists, and those dubbed scientific researchers in psychical phenomena.

It will be noted that those engaged in scientific research have been regarded with a greater degree of toleration than the spiritualists. To our mind, however, there is but little difference between the two, inasmuch as it seems that every investigator of psychical

phenomena gains a conviction of possible communication and contact with disembodied spirits, thus proving beyond any doubt, as they readily assert, that Immortality is a fact.

While admitting the existence of frauds and deceptive practices in connection with occasional spiritualistic seances, the burden of the conviction lies in the possibility of communion between this and the spirits life. We are ready to admit that the books dealing with the matter are practically all written in the same vein, and we feel that when one has read the discoveries of such men as Professor Hyslop or Sir William Crooks, he has grasped in substance what others have said or are saying. The evidences are much alike in character, and the modes of obtaining contact of but little variation.

However, an occasional book is brought forth which possesses a freshness of presentation, and such a book coming from a distinguished personage ought to merit our respect. Dr. John S. King, the President of the Canadian Psychical Research Society, is the latest contributor to this field. We thoroughly enjoyed the chapters wherein Dr. King is the great apologist for his position. Rarely have we read anything so fair in its appeal for a reasonable and impartial consideration of a much mooted question. His work is so readably written that its perusal at once imparts both knowledge and charm.

But few readers, perhaps, would care to peruse the mass of evidences submitted, but the chapters dealing with seances in which the materialization of departed people take place, will not fail to attract and hold the attention. The interest in what was so absorbing a topic during the war has waned, but the time for sane estimates of such important subjects is not when the sorrows encompass us, but at a time which admits of calm and dispassionate reflection. To those desiring an easy and authoritative introduction to the subject we recommend this work of Dr. King.

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"The Road to En-Dor," by E. H. Jones, Lieutenant I. A. R. O. Published by the John Lane Co., 116-120 West 32nd St., New York, N. Y. Price \$2.00.

After our introduction to the book on psychical research by Dr. John S. King, we will let the foreword of this work bespeak its own contents.

This book, besides being an extraordinary story, will especially appeal to everyone who is interested in spiritualism. It tells in minute and exact detail how two young British officers who previously knew nothing of the subject took up spiritualism originally to amuse their fellow-prisoners in a Turkish prison camp; how they afterwards convinced not only the Turkish officers of their mediumistic powers, but even their fellow officers; how eventually the “spook” ran the camp, securing many privileges for the inmates, and finally nearly effected the escape of the two mediums and kidnapped the Turkish commandant and interpreter.

Afterwards the two officers feigned madness so effectually that they were repatriated on compassionate grounds as insane, and later had some difficulty in convincing the British authorities of their sanity.

The book reads like a wild romance, but is authenticated in every detail by fellow-officers and official documents. The Turkish governor was actually courtmartialled for his part in a treasure hunt instituted by the “spook,” and since the Armistice the authors have received letters from Turkish officials asking them to return and persist in the search for the hidden treasure.

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## A COLLECTION OF GOVERNOR COOLIDGE'S ADDRESSES

“Have Faith in Massachusetts,” by Governor Calvin Coolidge. Published by The Eloughton, Mifflin Company, 16 East 40th Street, New York, N. Y.

“Let every inhabitant make known his determination to support law and order.” In these few words Calvin Coolidge, the man and citizen, is seen as he reveals himself in this collection of addresses arranged under the above title. That we have a clear thinker is at once evidenced. His world perspective is not of the yesterday or tomorrow, but concerns the today. He clearly distinguishes the necessity of putting the house in order before the things of the morrow can be rightly undertaken. Do the day's work, whatever comes, and do it with reference to right and justice, the fundamental principles on which this country was founded. Some of the addresses sound academically cultural, but none of them are void of those crisp epigrammatic sayings that go right to the heart of things. There is a fearless arraignment of demagoguery and an expression for a firm, broad, deep faith in man, and a passionate appeal for its realization, as upon this platform alone can the righteousness that endures be established.

