

# *The Builder Magazine*

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## MEMORIALS TO GREAT MEN WHO WERE MASONS

HENRY CLAY

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

HENRY CLAY, by far the superior of the men of his time, had three advantages: First, that he was poor born, the son of a Baptist clergyman; Second, that he was at an early age obliged to "hustle," and thus to acquire the habit of industry; and Third, opportunity. Success in life is largely dependent upon opportunity, or luck, as it is sometimes called.

When a child of eight years, the writer first saw Henry Clay. My father said to me: "Do you see that tall man talking to Mr. Frank Taylor? That is Henry Clay, the greatest living American. He is now an old man. He cannot live long. Look at him well, for the Nation will never produce his equal."

Henry Clay used more words in his oratory than any man then living. He was fearless, honest of purpose, and earnest.

In 1852 as his funeral cortege was passing down the avenue, a Negro was leaning against a tree in front of Frank Taylor's book store, singing. I caught the refrain only:

"Oh ! Poor Henry Clay,

In the dust you must lay."

The Negroes loved Clay. He had endeavored to have incorporated in the Kentucky Constitution a clause looking to the gradual emancipation of slaves. It is not generally known, but when the Civil War began there were in existence in the United States twenty-six emancipation societies, thirteen of which were south of

the Mason and Dixon line. Washington had freed his slaves, and Henry Clay tried to free many. He was always called Henry Clay, just as today Mr. Watterson is called Henry, contrary to the habit of their peers.

Henry Clay was a fifth son, and was compelled at an early age to contribute to the support of a widowed mother. His early education was limited, but what he learned he never forgot. His family removed to Kentucky but he remained in Richmond as a clerk, finally gaining admission into the office of the Clerk of the Chancery Court where he took up the study of law. After being admitted to the Bar, he went to Kentucky to reside. His frankness, cordiality and sunny disposition won him many friends. Clay began to take a part in public affairs and, in 1799 (the year of Washington's death), he advocated the gradual abolition of slavery. Had his advice been accepted the Civil War never would have occurred.

Like Washington, Clay saw the great-advantages in better transportation. Washington's scheme for a canal connecting the Potomac and the Ohio rivers was not greater than Clay's proposed canal around the falls at Louisville. His schemes were in the interest of the commonwealth, not the individual.

Clay served in the legislature, in the Nation's Congress and Senate. He was in nomination for the Presidency but was defeated by the less-known candidate,

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## THE BUILDER

not a "teetotaler" He, together with many other Senators, on their way from the Senate to their homes, frequently stopped in at "Hancock's" for their libations, and their stories were absorbed and remembered by Mr. Hancock, who lived to an old age and who delighted to repeat the bon mots of Clay, Webster, Calhoun, Benton and others.

The story of Clay's duel with John Randolph, of Roanoke, is interesting. Mr. Randolph was very eccentric, a powerful speaker, honorable and unselfish, but very uncertain. He was odd in his dress, many of his expressions were ambiguous and uncertain. He had said he would rather meet death by a bullet from Clay's revolver, than in any other manner. As he and Clay were working in the same interests, generally on the same side, one in the House and the other in the Senate, there was little likelihood of a quarrel. But it came.

They fought with pistols, near Bladensburg. Both were good shots. Clay had attacked Randolph in a speech, but all sympathy was with Clay. Clay sent a bullet through Randolph's coat, which barely grazed the skin, while Randolph dramatically fired his pistol into the air.

"Henry Clay, you owe me a new coat," said the eccentric Congressman, advancing with extended hands, to which Clay replied, "Thank God, Mr. Randolph" politicians were engaged in throwing so much mud on our Order. The equal of that assault is unknown, but it is certain that whole lodges got "cold feet" and surrendered their charters; Masons were boycotted in their businesses, and the daughters of Masons were ostracized. But Clay remained loyal to the Fraternity. And after all we have the testimony of Ben Perly Poore that he (then a boy) with his father saw and talked with Morgan in Smyrna, in 1839. So the judgment on Henry Clay was correct in that matter.

Henry Clay was born in Virginia in 1777, and died at Washington in 1852. His body was taken to Lexington, Kentucky, where the memorial shown in the frontispiece, was erected.

Clay was Grand Master of Masons in Kentucky in 1820. He was always interested in Masonry, and was often quoted as saying that in Masonry he could find at any time men who could be trusted to the limit. The writer has heard Theodore Roosevelt say the same thing.

It was the custom of Clay, and indeed, of many Congressman, to return to their homes on horse-back at the end of a session of Congress. The writer, in 1887, drove in a buggy from Washington to the Natural Bridge, and found a "tavern" about every fifteen miles. It was the custom to drive about thirty miles a day with a good horse; we put up at each alternate tavern and, after supper, it was not difficult to get Clay stories from the elder natives. - Returning by another route, we found Clay, Randolph and other great men to be well known at these taverns. Clay was a good "mixer," and these "oldest inhabitants" were agreed that Henry Clay never forgot a man or a child; that he would at once call each by his name. In social circles, here in Washington, Clay had the reputation of being very witty, and clever at repartee, but never once have we heard of an improper remark being attributed to him.

Clay was one of the first advocates of a protective tariff. He fathered the Bill which enabled Louisiana to form its State government. He opposed the first United States bank. While Speaker of the House he constituted the committee with reference to declaration of war. He advocated a strong army (25,000 men), and urged the construction of ten additional frigates. He denounced the Federal Party, in opposition to Josiah Quincy's speeches, and eulogized Jefferson.

When Missouri was admitted into the Union, the question of slavery was very acute. Mr. Clay vehemently opposed any restrictions in the proposed Constitution of that State as to slavery, but as Speaker of the House, arranged a joint committee which produced the famous "Missouri Compromise" and thus smothered the vexed slavery question for the time being. Clay had confidence that slavery would gradually be eliminated.

The records of the Grand Lodge of the District of Columbia for the year 1821 show a Masonic notice reading:

"Those members of Congress who belong to the Masonic Fraternity, and those visitors in the city who are or have been members of any Grand Lodge, are respectfully invited to attend a meeting, to be held in the Senate Chamber this evening at seven o'clock to take into consideration matters of general interest to the Masonic Institution. March 9th, 1822."

This is the only instance we have ever found where the Senate Chamber has been used by the Fraternity and, on this occasion, it was by the influence of Henry Clay.

Henry Clay and Andrew Jackson stood pat on the Masonic threshold during the Morgan excitement, when

We are proud to know that Washington, the father of his country, was a prominent Mason, that his life work demonstrated to all his conscientious interpretation of Masonic teachings and of Masonic lessons. We as Masons, however, cannot live upon the past the future lies before us. A greater work is in store for us if we conscientiously measure up to our duties than anything the past has presented. Shall we measure up? We earnestly hope and pray that we may. If we go forth from our lodges, old members as well as new, thoroughly imbued with the beautiful lessons of Freemasonry, convinced of the truth of the teachings, impressed with the desire to emulate and surpass the record of the past, we shall be empowered by our united strength to enable our country safely to ride over the many difficulties, dangers and pitfalls that lie before us. Masonry teaches loyalty and fealty to flag and country. We shall, we must, have Americanism in every sense of the word, for Americanism represents the teachings of Masonry as laid out by our wise forefathers. Unless we, as a united, determined and faithful band set our faces firmly against disloyalty, anarchy, bolshevism, or whatever the term applied to the foreign growth whose seed is unfortunately being sown in this country may be, a dismal, dark, discouraging future lies before us. Let us therefore bend our every endeavor so that our

newly welcomed brethren may truly and completely understand the noble import and purposes of Freemasonry.

Charles C. Homer, Past Grand Master, Maryland.

## THE SMITH - TOWNER EDUCATIONAL BILL

BY BRO. HOKE SMITH

The Smith-Towner Educational Bill, the text of which is incorporated in the following speech of Senator Hoke Smith, of Georgia, delivered in the United States Senate on July 28, 1919, will come up for consideration during the present session of Congress. A Jesuit writer in the November issue of "America," a Roman Catholic weekly, solicits every Roman Catholic to "at once urge the danger of the Smith-Towner bill upon the Senators from his State.

The men who suggested this bill were active workers in different Christian denominations, earnestly seeking to serve their fellow men, their country, and their God.

The only discordant note has come from certain Catholic organizations, based, I must believe, upon a misapprehension of the bills.

Taxes paid for the support of public schools are the highest contribution made by wealth for the welfare of our citizens and for the future of our country.

These attacks might have been expected of leaders of thought in the dark ages; at the present time they are surprising and shocking.

I can not believe that the real leaders of the Catholic Church or the rank and file of its members in the United States are opposed to public schools or to an opportunity being given to every child of obtaining an education at the public expense.

Hoke Smith,

Democratic Senator from Georgia.

R. SMITH of Georgia. Mr. President, about two years ago a committee of educators, composed of presidents of leading colleges and men prominent in educational work throughout the United States, conferred with me as to the importance of establishing a department of education, with a member of the Cabinet at its head. These men were active workers in different Christian religious denominations, earnestly seeking to serve their fellow men, their country, and their God, by broadening educational opportunities for our children and citizens. '

As nothing concerns more our national life than the education of our citizens, it needed little argument to enlist my active interest in the proposed measure.