## NOVEMBER BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

#### PUBLICATIONS ISSUED BY THE SOCIETY

1915 bound volume of THE BUILDER \$3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER 3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions ( reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

“what an Entered Apprentice Ought to Know,” by Hal Riviere. (Special prices on lot orders for 25 or more copies for presentation purposes.) Pamphlet, paper covers .15

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#### PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER \$ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding  
16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

“Freemasonry Before the existence of Grand Lodges,” Lionel Vibert. A digest of the researches of Gould, Hughan, Rylands, Speth and others on the origin and early history of Masonry 1.75

Concise History of Freemasonry, Robert Freke Gould 4.50

Collected Essays on Freemasonry, Gould 7.00

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The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

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Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it not. - Chalmers

## THE QUESTION BOX

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

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

## MASONIC STATUS OF PRESIDENTIAL AND VICE PRESIDENTIAL CANDIDATES



Will you please tell me, through the Question Box Department of THE BUILDER, whether or not the Presidential and Vice-Presidential candidates are Masons ?

H.G.F., Nebraska.

Senator Warren G. Harding is a Master Mason in good standing in Marion Lodge No. 70, Marion, Ohio.

Governor Cox is a Master Mason in good standing in Jefferson Lodge No. 90, Middletown, Ohio.

Franklin D. Roosevelt is a Master Mason in good standing in Holland Lodge No. 8, New York, N. Y.

Governor Coolidge is not a member of the Masonic fraternity. He and his family are attendants at a Congregational Church in Northampton. Massachusetts.

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#### THE NATIONAL LEAGUE OF MASONIC CLUBS

Can you give me any information concerning the "National League of Masonic Clubs" that recently held their Annual Convention in New York City ? C. H. B., Rhode Island.

The “National League of Masonic Clubs” is a national association comprising at the present time 240 Masonic Clubs located in twenty-seven Grand Jurisdictions.

In March, 1905, Brother S. R. Clute, Secretary of the Masonic Temple Club of Syracuse, New York, with the consent and co-operation of his Club, decided to send out a call to the Masonic Clubs then in existence in New York State asking them to send representatives to a meeting in Syracuse to consider the advisability of working out a plan to provide for the interchange of courtesies to Visiting members of Masonic Clubs in the State. Pursuant to this call there assembled at Syracuse, New York, on April 20, 1905, in the rooms of the Masonic Temple Club, representatives from the following Clubs:

Masonic Temple Club, Syracuse, New York.

Masonic Club, New York, N. Y.

Masonic Club, Auburn, New York.

Oswego Masonic Club, Oswego, New York.

Representatives from Herkimer Lodge No. 432, Herkimer, N. Y.

A discussion followed upon general measures for increasing good fellowship among the various Masonic Clubs of the State, and there was adopted a form of traveling card to enable its possessor to secure Masonic Club privileges, not only in his own Club, but throughout the State. The following resolutions were adopted:

Resolved: That we, the representatives of the Masonic Clubs of Syracuse, New York City, Rochester, Oswego, Herkimer and Auburn, do hereby constitute an organization to be known as “The League of Masonic Clubs,” with headquarters at Syracuse, and that we meet annually on the third Thursday in April, with the Masonic Temple Club of Syracuse.

Resolved: That the purpose of this League shall be the promotion of fraternal relations between the Masonic Clubs comprising it and to facilitate the interchange of courtesies to visiting members.

Resolved: That it is the sense of this organization that the several clubs forming this League may issue, to members in good standing, traveling cards signed by the Secretaries of the Clubs and countersigned by the members to whom they are issued, and entitling said members to the courtesies of the Clubs comprising the League for a period not to exceed six months from the date of issue - the foregoing, however, subject to ratification by the Clubs forming the League.

Annual Conventions of the League have been held as follows:

First Annual Convention. - Held at the Masonic Temple Club, Syracuse, N. Y., April 19, 1906. Representatives were present from many Clubs throughout the State. It was at this Convention that the name of the organization was changed to "The National League of Masonic Clubs," that the League might branch out and include Clubs other than those in New York State. President, S. R. Clute, Syracuse; Secretary-Treasurer, F. D. Clark, Oswego.