After free discussion a committee was appointed to draft a tentative bill. The bill was worked over a number of times and finally, about 12 months ago, I introduced a bill providing for the creation of a Department of Education, with a secretary in the President's Cabinet, and copies of the bill were sent to those interested in the subject in various parts of the United States for further criticism and suggestion. Modifications were made in the bill and it was again introduced during the last Congress changed somewhat in details. It has been, since that time, reviewed and criticized by committees from various organizations.

The bill introduced in the House by Judge Towner, [I. R. 7, and by myself in the Senate, S. 1017, still contains much of the bill which was pending at the last session of Congress, but changes which seemed to improve the original bill have been made.



The National Education Association has a membership of 35,000. It was organized in 1857, and many of our ablest college presidents and educators have pre

sided over its meetings. Committees of this organization aided in the revision of the bill, and at the Ju meeting of the association the bill received the cords approval of its members.

I request to print, without reading, the resolution passed by the National Education Association.

The President pro tempore. Without objection, is so ordered.

The resolutions referred to are as follows:

#### THE SMITH TOWNER BILL

Resolution adopted by National Education Association, Milwaukee meeting, July, 1919:

This association has urged for years that education should be given just recognition by the Federal Government, and that a department of education should be established. The war has so emphasized the importance of education from a national standpoint that the necessity of the immediate consideration of this question is universally recognized.

Moreover, a commission on the emergency in education, appointed by this association one year ago, acting under the instruction of the association, prepared a bill creating a department of education with a secretary in the President's Cabinet, and authorizing the appropriation of \$100,000,000 to encourage the States in the promotion of education,

particularly in the removal of illiteracy, the Americanization of immigrants, physical and health education, teacher preparation, and the equalizing of educational opportunities, and

This association, through its commission, and with the cooperation of other great national organizations, secured the introduction of this bill in the Sixty-fifth Congress, and more recently its introduction in the Sixty-sixth Congress in a carefully revised and perfected form, known as the Smith-Towner bill, H. R. 7 and S. 1017: Therefore

Resolved, That this association gives its hearty and unqualified endorsement to the Smith-Towner bill, H. R. 7 and S. 1017, now before the Sixty-sixth Congress, and instructs the official staff of this association to use all honorable means to secure its passage.

Mr. Smith of Georgia. Mr. President, the American Federation of Labor and the American Federation of Teachers have given the measure a hearty endorsement.

I request to print, without reading, their resolutions.

The President pro tempore. If there is no objection, it is so ordered.

The resolutions referred to are as follows:

Resolution No. 123, by Delegate Charles B. Stillman, of the American Federation of Teachers.

Whereas in accordance with the instructions of the last convention, the executive council of the American Federation of Labor, working with the American Federation of Teachers and the National Education Association, has cooperated in the preparation and introduction of the educational bill, H. R. 7, which creates a Federal department of education and appropriates \$100,000,000 to be apportioned among the States to aid in the payment of more adequate teachers' salaries, in the equalization of educational opportunities, in the removal of illiteracy, in Americanization of immigrants, in physical education, and in the preparation of competent teachers; and

Whereas the present period of reconstruction is revealing even more clearly than the preceding period of the war the need for a national educational policy to secure coordination among the States, and to promote national welfare, efficiency, and unity; and

Whereas the threatened collapse of our schools, which influenced the action of the last convention, is still more imminent now, through the forcing out of our best teachers by the thousands by sheer economic pressure, and through the refusal of young men and women of ability and independent spirit to prepare themselves for a calling which does not offer a self-respecting living; and

Whereas the ultimate national need is for educated manhood and womanhood, a need which will become more urgent in the period we are entering; and

Whereas the recent past has forced upon us a realization of the necessity of more effective physical education, of the removal of illiteracy, and of the Americanization of immigrants; and

Whereas in the fields of vocational and agricultural education, the value of the stimulus to the States of Federal appropriations available to a State on its meeting specified standards, and on the appropriation by that State of equal amounts, has been proved by experience; therefore, be it

Resolved, That this thirty-ninth convention of the American Federation of Labor, in conformity with the recommendation of the preceding convention, indorse the educational bill, H. R. 7, and instruct the president and executive council to use the full influence of the American Federation of Labor in its support.

Adopted.

Many other organizations, including school boards and chambers of commerce, have indorsed the measure. Indeed, so far as I know, the only discordant note of opposition has come from certain Catholic organizations, based, I must believe, upon a misapprehension of the bills.

In the Morning Star, printed in New Orleans, on May 31, I find the statement that the Federation of Catholic Societies condemn the Smith-Towner educational bill as un-American and un-Christian, and certain resolutions were reported as adopted which I request to have printed without reading them.

The President pro tempore. Without objection, it is so ordered.

The matter referred to is as follows:

Rev. M. Kenny, S. J., read this section of the report of the Committee on Education:

"Whereas Catholic education, and particularly our parochial school system, are indispensable nurseries of religion and of the virtues essential to true civic character and to the maintenance of Christian civilization; and

"Whereas the Constitution of the Nation and of the States guarantees religious liberty to every citizen and strictly defines the authoritative boundaries of State and Federal power; and

"Whereas certain legislative measures now introduced in Congress and various legislatures aim, directly and indirectly, to weaken, emasculate and destroy religious schools and educational individuality, and to subject all schools, in finance and curriculum, to a centralized bureau of political nationalization in Washington, thus robbing State and family and individual of their God-given rights: Therefore be it

"Resolved, That we, the representatives of the Catholic Federated Societies of Louisiana, are unanimously opposed

to such measures as both un-American and unchristian, and earnestly urge our people to support our Christian schools with increased unanimity and loyalty, and to combine with all Christian and patriotic citizens in opposing, by voice and pen and vote and every constitutional instrument, the advocacy, adoption, and advocates of those subversive and destructive educational schemes, thus erecting an impregnable barrier against this sinister menace to religion and Constitution, to family and Nation; be it further

Resolved, That copies of this resolution be forwarded to the President and Cabinet of the United States, to the President of the Senate, the Speaker of the House, and to our State and National Representatives."

Mr. Smith of Georgia. Mr. President, the Morning Star on the same date commended the "magnificent stand which the Federation of Catholic Societies has made against the Smith educational bill which is to be re-introduced into Congress under the name of the Smith-Towner bill."

The Star of the same issue quoted from a paper called "America," declaring that the Smith bill was for the Prussianization of the public schools and that the Smith-Bankhead bill, for the Americanization of illiterates, was a scheme scarcely less dangerous.

On July 1, 1909, at Peru, Ill., the National Benedictine Educational Association of America adopted a platform of educational reconstruction condemning the Smith-Towner bill. I request that it be printed in the Record.

The President pro tempore. If there is no objection, it is so ordered.

The matter referred to is as follows:

BENEDICTINE NATIONAL EDUCATIONAL ASSOCIATION PROTESTS  
AGAINST AUTOCRACY IN EDUCATION

July 1, 1919.

Assembled at a time when the war-worn peoples of the globe watch with anxiety the threatening triumph of might over right, of tyranny over democracy, of international chaos over organized government, The National Benedictine Educational Association of America, convened in St. Bede College, Peru, Ill., and representing independent institutions in the States of Oregon, Washington, Minnesota, Illinois, New Hampshire, New Jersey, Pennsylvania, Missouri, Kansas, Arkansas, Virginia, North Carolina, Alabama, Georgia and Florida, hereby proclaims its solemn conviction that education is the bulwark of freedom, and invites the universal cooperation of serious-minded American citizens upon the platform of educational reconstruction that here follows:

1. Federal cooperation with our free and self-controlled educational activities we recognize and welcome as an ally of educational freedom. Federal domination we condemn as educational tyranny.

2. The spirit of liberty, the fountainhead of our national Constitution, serves to condemn any governmental agency that tends to disregard or abolish the God-given right of each and every American father to create and control for his child a school which satisfies the dictates of his conscience.

3. Power to create and control the school depends on the power to control the man that creates the school.

4. Consequently, Federalization of all school moneys, the essential feature of the Smith-Towner bill, is the death knell of educational freedom.

5. Consequently, the voters of America will employ all legitimate agencies, and the final sanction of the ballot box, against a measure subversive of the educational freedom guaranteed to our families and our States by a Constitution that has lately been rewritten in the life-blood of their sons and brothers. Shall the educational tyranny of Bismarek, after devouring with cynical smile the flower of American manhood, ride with our returning armies across the Atlantic to complete in Washington what it began in Berlin?

Mr. Smith of Georgia. Mr. President, I trust these attacks upon the bills to create a Department of Education have been due to a lack of knowledge of the real provisions of the bills on the part of those who made them. I can not believe that these attacks represent the mature views of any considerable number of our citizens. Rather, I believe, they have been inspired by addresses such as that recently delivered by Rev. E. D. L. McDonnell, S. J., of Loyola College, Baltimore, Md. The address to which I refer was reported in the Washington Post on the 16th day of June. I send to the desk of the Secretary of the Senate some extracts from that report, which I ask to have read.

The President pro tempore. The Secretary will read as requested.

The Secretary read as follows:

(From The Washington Post. June 16, 1919.)

PRIEST ATTACKS BILL. REV. MR. McDONNELL WARNS OF MENACE IN EDUCATIONAL ACT. SPEAKS TO G. U. GRADUATES. DECLARES SENATOR HOKE SMITH'S MEASURE FOR DEPARTMENT OF EDUCATION WOULD MEAN "DICTATOR" IN WASHINGTON.

A bitter attack upon Senator Efoke Smith's educational bill and similar measures pending in Congress creating a Department of Education was made yesterday by the Rev E. De L. McDonnell, S. J., of Loyola College, Baltimore, Md., in a baccalaureate sermon delivered before the graduating classes of Georgetown University.

\* \* \*

WARNS OF AN "OVERSEER"

Dr. McDonnell referred to the proposed legislation as "designed to place the whole educational machinery of the country under the control of one autocratic overseer here in Washington," and described it as "the most dangerous and viciously audacious bill ever introduced into our halls of legislation, having lurking within it a most damnable plot to drive Jesus Christ out of the land."

Dr. McDonnell continued:



"And now, last of all, but by no means least of all, our freedom is still further threatened, and still greater power is to be given to the Central Government, and State rights are still further to be weakened by a bill in Congress, the Iloke Smith educational bill, by which the whole educational machinery of the country is to be placed under the control of one autocratic overseer here in Washington.

"But there is another aspect of this bill which, for us Catholics and for every right-thinking American, must seem much more serious, for whilst the bill does nothing ostensibly against religion, in effect it aims at banishing God from every schoolroom, whether public or private, in the United States.

"This bill destroys all freedom of education, takes away the sacrosanct duty and right of parents to educate their own children and the right of the children to be so educated. It is a direct assault upon religion and it penalizes Jesus Christ, His faith and all who believe.

Mr. Smith of Georgia. Mr. President, this address embodies three distinct charges against the pending bills to create a department of education.

First. That the whole educational machinery of the country is to be placed under the control of one autocratic overseer here in Washington.

Second. That the bill takes away the duty and right of parents to educate their own children and the right of the children to be so educated.

Third. That the bill would banish God from every schoolroom and is a direct assault upon religion.

Each of these charges is so utterly false that it is difficult to understand how anyone could have been willing to make them. It is especially difficult to understand how a preacher of the Gospel of Jesus Christ could have been their author.

I request now to have printed in the Record, without reading, Senate bill 1017, which is almost identical with House bill No. 7, introduced by Congressman Towner.

The President pro tempore. If there is no objection, the request is granted.

The matter referred to is as follows

SIXTY-SIXTH CONGRESS, FIRST SESSION. S. 1017.

IN THE SENATE OF THE UNITED STATES.

Mr. Smith of Georgia introduced the following bill; which was read twice and referred to the Committee on Education

A bill to create a Department of Education, to authorize appropriations for the conduct of said department, to authorize the appropriation of money to encourage the States in the promotion and support of education, and for other Purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there is hereby created an executive department in the Government to be called the Department of Education, with a Secretary of Education, who shall be the head thereof, to be appointed by the President, by and with the advice and consent of the Senate, and who shall receive a salary of \$12,000 per annum, and whose tenure of office shall be the same as that of the heads of other executive departments; and section 158 of the Revised Statutes is hereby amended to include such department, and the provisions of title 4 of the Revised Statutes, including all amendments thereto, are hereby made applicable to said department. The Secretary of Education shall cause a seal of office to be made for such department of such device as the President shall approve, and judicial notice shall be taken of said seal.

Sec. 2. That there shall be in said department an Assistant Secretary of Education, to be appointed by the President, who shall receive a salary of \$5,000 per annum. He shall perform such duties as may be prescribed by the secretary or required by law. There shall also be one chief clerk and a disbursing clerk and such chiefs of bureaus and clerical assistants as may from time to time be authorized by Congress.

Sec. 3. That there is hereby transferred to the Department of Education, the Bureau of Education, and the President is authorized and empowered, in his discretion, to transfer to the Department of Education such offices, bureaus, divisions, boards, or branches of the Government devoted to educational matters and connected with or attached to any of the executive departments or organized independently of any department as in his judgment should be controlled by, or the functions of which should be exercised by, the Department of Education; and all such offices, bureaus, divisions, boards, or branches of the Government so transferred by the President or by act of Congress, shall thereafter be administered by the Department of Education, as hereinafter provided.

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All officers, clerks, and employees employed in or by any office, bureau, division, board, or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education, shall each and all be transferred to said Department of Education at their existing grades and salaries, except where otherwise provided in this act; and the office records and papers on file and pertaining exclusively to the business of any such office, bureau, division, board, or branch of the Government so transferred, together with the furniture and equipment thereof, shall be transferred to said department.

Sec. 4. That the Secretary of Education shall have charge, in the buildings or premises occupied by or assigned to the Department of Education, of the library, furniture, fixtures, records, and other property used therein or pertaining thereto, and may expend for rental of appropriate quarters for the accommodation of the Department of Education within the District of Columbia, and for the library, furniture, equipment, and all other incidental expenses, such sums as Congress may provide from time to time.

All power and authority conferred by law upon or exercised by the head of any executive department, or by any administrative board, over any officer, office, bureau, division, board, or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education, and any and all business arising therefrom or pertaining thereto, and all duties performed in connection therewith, shall, after such transfer, be vested in and exercised by the Secretary of Education.

All laws prescribing the work and defining the duties and powers of the several offices, bureaus, divisions, boards, or branches of the Government, transferred in accordance with the provisions of this act to the Department of Education, shall, in so far as the same are not in conflict with the provisions of this act, remain in full force and effect and be executed under the direction of the Secretary of Education, to whom is hereby granted definite authority to reorganize the work of any and all of the said offices, bureaus,

divisions, boards, or branches of the Government so transferred, in such way as will in his judgment best accomplish the purposes of this act.

Sec. 5. That it shall be the duty of the Department of Education to conduct studies and investigations in the field of education and to report thereon. RESEARCH SHALL BE UNDERTAKEN IN (A) ILLITERACY; (B) IMMIGRANT EDUCATION; (C) PUBLIC SCHOOL EDUCATION, AND ESPECIALLY RURAL EDUCATION; (D) PHYSICAL EDUCATION, INCLUDING HEALTH EDUCATION, RECREATION, AND SANITATION; (E) PREPARATION AND SUPPLY OF COMPETENT TEACHERS FOR THE PUBLIC SCHOOLS; AND (F) IN SUCH OTHER FIELDS AS, IN THE JUDGMENT OF THE SECRETARY OF EDUCATION, MAY REQUIRE ATTENTION AND STUDY.

In order to carry out the provisions of this section the Secretary of Education is authorized, in the same manner as provided for appointments in other departments, to make appointments, or recommendations of appointments of educational attaches to foreign embassies, and of such investigators and representatives as may be needed, subject to the appropriations that have been made or may hereafter be made to any office, bureau, division, board or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education; and where appropriations have not been made therefor the appropriation provided in section 6 of this act shall be available.

Sec. 6. That for the fiscal year ending June 30, 1921, and annually thereafter, the sum of \$500,000 is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, to the Department of Education, for the purpose of paying salaries and conducting investigations and paying all incidental and traveling expenses and rent where necessary, and for the purpose of enabling

the Department of Education to carry out the provisions of this act. And all appropriations which have been made and which may hereafter be made to any office, bureau, division, board or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education, are hereby continued in full force

and effect, and shall be administered by the Secretary of Education in such manner as is prescribed by law.

Sec. 7. That in order to encourage the States in the promotion and support of education, there is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, for the fiscal year ending June 30, 1921, and annually thereafter, \$100,000,000, to be apportioned, disbursed, and expended as hereinafter provided.

Sec. 8. That in order to encourage the States to remove illiteracy, three-fortieths of the sum authorized to be appropriated by section 7 of this act shall be used for the instruction of illiterates ten years of age and over. Such instruction shall deal with the common-school branches and the duties of citizenship, and when advisable shall prepare for some definite occupation. Said sum shall be apportioned to the States in the proportions which their respective illiterate populations of ten years of age and over, not including foreign-born illiterates, bear to such total illiterate population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 9. That in order to encourage the States in the Americanization of immigrants, three-fortieths of the sum authorized to be appropriated by section 7 of this act shall be used to teach immigrants ten years of age and over to speak and read the English language and to understand and appreciate the spirit and purpose of the American Government and the duties of citizenship in a free country. The said sum shall be apportioned to the States in the proportions which their respective foreign-born populations bear to the total foreign-born population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 10. That in order to encourage the States to improve educational opportunities, five-tenths of the sum authorized to be appropriated by section 7 of this act shall be used in public elementary and secondary schools for the partial payment of teachers' salaries, for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities, and otherwise providing equally good educational opportunities for the children in the several States, and for the extension and adaptation of public libraries for educational purposes. The said sum shall be apportioned to the States, one-half in the proportions which the number of children between the ages of six

and twenty-one of the respective States bear to the total number of such children in the United States, and one half in the proportions which the number of public-school teachers employed in teaching positions in the respective States bear to the total number of public-school teachers employed in the United States, not including outlying possessions, said apportionment to be based upon statistics collected annually by the Department of Education.