Second Annual Convention. - Held at the Masonic Temple Club, Syracuse, N. Y., April 18, 1907. League Constitution and By-Laws were adopted at this meeting. President, S. R. Clute, Syracuse; Secretary-Treasurer, F. D. Clark, Oswego.

Third Annual Convention. - Held at the Masonic Club, Rochester, N Y., April 16, 1908. President, Andrew Ludolph, Rochester; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Fourth Annual Convention. - Held at the Masonic Temple, Troy, N. Y., April 15, 1909. President, Eugene Bryan, Troy, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Fifth Annual Convention. - Held at the Acacia Club, Buffalo, N. Y., April 21, 1910. President, Albert Barber, Buffalo, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Sixth Annual Convention. - Held at the Masonic Club, Brooklyn, N. Y., April 20, 1911. At this Convention a League sign was adopted and arrangements made to have a sign sent to every Club in the League. President, Francis G. Coates, Brooklyn, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Seventh Annual Convention. - Held at the Masonic Temple, Herkimer, N. Y., April 18, 1912. President, Arthur H. Smith, Herkimer, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Eighth Annual Convention. - Held at the Masonic Temple, Reading, Pa., April 17, 1913. President, Francis F. Seidel, Reading, Pa.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Ninth Annual Convention. - Held at the Masonic Temple, Ithaca, N. Y., April 16, 1914. At this gathering Brother Joseph F. Lance, member of the Acacia Club, Buffalo, was elected Emeritus Past President. President, J. Warren Georgia, Ithaca, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Tenth Annual Convention. - Held at the Masonic Temple, Glens Falls, N. Y., May 13, 1915. President, Chas. N. Van Trump, Glens Falls, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Eleventh Annual Convention. - Held at Hiram Lodge No. 1, A. F. & A. M., New Haven, Conn., May 11, 1916. A seal of the League was adopted at this meeting and provision was also made to publish a quarterly bulletin. President, Charles D. Eggleston, New Haven, Conn.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Twelfth Annual Convention. - Held at Pittsburgh, Pa., May 9-10, 1917. President, George P. Kountz, Pittsburgh, Pa.; Vice President, Robert I. Clegg, Cleveland, Ohio; Secretary-Treasurer, Joseph T. Slingsby, Rutherford, N. J. At this meeting plans were gone into very thoroughly with a view to furthering the interests of the League and in arranging the official line-up for general progress, and the appointment of Deputy Vice-Presidents all over the country

Thirteenth Annual Convention. - Held at Buffalo, N. Y., June 10-11, 1918. President, Robert I. Clegg, Cleveland, Ohio; Vice President, Jesse I. Penney, Ingram, Pa.; Secretary-Treasurer, A. G. Pitts, Detroit, Mich.

Fourteenth Annual Convention. - Held at Detroit, Mich., June 18-19, 1919. President, Jesse I. Penney, Ingram, Pa.; Vice President, Joseph T. Slingsby, Rutherford, N. J.; Secretary-Treasurer, A. G. Pitts, Detroit, Mich.

The membership has grown as indicated in the following table:

Year	Clubs in League	Year	Clubs in League
1905	7	1913	62
1906	....19	1914	77
1907	25	1915	92
1908	26	1916	113

1909	35	1917	134
1910	36	1918	157
1911	43	1919	169
1912	52	1920	240

The Fifteenth Annual Convention of the League was held in New York City, July 6, 7 and 8, 1920. The business of the Convention was largely of the routine affairs of the League, though it went outside of this in adopting resolutions condemning the government of Hungary for having barred Masonry. The resolution reads:

Whereas, It has been brought to the attention of the National League of Masonic Clubs that the present government of Hungary has recently barred Masonic gatherings or conventions of Masonic lodges within her borders, be it ,

Resolved, That the National League of Masonic Clubs of America, in annual convention assembled, register a fervent protest against this drastic and unseemly action as unbecoming a free and untrammled people and as being against the promotion of fraternity and brotherly love which was the star of hope followed by all civilized peoples in the World War, and

That this resolution be embodied in the proceedings of this Convention and a copy sent to all Clubs associated with the League.

The new President of the League is Brother Joseph T. Slingsby, of Rutherford, N. J. The next Annual Convention will be held in Washington, D. C., in May, 1921.