Provided, however, That in order to share in the apportionment provided by this section a State shall establish and maintain the following requirements unless prevented by constitutional limitations, in which case these requirements shall be approximated as nearly as constitutional provision will permit: (A) A LEGAL SCHOOL TERM OF AT LEAST 24 WEEKS IN EACH YEAR FOR THE BENEFIT OF ALL CHILDREN OF SCHOOL AGE IN SUCH STATE (B) A COMPULSORY SCHOOL ATTENDANCE LAW REQUIRING ALL CHILDREN BETWEEN THE AGE, OF SEVEN AND FOURTEEN TO ATTEND SCHOOL FOR AT LEAST 24 WEEKS IN EACH YEAR (C) A LAW REQUIRING THAT THE ENGLISH LANGUAGE SHALL BE THE BASIC LANGUAGE OF INSTRUCTION IN THE COMMON-SCHOOL BRANCHES IN ALL SCHOOLS, PUBLIC AND PRIVATE.

Sec. 11. That in order to encourage the States in the promotion of physical education, two-tenths of the sum authorized to be appropriated by section 7 of this act shall be used for physical education and instruction in the principles of health and sanitation, and for providing school nurses, school dental clinics, and otherwise promoting physical and mental welfare. The said sum shall be apportioned to the States in the proportions which their respective populations bear to the total population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 12. That in order to encourage the States in the preparation of teachers for public-school service, particularly in rural schools, three-twentieths of the sum authorized to be appropriated by section 7 of this act shall be used to provide and extend facilities for the improvement of teachers already in service and for the more adequate preparation of prospective teachers, and to provide an increased number of trained and competent teachers by encouraging, through the establishment of scholarships and otherwise, a greater number of talented young people to make adequate preparation for public-school service. The said sum shall be apportioned to the States in the proportions which the

number of public-school teachers employed in teaching positions in the respective States bear to the total number of public-school teachers so employed in the United States, not including outlying possessions, said apportionments to be based on statistics collected annually by the Department of Education.

Sec. 13. That in order to secure the benefits of the appropriation authorized in section 7, and of any of the apportionments made in sections 8, 9, 10, 11, and 12 of this act, a State shall by legislative enactment accept the provisions of this act and provide for the distribution of such funds as may be apportioned to said State, and shall designate the State's chief educational authority, whether a State superintendent of public instruction, a commissioner of education, a State board of education, or other legally constituted chief educational authority, to represent said State in the administration of this act, and such authority so designated shall be recognized by the Secretary of Education: Provided, That in any State in which the legislature does not meet in 1920, the governor of said State, in so far as he may have authority so to do, may take such action temporarily as is herein provided to be taken by legislative enactment in order to secure the benefits of this act, and such action by the governor shall be recognized by the Secretary of Education for the purposes of this act, when reported by the chief educational authority designated to represent said State, until the legislature of said State shall have met in due course and been in session 60 days.

In any State accepting the provisions of this act the State treasurer shall be designated and appointed as custodian of all funds received by said State as apportionments under the provisions of this act, to receive and provide for the proper custody and disbursement of the same, such disbursements to be made in accordance with the legal provisions of said State, on warrants duly drawn by the State's chief educational authority designated to represent said State in the administration of this act.

A State may accept the provisions of any one or more of the respective apportionments authorized in sections 8, 9, 10, 11, and 12 of this act, and may defer the acceptance of any one or more of said apportionments: Provided, however, That no money shall be apportioned to any State from any of the funds provided in sections 8, 9, 10, 11, and 12 of this act unless a sum equally as large shall be provided by said State, or by local authorities, or by both, for the same purpose: And provided, That the sum or sums provided by a State for the improvement of educational opportunities, for the promotion



of physical education, and for the preparation of teachers, shall not be less for any year than the amount

provided for the same purpose for the fiscal year next preceding the acceptance of the provisions of this act by said State: And provided further, That no money apportioned to any State under the provisions of this act shall be used by any State or local authority, directly or indirectly, for the purchase, rental, erection, preservation, or repair of any building or equipment, or for the purchase or rental of land, or for the payment of debts or the interest thereon.

Sec. 14. That when a State shall have accepted the provisions of this act and shall have provided for the distribution and administration of such funds as may be apportioned to said State, as herein provided, the State's chief educational authority designated to represent said State shall so report in writing to the Secretary of Education. If such report shows that said State is prepared to carry out the provisions of this act with respect to any one or more of the apportionments authorized in sections 8, 9, 10, 11, and 12 of this act, the Secretary of Education shall apportion to said State for the fiscal year, or for the remainder of the fiscal year, as the case may be, such funds as said State may be entitled to receive under the provisions of this act, and shall certify such apportionment or apportionments to the Secretary of the Treasury: PROVIDED, THAT THIS ACT SHALL NOT BE CONSTRUED TO REQUIRE UNIFORMITY OF PLANS, MEANS, OR METHODS IN THE SEVERAL STATES IN ORDER TO SECURE THE BENEFITS HEREIN PROVIDED, EXCEPT AS SPECIFICALLY STATED HEREIN: AND PROVIDED FURTHER, THAT ALL THE EDUCATIONAL FACILITIES ENCOURAGED BY THE PROVISIONS OF THIS ACT AND ACCEPTED BY A STATE SHALL BE ORGANIZED, SUPERVISED, AND ADMINISTERED EXCLUSIVELY BY THE LEGALLY CONSTITUTED STATE AND LOCAL EDUCATIONAL AUTHORITIES OF SAID STATE, AND THE SECRETARY OF EDUCATION SHALL EXERCISE NO AUTHORITY IN RELATION THERETO EXCEPT AS HEREIN PROVIDED TO INSURE THAT ALL FUNDS APPORTIONED TO SAID STATE SHALL BE USED FOR THE PURPOSES FOR WHICH THEY ARE APPROPRIATED, AND IN ACCORDANCE WITH THE PROVISIONS OF THIS ACT ACCEPTED BY SAID STATE.

Sec. 15. That the Secretary of Education is authorized to prescribe plans for keeping accounts of the expenditures of such funds as may be apportioned to the States under the

provisions of this act, and to audit such accounts. The Secretary of Education may withhold the apportionment or apportionments of any State for the next ensuing fiscal year whenever he shall determine that such apportionment or apportionments made to said State for the current fiscal year are not being expended in accordance with the provisions of this act: Provided, however, That before withholding any such apportionment from any State, as herein provided, the Secretary of Education shall give due notice in writing to the chief educational authority designated to represent said State, stating specifically wherein said State fails to comply with the provisions of this act.

If any portion of the money received by the treasurer of a State under the provisions of this act for any of the purposes herein provided shall, by action or contingency, be diminished or lost, the same shall be replaced by said State, and until so replaced no subsequent apportionment for such purpose shall be paid to said State. If any part of the funds apportioned annually to any State for any of the purposes named in sections 8, 9, 10, 11, and 12 of this act has not been expended for such purpose, a sum equal to such unexpended part shall be deducted from the next succeeding annual apportionment made to said State for such purpose.

Sec. 16. That the Secretary of the Treasury is hereby authorized and directed to pay quarterly, on the 1st day of July, October, January, and April, to the treasury of any State designated to receive such funds, such apportionment or apportionments as are properly certified to him by the Secretary of Education. and he shall discontinue such payments when notified so to do by the Secretary of Education, as provided in this act. - Sec. 17. That the chief educational authority designated to represent any State receiving the benefits of this act shall, not later than September 1 of each year, make a report to the Secretary of Education showing the work done in said State in carrying out the provisions of this act, and the receipts and expenditures of money apportioned to said State under the provisions of this act. If the chief educational authority designated to represent any State shall fail to report as herein provided, the Secretary of Education shall notify the Secretary of the Treasury to discontinue the payment of all apportionments to said State until such report shall have been made. Sec. 18. That the Secretary of Education shall annually at the close of each fiscal year make a report in writing to Congress giving an account of all moneys received and disbursed by the Department of Education, and describing the work done by the department. He shall also, not later than December 1 of each year, make a report to Congress on the administration of sections 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, and 17 of this act, and shall include in said report a summary of the reports made to him by the several States showing the condition of public education therein, and shall at the same time make such

recommendations to Congress as will, in his judgment, improve public education in the United States. He shall also from time to time make such special investigations and reports as may be required of him by the President or by Congress. Sec. 19. That this act shall take effect April 1, 1920, and all acts and parts of acts in conflict with this act are hereby repealed.

## REPLY TO ATTACKS BY CERTAIN CATHOLICS ON THE BILL TO CREATE A DEPARTMENT OF EDUCATION

Mr. Smith of Georgia Mr. President, no one can read the bill without observing that no autocratic overseer of education is created in Washington. It will also readily be seen that the bill in no way interferes with the right of a parent to place his child in a private school or religious denominational school if he sees fit to do so. The bill seeks to aid the States in fighting illiteracy, in teaching the English language to immigrants in strengthening the schools by adding to the pay of teachers, and by contributing toward the better preparation of teachers for their work. The charge that it banishes God from the schoolroom and that it is an assault upon religion will be tolerated only by one who opposes public education conducted by the State or local authorities, and who opposes all schools, except denominational and parochial schools. Let us consider the bill somewhat in detail. The first four paragraphs of the bill provide for the creation of a department of education, with a secretary of education who shall be a member of the President's Cabinet. They transfer the Bureau of Education to the Department of Education, and authorize the President to transfer from time to time, at his discretion, other national educational activities to the Department of Education. They give the secretary of education supervisory authority over the department of education. Section 5 requires the department to conduct studies and investigation in the field of education and that research be undertaken in illiteracy; immigrant education; public-school education, and especially rural education; physical education, including health education, recreation, and sanitation; and preparation and supply of competent teachers for public schools.

It will be seen that these provisions give the department in Washington no authority over the problems of education named, but require research in the interest of the schools of the entire country, that the information thus gathered may be furnished for the benefit of all States and all schools in the States.

Sections 6, 7, 8, 9, 10, 11, and 12 provide for appropriations, a part for the instruction of illiterates; a part for the Americanization of immigrants; a part to be used in public elementary and secondary schools toward payment of teachers' salaries and for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities; a part for physical education and instruction in the principles of health and sanitation, and for providing school nurses and school dental clinics and otherwise promoting physical and mental welfare; a part for the preparation of teachers for public-school service, particularly in rural schools.

These funds, except the amount to be used to conduct the work of investigation by the department here in Washington, are to be distributed to the States, and used by the States and the educational authorities of the States.

So far from giving the department here control over the work in the respective States, it is specifically provided in section 14:

That this act shall not be construed to require uniformity of plans, means or methods in the several States in order to secure the benefits herein provided, and the use of the funds and all the educational facilities encouraged by the provisions of this act and accepted by the States, shall be organized, supervised and administered exclusively by the legally constituted State and local authorities of said States.

And the Secretary of Education shall exercise no authority in relation thereto, except as herein provided, to insure that all funds apportioned to said State shall be used for the purposes for which they are appropriated.

The language of the bill shows how absurd was the charge that the educational machinery of the country is to be placed under the control of one autocratic over seer here in Washington.

A provision is made that each State must duplicate the fund offered by the National Government if it is to be received by the State, and a further provision is found in section 10 that in order to share in the appropriation provided by this section (which is the appropriation to be used in public elementary and secondary schools for the partial payment of teacher's salaries) a State shall establish and maintain the following requirements, or these requirements shall be approximated as nearly as constitutional provisions will permit "(a) A legal school term of at least 24 weeks in each year for the benefit of all the children of school age in such State; (b) a compulsory school attendance law requiring all children between the ages of 7 and 14 to attend some school for at least 24 weeks in each year] (c) a law requiring that the English language shall be the basic language of instruction in the common-school branches in all schools, public and private."

The purpose of the bill is to aid the States in furnishing an opportunity for each child to attend a public school and to aid in improving the work of the school; to require a term of at least 24 weeks in each year for the benefit of all children is a reasonable provision, and the least that any State should furnish.

If the bill stimulates every State to furnish public schools open for not less than 24 weeks each year to all the children of the State, it will do great good.

Surely no one will question the propriety of making the English language the basic language of instruction in the common schools, public and private.

This disposes of two of the three requirements necessary to sharing in the appropriation.

The provision requiring a compulsory school-attendance law does not require that the children shall attend the public schools but requires the 24 weeks' attendance to be in some school, public, parochial, or private, leaving the choice to the parents. That all children may have a chance to go to school, the State must see to it that the opportunity is given, but no requirement is made upon parents that their children shall attend the public school.

The Presbyterian Church in the city of Atlanta of which I am a member, maintains a church school. The bill in no way interferes with this school. Attendance for 24 weeks each year upon this school or any church school Presbyterian, Baptist, Methodist, Episcopal, or Catholics any private school meets the requirements of the bill. The claim that it takes away the right of parents to educate their own children is plainly false.

The charge that this bill would banish God from every school is without the slightest foundation. The bill can only be considered an assault upon religion by those who oppose public schools, and by those who believe ignorance on the part of the masses increases religious faith. The charge is really an attack upon public education and shall not be permitted to hide behind an expressed attack on this bill. It is founded upon opposition to taxing all the people that all the children may have an opportunity to obtain an education. It is an assault upon our public-school systems in every State, and carried to its logical consequence would abolish all public education conducted by State or local authorities.

If public education were suppressed, more than half of the children of our country would grow up in ignorance.

I need not dwell upon the calamity which would be visited upon our country if the opportunity for education at public expense were suppressed.

Taxes paid for the support of public schools are the highest contribution made by wealth for the welfare of our citizens and for the future of our country.

These attacks might have been expected of leaders of thought in the Dark Ages; at the present time they are surprising and shocking.

I can not believe that the real leaders of the Catholic Church or the rank and file of its members in the United States are opposed to public schools, or to opportunity being given to every child of obtaining education at the public expense.

I hope they will learn the real meaning of the bills to create a Department of Education.- If they so, and if I am right in my estimate of their attitude toward public schools, they will aid in stopping the wise opposition to these bills to which I have referred.

## THE VOICE OF AMERICA

I have taken the breed of all nations, Barred no religion or race, From the highest and lowest of stations They came and I found them place. Powers invisible drew them, Freedom unborn was their quest, 'Til my uttermost borderlands knew them The least of the world and the best. They came with the wisdom of sages, The darkness, the stain and the dirt, They came with the glory of ages, And I took the my hope and my hurt. I have gathered the breed of all nations, Drawn from each caste and each clan; Tried them and proved them and loved them And made them American. Made them a nation of Builders, Fearless and faithful and free, Entered them, passed them and raised them To the Master's Sublime Degree. Theirs is the task of restoring The Ancient and Honored Guild The work to the Speculative, The spirit to those who build. 'Til none shall be less than a Master, And know but one Ruler above, Bound by the spirit of justice And the mortar of brotherly love. 'Til the house shall belong to the Workman And the Craft come again to its own; And this is your task, oh, my people! Through you will the Lost Word be known.

Josephine B. Bownan. Peoria, Illinois.

OLD BOOK

BY BRO. GERALD A. NANCARROW, INDIANA

Old Book! Thou solid Rock of all the years Thy covers bring to me sweet memories, Thy golden Truth and Promise still my fears - And feed my soul.

My father's eyes did search Thee and did find Thy fruited lessons which he made to show In e'en his smallest dealings with mankind While he was here.

My mother's hands caressed Thy page and board While from her blessed lips Thy truths have come. O Bright illumine this picture for me, Lord, My eyes grow dim.

They loved us both, Old Book, and taught me Thee. Though scarred Thy boards and yellow is Thy page, No other book can ever be for me So loved a guide.

MASONS' MARKS AND MARK MASONRY

BY BRO. CHARLES A. CONOVER. MORTON

(CONTINUED FROM DECEMBER)

THE MASON'S MARK

WHEN the enquiring Master Mason seeks for still "further light in Masonry" he is informed that the next group of degrees to which he is eligible is those of the chapter and the first one consists of Mark Master Mason. The very name "Mark" is at once suggestive to him as he undoubtedly remembers his first school experience when sent to the blackboard to "mark."



It has occurred to me that a short history or resume of the "Mark," that is the Mason's Mark, its early use and its appropriation by the "operatives" whereby their work might be known and designated, and then later when symbolically appropriated by the "speculatives" when evolving the ceremonies which have now come to be known as the degree of Mark Master, might be of interest to the majority of the Craft readers. These articles are not claimed by the writer as original but they are gathered from such sources as have been available in a very hasty preparation. It is hoped, however, that they may not be entirely uninteresting to you. I acknowledge my indebtedness to the Iowa Masonic Library for many references.

In an extended article on "Masons' Marks" by R. W. Brother Chas. Aburrow, P. D. G., in the Masonic Journal of South Africa, is a list of some 34 groups of Marks selected from as many different locations. These were collected and published by Prof. G. Godwin in a paper read before the Royal Institute of British Architects in 1868. These Marks extend over many centuries of time and have been gathered from buildings in many climes. These embrace the Great Pyramids of Gizeh; Churches in the Holy Land; Pompeii; the Doge's Palace, Venice; Roman Altars in England; Yorkshire; Kenilworth; Sussex; Lincoln Cathedral; Leicester; Canterbury Cathedral; Haddon Hall; Yarmouth; Bray; Great Britain; an old Minute Book of the "Court of the Bricklayers and Tylers Company," those signing the book in 1580 also appended their Marks; Glasgow Cathedral Crypt; Ireland, St. Mary's Youghal, 13th Century; Strasburg Cathedral; France; St. Michall's Dijon, Notre Dame; Tyrol, Botzen; Switzerland, Lausanne Cathedral; Geneva Cathedral; Sweden, Upsala Cathedral; Germany, Cathedral Munster; Austria, St. Stephen's; Spain, San Ysidor, Santiago de Compostella, St. Maria; Portugal, Church of St. Francis, St. Cross, etc. These Marks as illustrated form all possible combinations of lines and figures. The most striking feature is the similarity found in several countries and in different centuries.