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## MASONIC PLAYS WANTED

In the San Francisco Masonic bodies we have a Dramatic Club, known as the "Square and Compass Players." We have already produced "The Eighteenth Century Lodge," "The Legend of the Temple" and "The Traitor."

We are always on the lookout for something new, and the thought has just occurred to me that perhaps you might know of something along this line. J. M. W., California.

We regret that we do not know of any Masonic dramas that might be added to this list. Perhaps some of our readers can help us out.

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## CORRESPONDENCE

### THE KNIGHTS OF RHODES

George Sandys, poet, traveller, and gallant cavalier, was one of the earliest to embark on foreign travel, and write a description of his journey. He started out in August, 1610, and returned apparently in 1612. The volume relating his "Travailes" was published shortly after and among the many interesting contents is the following account of the Origin of the Knights of Rhodes, which will be read with interest by not a few readers of THE BUILDER.

The story runs: This Order of Knighthood received their denomination from John, the charitable patriarch of Alexandria, though vowed. to St. John the Baptist as their patron. Their first seat was the Hospital of St. John in Jerusalem (whereupon they were called Knights Hospitallers), built by one Gerrard by such time as the Holy Land became famous by the successful expeditions of the Christians; who drew divers worthy persons into that society, approved by Pope Gelasius the second. They, by the alliance of Honorius the second, wore garments of black signed with a white cross. Raymond, the first master of the Order, did amplify their canons, instilling himself “The poor servant of Christ and Guardian of the Hospital in Jerusalem.” In every country throughout Christendom they had hospitals and revenues assigned them with contributions procured by Pope Innocent the second. They were tyed by their vows to entertain all pilgrims with singular humanity; to safeguard their passages from thieves and incursions, and voluntarily to sacrifice their lives in defence of that country.

The ceremonies used in Knighting are these: First, carrying in his hand a taper of white wax, he kneeleth before the altar, clothed in a long, loose garment, and desireth the order of the ordinary. Then in the Name of the Father, the Son, and the Holy Ghost, he receiveth the sword therewith to defend the Catholic Church, to rel ulse and vanquish the enemy, to relieve the oppressed, if need be to expose himself unto death for the faith, and all by the power of the Cross, which by the sword hilt is defigured. Then is he girt with a belt and thrice strook on the shoulders with his sword to put him in mind that for the honour of Christ he is cheerfully to suffer whatever is grievous; who, taking it of him there flourisheth it aloft as a provokement to the adversary, and so sheaths it again, having wiped it first on his arm to testify that henceforth he will live undefiledly. Then he that gives him knighthood, laying his hand on his shoulder, doth exhort him to be vigilant in the faith and to aspire unto true honour by courageous and laudable actions, etc. Which done, the Knights do put on his spurs, gilt, to signifie that he should spurn gold as dirt, not to do what was ignoble for reward. And so goes he to Mass with a taper in his hand; the works of piety, hospitality, and redemption of captives being commended unto him; told also of what he was to perform in regard of his Order.

Then is asked if he be a freeman, if not joined in matrimony, if under vow to another order, or not of any profession; and if he be resolved to live among them, to revenge their injuries and quit the authority of secular magistrate? Having answered thereunto, upon receipt of the Sacrament, he vows in this Order: “I vow to the Almighty God, to the Virgin Mary, His Immaculate Mother, and to St. John the Baptist, perpetually by the help of God, to be truly obedient to all my superiors appointed by God and this Order to live without anything of mine own and withall to live chastly.” Whereupon he is made a partaker of



their privileges and indulgences granted unto them by the see of Rome. Dudley Wright,  
England.

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FAITH AND HOPE

BY BRO. GERALD A. NANCARROW, INDIANA

Far down the endless flood of years  
There stands a bold majestic isle,  
Where hearts aweary cease their tears  
And aching souls find rest awhile.

And on the headlands of this Rock  
A blazing beacon never tires  
Our deep and welling fears to lock,  
And feed our dying spirit fires.

As to us in an endless wave  
Its swelling beams illumine the way,  
We tread anew the checkered pave

And all our journeyings are gay.