In a letter from Prof. Godwin to the Society of Antiquaries, he says: "The Marks of which we are speaking, it can perhaps hardly be doubted, were made

chiefly to distinguish the work of different individuals. At the present time the man who works a stone (being different from the man who sets it) makes his Mark on the bed or internal face of it, so that it may be identified.

"The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols, and that the Marks found in different countries (although the variety is great) are in many cases identical, and in all have a tendency to show that the men who employed them did so by system, and that the system, if not the same, was closely analogous in one country to that of the others."

In Portugal, however, going further than this, it would seem to have been urged that these signs were symbolical, and were used as means of recognition by the Freemasons, who, as some believed, traveled over Central Europe, exercising their art. I may here mention that the principal object of the Chevalier's Memoir is to show that the opinion of those who have believed that these Marks have a Masonic significance cannot be admitted. He writes:

"Why should the Freemasons, who traveled to execute their labours in a body, each accompanied by his family, have placed these signs upon the stones, since each one knew the other for his partner? For none but those initiated or affiliated to their lodges were permitted to help in the construction of those beautiful edifices; thus enabling them to protect each other reciprocally as loyal brothers, and, above all, to keep amongst themselves the secrets of their art. Why, then, show these Marks to all the world (as it was said) if they were simply used with the intention of making themselves known as Freemasons, when every workman knew the other as a brother? And besides, would they have been permitted to make public these signs if they were really those of the order into which they had been admitted? Again, if these signs were really characteristic of the Masonic order, they ought, without doubt, to be identical on all buildings, because the hieroglyphic alphabet, or scale, being composed of a limited number of figures, and Masonry having at the commencement but a single rite, the sign would have been reserved for the most urgent cases for recognition or correspondence, and never employed uselessly or exposed to the observation of the profane."

Prof. Godwin concludes his writings on this interesting theme by saying: "No circumstance which promises to throw even the smallest additional light on the early history of those wonderful men to whom we are indebted for so many magnificent buildings can be deemed insignificant or unworthy of consideration, and I think we, as Freemasons, having a deep interest in this subject, certainly agree with him."

In "The Builder," year 1863, April 4 and IS, June and July issues, Mr. John E. Dove wrote four articles on "Geometrical and Other Symbols," which cover a very wide area of research, extending outside the realms of the particular subject we are considering, but still, from its affinity, giving useful light on the origin of "Masons' Marks."

The author says: "There is sufficient evidence that some of these symbols have been extensively and generally used, both in ancient and modern times, and both amongst Eastern and Western nations, singular accordance in character, seems as well as amongst heathen and Christian communities."

In the second and third articles (April 18 and June 6) frequent reference is made to the early writings of Prof. Godwin and other writers in connection with "Masons' Marks."

The fourth article (July 11) deals with the psychological phase of Freemasonry and ancient religious mysteries in general, which is best read and thought over by the Mason in the quietude of his own sanctum.

The following extracts from "The History of Freemasonry," by the late Bro. R. F. Gould, are instructive. Volume 2, Chapter 9.

In 1841 to 1843, M. Didron, of Paris, communicated a series of observations on Marks to the "Comite Historique des Arts et Monuments." He says it is generally thought these Marks divide themselves into two classes those of the overseers and those of the men who worked the stones. The Marks of the first class consist generally of monogrammatic characters, and are placed separately on the stones; those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, etc.

Bro. Gould says: "It was a law in St. Ninian's Lodge No. 66, at Brechin, that every Mason should register his Mark in a book, and he could not change that Mark at pleasure." To the inquiry, on what principle these Marks were formed, Scottish Masons

generally replied: "That they probably had in early times a meaning now unknown, and are still regarded with a sort of reverence; that the only rule for their formation is, that they shall have at least one angle; that the circle must be avoided, and cannot be a true Mason's mark unless in combination with some line that shall form an angle with it; that there is no distinction of rank that is, that there is no particular class of Marks set apart for and assigned to Master Masons as distinguished from their workmen; and if it should happen that two Masons, meeting at the same work from distant parts, should have the same Mark, then one must for a time assume a distinction, or, as Herolds say, a difference."

The Irish Craftsmen and Masons of the middle ages, it is said, not only had private Marks, but also a dialect called "Bearlagair-na-Sair," which was unknown to any but the initiated of their own callings; and the writer, who is responsible for this statement, asserts that this dialect is still in use among Masons (though not exclusively confined to them) in the counties of Limerick, Clare, Waterford and Cork.

Upon the question as to whether or not Marks were heritable by descent from father to son, the highest authority on Scottish Masonry says: "We have been able to discover in the Mary Chapel records only one instance of a Craftsman having adopted his deceased father's Mark."

Mr. Lyon continues: "Whatever may have been their original significance as exponents of a secret language, a position which is assigned to them by some writers, there is no ground for believing that in the choice of these Marks the sixteenth century Masons were guided by any consideration of their symbolical quality, or of their relation to the propositions of Euclid."

Bro. Gould says as follows:

"A view which has been very generally received is that the short-hand signatures or markings which Masons have for centuries been in the habit of cutting on the stones wrought or hewn by them, may be all included in two classes the false or blind Mark of

the Apprentice, displaying an equal number of points, and the true Mark of the Fellow Craft or passed Mason, consisting of an unequal number of points. Indeed, the late Mr. E. W. Shaw, who had made a collection of 11,000 Marks, professed his ability to discriminate between the Marks of the Master Masons, Fellow Crafts and Apprentices and the 'blind Marks,' as he termed them of those hired to work, but who were not members of the Guild. Two Marks not unfrequently occur on the same stone, showing, according to one view, that it had been hewn by the Apprentice, and finished or passed as correct by the Mason; and, in the opinion of other authorities, that the second Mark belonged to the overseer.

I can recommend all Masons to read this exhaustive article on "Masons' Marks," and especially would call your attention to the plate or diagram of Marks given, and the detailed description of same.

"History of Freemasonry," by Mackey and Singleton, Masons' Marks (see Chapter 24.) Mr. Godwin's works are therein often referred to, and many other writers are quoted from, and the whole subject of Marks and their history is fully dealt with. This work will well repay your study.

In "Symbols and Legends of Freemasonry," J Finlay Finlayson says:

"It was a custom among Operative Masons that each individual artisan should have his special 'Mark,' a signature to identify himself with his works. This Mark, for the greater part, consisted of new arrangements of old geometrical forms, which were peculiar to the Craft, reproducing in the main symbols of the greatest antiquity with such developments and variations as the skill or genius of the Craftsman might suggest."

The late Bro. T. Hayter Lewis read a long paper, "Masonry and Masons' Marks," before the Lodge Quatuor Coronati. This is given in *Ars Quatuor Coronatorum*, Volume 3, 1890.

## MASONS' MARKS AND MARK MASONRY

Mark Man or Mark Master depends less on tradition to establish its antiquity and has more corroborative history than any other degree, and is considered the oldest in Masonry. It preceded the Master's degree by just so much time as was necessary to make a perfect workman or mechanic out of an apprentice or beginner, and was specialized by means of a Mark.

In the beginning the Mark was used only in order that the stone might be set in its proper place, but afterward, as the number of workmen increased, some proficient, some otherwise, it became necessary, in order to trace inferior work to its proper source, to require the private Mark of each workman, also and later on for a more specific reason. It became the heriage handed down from father to son, each family Mark being identified by some peculiar variation, or additional symbol, that was unvarying in location and character. These Marks exist in profusion; they can be found on the stones of the most ancient buildings, those on the Castle of Richmond, built in 1052, being still easily decipherable.

## MARKS OF TIDE CRAFT

In former times Operative Masons, the "Steinmetzen" of Germany, were accustomed to place some mark or sign of their own invention which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Mr. Godwin has observed in his History in Ruins, it is curious to see that these Marks are of the same character in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols.

In 1843 "The Builder," an architectural magazine published in England, had two articles of much interest on the subject of Masons' Marks and I take pleasure in reproducing portions. The first is an article carrying the general title of this chapter.

Masons' Marks as a phrase, and in themselves, will be to many a mystery and hieroglyphics; but this is the title we choose to give to a brief notice of a subject which we must at a more leisure period more largely enter upon. We have been reading two published letters of Mr. George Godwin's on "Certain Marks discoverable on the Stones of various Buildings erected in the Middle Ages," which letters are the subject of a communication by that gentleman to the Society of Antiquaries, through Sir Henry Ellis all honored names, and not least so that of the author of these letters. Mr. Godwin is yet but a young man, but he has, by the indefatigable and earnest exercise of a fitting talent, managed to associate his name with some of the most interesting researches and doings in art that have engaged our attention for the last seven years; and we sincerely hope that his future career may be the appropriate continuance of so much promise at setting out. In these letters he brings to view some 160 specimens of Masons' Marks, from various edifices of the Middle Ages, from Gloucester, Bristol, and Cologne Cathedrals, from various abbeys and churches in England and on the Continent, and from Punic inscriptions found upon the site of Carthage.

## MARK OF THE CRAFT REGULAR

In the Mark degree there is a certain stone which is said, in the ritual, not to have upon it "the regular mark of the Craft." This expression is derived from the following tradition of the degree: At the building of the Temple, each workman placed his own Mark upon his own materials, so that the workmanship of every Mason might be readily distinguished, and praise or blame be justly awarded. These Marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed "the regular mark of the Craft." Of the three stones used in the Mark degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known, and was not, therefore, called "regular." (A'. G. Mackey).

## MASONS' MARKS

Extracts from Robt. F. Gould's History of Freemasonry:

That Workmen have been accustomed to mark the product of their labor from very early times is indisputable.

In default of stone, the Chaldeans used bricks, sometimes of unbaked clay hardened by the heat of the sun. The curious archaic characters with which they stamped on the bricks the name of the god or goddess to whom it was dedicated, taken separately, might very well pass for Masons' Marks of a later age. Like the Chaldeans, the Assyrians, in all probability, stamped the inscription upon their bricks with a solid stamp. But, unlike the Chaldeans, who impressed the characters on a small square near the center of the broad faces of the bricks, the writing of the Assyrians either covered the whole face or ran along the edge.

The Babylonians, like the early Chaldeans, seem to have almost entirely used bricks in their construction and like them impressed the inscription on the broad face of the brick, in a square with a solid stamp; but the Egyptians traced their Marks upon the bricks with the finger, and in the great pyramid of King Cheops, the Masons' Marks are scrawled in red pigment.

Each Roman brick-maker had his Mark, such as the figure of a god, a plant or an animal, encircled by his own name. After careful investigation and consideration by eminent Hebrews and others, their conclusions are that the Marks on the Temple stones at Jerusalem are only quarry marks because of the fact that the same Marks appear on the stones at the Port of Sidon and are Phoenician. However, the investigations by the historians and archaeologists confirm the scriptural text that Solomon's builders and Hiram's builders together hewed the stones. Their further conclusions are that we can not be too careful when considering letters, syllables or characters, lest we mistake chance or idle amusement markings for important data. With this in view, probably nothing would have more astonished the workmen of past ages than the interpretation which has been placed on their ancient signatures. For any practicable purpose, large collections and comparing Marks are alone valuable in determining whether the same workmen were employed to any great extent upon buildings in the same countries.



## LETTER II.

Dear Sir: In the month of December, 1841, I had the pleasure of laying before the society some observations on the fact, that the stones both inside and outside numerous ancient buildings in England and France, bear, in many cases, peculiar Marks or symbols, apparently the work of the original builders. Since then I have had an opportunity of examining the Cathedral of Cologne, and some other sacred edifices in that city, where I found many similar Marks. Copies of some of these, half real size, I beg leave to forward with this letter, in order that they may be compared with the diagrams previously sent.

In length they vary from 1 1/2 to 2 inches. They are not so deeply cut in as those already spoken of, nor are they formed by so wide a line, but nevertheless they are all remarkably clear and distinct. More order is perceptible in the position of the Marks in the interior of this Cathedral than I have elsewhere observed; for example, they appear with considerable regularity up the center of the four chief members of each of the great clusters of columns dividing the nave and aisles; and they commence at a certain height from the ground, nearly uniformly.

Monsieur Didron, of Paris, it seems, has communicated a series of observations on these Marks to the Comite Historique des Arts et Monuments. He has found them at Strasburgh, Spire, Worms, Rheims, Basle, and elsewhere, and believes he can discover in them reference to distinct schools or lodges of Masons. The Marks collected by M. Didron divide themselves, according to his opinion, into two classes, those of the overseers, and those of the men who worked the stones. The Marks of the first class consist generally of monogrammatic characters, and are placed separately on the stones: those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, etc. It is stated that at Rheims, in one of the portals, the lowest of the stones forming one of the arcades, is marked with a kind of monogrammatic character, and the outline of the sole of a shoe. The stone above it has the same character, and two soles of shoes; the third the same character and three soles and so all around the arcade. The shoe mark he found also at Strasburgh, and nowhere else, and accounts for this by the fact, that parts of the Cathedral of Rheims were executed by Masons fetched from Strasburgh.

The committee either have published, or are about to publish, a set of instructions to their correspondents on this point, with plates of the Marks already collected, in order that they may obtain additional information and means of comparison.

Strengthened by this proceeding on their part in my belief before expressed, that the observation and collection of these Marks may ultimately aid in elucidating the history of the Free Masons, I feel encouraged to bring the subject again before the society, which otherwise I should not have done.

- The lamented Mr. Rokewode, in a paper on the dedication and consecration of churches, printed in the twenty-fifth volume of the *Archaeologia*, observes that "the ancient altar stone, known by the crosses graven in the center and at the angles, is now frequently to be found in our churches, generally applied to sepulchral purposes. The crosses upon it were intended to mark the spots anointed with chrism, and if I do not mistake, this was the object of the crosses once inlaid with metal, cut in the external walls of some churches, as in the Cathedral of Salisbury, and the Churches of Edindon in Wilts, Cannington in Somersetshire, and Brent Pelham in Herts. It may also be observed, that on one of the Norman Pillars in New Shoreham church, are two Jerusalem crosses, probably graven on the occasion of the dedication."

Mr. Sydney Smirke, in a paper which follows the last quoted, and illustrates it from the church of St. John at Syracuse, refers to a pontifical printed at Rome in 1595, and now in the British Museum, where the Bishop is enjoined to mark with his thumb dipped in the chrism, twelve crosses on the walls of the church and others on the door, and altar. It further provides that these crosses are to be at the height of 7 feet 5 inches above the floor.

I do not quote these observations with the view of showing an immediate connection between any religious ceremonies and the Marks in question. They may, however, be deemed to bear, although slightly, upon the subject; and therefore they are introduced; the more so, too, perhaps because in searching for Marks at Furness Abbey (where they abound), a large cross, 14 inches high, and 14 inches wide, was found, cut on the external face of a stone, at the east end of the church, as represented at the head of this extract.

The Marks of which we are especially speaking, it can perhaps hardly be doubted, were made chiefly to distinguish the work of different individuals. At the present time the man who works a stone (being different from the man who sets it), makes his Mark on the bed or other internal face of it, so that it may be identified. The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols, that the Marks found in different countries (although the variety is great), are in many cases identical, and in all have a singular accordance in character, seems to show that the men who employed them did so by system, and that the system, if not the same in England, Germany, and France, was closely analogous in one country to that of the others.

Moreover, many of the signs are evidently religious and symbolical, and agree fully with our notions of the body of men known as the Free Masons.

With reference to the religious characters of associated Masons in very early times (times much earlier than any of the works already mentioned belong to), I am induced to allude to a curious MS. account of the proceedings of four sculptors who worked "in the name of the Lord." It is in No. 91 of the Arundel MSS. at

1921

## MASONS' MARKS AND MARK MASONRY

the British Museum, described as "Sanctorum vitae miracula, et martyria," and is to be found at folie 218, headed, "Claudii Sociumq. ejus." It commences thus: "At the time Diocletian was Emperor, various metallic substances were cut by the Pannonians from the mountains in his presence. It came to pass that when he had collected all the workers in metal, he found amongst those endowed with great skill in art certain men named Claudius, Castor, Simphorianus, and Nicostratus, who were wonderful in the art of masonry. These men were secretly Christians, observing the commandments of the Lord, and, whatsoever work in the art of sculpture they performed, they did it in the name of our Lord Jesus Christ.

Further on, it proceeds: "At the command of Diocletian, a porphyritic shell with pomegranates and foliage, was perfected by the hands of Claudius, Simphorianus, Castor, and Nicostratus, and they were brought under the notice of the Emperor. And he was pleased with all things, and made them many presents. Then said Diocletian, I desire that some columns with foliated capitals should be carved out of the porphyritic mountain under the direction of Claudius, Simphorianus, and Castor. When the philosophers heard this they were vehemently indignant because the command of Diocletian provoked them. Coming, however, to the mountain, they marked out the portion of stone which should be cut away. Then the artificers in masonry prayed, and made the sign of the cross of Christ, and giving directions and setting to work, they began to cut the stone for the neck of the columns, and they worked at it daily for three months. When, however, one wonderful column had been produced with perfect art, the philosophers said to Claudius and the others: Ye who are enriched with gifts, give your skill to the shaping of another column. Wherefore, replied they, do ye wish to learn the art from us? Still, in the name of Our Lord Jesus Christ, in whom we trust, we will shape this other column like the first. And giving their labor with the utmost diligence, within twenty-six days they had cut the other column. Then the philosophers indignantly exclaimed: These mysterious words can only pertain to art-magical."

The second article is a letter to this journal from one who signs himself "J. H. J." and is dated from Steam Marble Works, Great Patrick Street, Belfast, Sept. 18, 1843. It has an interesting bearing on the antiquity of the Masons' "Mark."

Sir: I have been a subscriber to "The Builder" since its commencement. I have watched its progress carefully, and read it with pleasure. On its appearance, I certainly thought you were, like a great many others, pretending to be of the craft, but really I do honestly think you are one of us and as such, I heartily and sincerely wish you success.

Being bred a Mason, I was forcibly struck with an article in No. 30 entitled, "Masons' Marks," in which the writer identifies their uses as belonging to the ancient order of Freemasons. This has been long my opinion, and I know a great number of the old Marks to bear a close approximation thereto, for when a boys

carrying the tools to the smithy, I could almost tell difference between a good and bad Mason by the appearance of his tools. I am, however, in possession some facts regarding Masons' Marks which I shall late, and if you think them worth your notice, you r make what use you please of them.

About fifty years ago, the late Earl of Bris Lord Bishop of Derry, built a splendid episcopal pa] at a place called the Ballysculion, in the County Derry; it was scarcely finished when he died, ant was taken down and the materials sold. Among ot splendid specimens of masonry (for he had carv from Italy, etc.), he brought entire, out of the ruine Herculaneum, ten beautiful columns of Sienna Mar of the Corinthian order, with statuary, capitals < bases, 13 feet high in the shaft and 18 inches diameter; they were of a pale kind of Sienna with streaks, and very handsome, but the gallery in which he intended placing them not being finished, they

till the cases were rotted about them; no person kn the value, and about seventeen years ago the rema of them were purchased from the bishop's heirs fo] small sum, by Mr.

Alexander, of Portglenon, and manufactured them into columns and antae for his h and chimney-pieces for his house.

In examining them I found "Masons' Marks,' dare say nearly 3,000 years old ! They must have be about that, or older. It is a fact, known to Masons this day, that in working a column, the Mason puts l Mark on the front of the head, to denote the hat somest and soundest front, no matter whether it is a diagonal line or no, and this I found invariably. t case. The marks were generally Greek letters, but

four of them this Mark was quite plain, with the addittion of the lower score on two of them. The Greek Delta was, I think, on three, and different Greek characters on the rest. I also found patches inserted with cement, the identical kind we use at present, for I h it analyzed, except it being mixed with the reddish pa of the Sienna, pounded. The columns were one-step up from the bottom the same diameter as the low tincture, and were exceedingly well and Due worke the Scotia being beautifully hollowed; but a strand fact still I have to relate, that on the ends were tl mark of a hack tool. Now, I remember the first introduction of such a tool here about twenty years ago l: myself, to work Galway marble, since which it has bee used for Stanty stones, and is considered a great improvement, so that the use of it must have been know at that time; in corroboration of this, I read some yea] ago, I think in the Lancet, of a surgeon's shop or house having been discovered in Herculaneum, and on th body of the occupant were his surgical instrument' one of which was a facsimile of an instrument for which a patent had been secured but a short time ago for cutting in fistula, or some such disorder.

I remain, Mr. Editor,

Your Obedient Servant,

J. H. J.

(To be concluded)

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## EARLY KNIGHT TEMPLARY IN ENGLAND

BY BRO. JULIUS F. SACHSE, GRAND LIBRARIAN, PENNSYLVANIA

IN ENGLAND, according to Brother W. B. McLeod Moore, Grand Prior of Canada, during the eighteenth century, the Chivalric Order was formally introduced and adopted by the Masonic Body after the establishment of the present Symbolic system, the object being to complete and cement the moral code of Freemasonry with the pure doctrine of Christianity, taught in the Chivalric Order of the Knights Templar, requiring all Freemasons joining the Order to profess a firm belief in the Holy Trinity, the basis on which it was founded. If any branch departs from the Trinitarian belief and test, it is no longer a Templar Body, let it call itself what it will; even as a Masonic Body, which denies God, ceases to be Masonic, a belief in God being the first great unalterable landmark, without which no Masonry exists; and just so a belief in the Trinity, holy and indivisible, is the chief and indestructible landmark of the true Templar Order, without which, in spite of all sophistry and special pleading, no Templary can exist.

The profession it was required of the candidate to make was: "I attest that I believe in God, in the persons of the Trinity, and in all other articles of the catholic faith, I believe there is but one God, one faith, one baptism, one church; and that in death, when the soul is departed from the body, there is but one judge of good and evil, this is my belief, this is the belief of the Order of the Temple."

As evidence of the conferring of the degree of Knights Templar in Great Britain, we have a skeleton ritual, partially in cipher, undoubtedly of eighteenth century origin. This ritual was ascribed to the year 1786 by its late owner Major Irwin, the well-known antiquary of Bristol. For Ireland we have still earlier and no less convincing evidence in the expository Address to the Divine Being, dated 1784, and prefixed to the MS. Statutes, Rules, and Ordinances for the Government of the Most High and Illustrious Order of High Knight Templars of the Province of Munster, November, 1793.t

In our Archives we have the two following English Templar certificates showing that the orders were conferred under the Warrant of an English Craft lodge at Leicester, No. 91, on the Registry of England. This is the only early evidence that we have showing the conferring of the Red Cross together with the order of the Temple under a Craft Warrant.

An Assembly of the Knights of the RED CROSS held under the Sanction of Warrant No. 91 Leicester and on the Registry of England

These are to certify that the Bearer hereof Our

\*Reprinted from "History of Masonic, Knights Templar of Pennsylvania," by permission of R.-. W.. Bro. John S. Sell, (Grand Master of Masons in Pennsylvania.

Trusty and well beloved Brother Sr. William Terry was by us Installed & Dubb'd a Knight of the Antient and Honorable Order of the Red Cross and has to the Utmost of his power Justly supported the Dignity thereof

We therefore Recommend him as a Worthy Valiant Knight

Given under our hands & Seal of our Assembly at our Assembly Room in Leicester this 19th day of January 1801

Robt. Binder, K

Willm BROWN Gr. W

ROBT. WYLIE



JOHN HILL, Secretary

IN THE NAME OF THE MOST HOLY GLORIOUS AND UN  
DIVIDED TRINITY, FATHER SON AND HOLY GHOST

By the C: G: and Grand Wardens of Lodge No. 91 Leicester and on the Registry of  
England.

We do hereby Certify that the Bearer hereof Our Trusty and well Beloved Brother Sr.  
William Terry was by us installed and Dubb'd a Knight of the Most Noble and Right  
worshipful Order of Knights Templars Knight Hospitalor and Knight of Malta he having  
with fortitude and due honour Justly Supported the Amazing Trials attending his  
admission

We therefore Recommend him as a worthy honest faithful and Vallient Brother

GIVEN undre our hands and Seal of our Lodge at our Lodge Room in Leicester this 19th  
Day of January 1801

ROBT BINDER C: G.

WILLIAM BROWN 1st ROBT WYLIE 2d

JOHN HILL, G. Secretary.

1A. Q. C., Volume XXVI, p. 56.

## THE PAULINE TRIANGLE

BY BRO. L. B. MITCHELL, MICHIGAN

Faith as to why and whence and where, Lifting the heart away from care; Sowing e'en  
while the life receives Back for its own, the golden sheaves.

Hope as the anchor to the all, Holding the heart what'er befall; Giving its urge the right to  
lead All the way through the realm of need.

Love as the soul of things the prize Setting all values neath the skies; The angel UpOll  
whom all must wait Till he swings for us the mystic gate.

When shall all men's good be each man's rule, and universal peace be like a shaft of light  
across the land? Tennyson.

Every human heart is human.

Longfellow.

as to do them, but when we do things calculatich and bless others, whether they are  
legally us or not, and further, when we do them from Impersonal consideration of hope  
of gain, but ery love of doing good itself, then we are makble confession without verbal  
utterance of our God as the Father, and we are dealing with our way that we believe He  
deals with all of us.

any would devolve into a narrow, secular in should it fail to apprehend the teaching that Deeply imbedded in its very constitution. The lity of brotherhood is emphasized when the If religious confession and racial distinction is ted within its body, and as we would do for thin the precincts of the Temple, because they e recognized in the bonds of brotherhood, so e do for the world, for their being there is but of world brotherhood, and is intended if man has any virtue to impress indelibly upon our hearts any lesson our obligation to love all mankind.

Religious intolerance finds its genesis when God's is regarded as a limited thing.

Onry seeks to instruct men in the laws of moral which, ruling over the lives of men, will bring ;o harmonious relationship known as The Brotherhood, that has been the devout prayer able men in whom the light of God has shone, dawn of time. And its wisdom is amply just bringing together men of the great religions on a common meeting ground, where the belief the band that binds, but where they make their interpretations of the character of God subo the great thing that each subscribes to, and ated simply, they discern to be the will of God. n the great congress of religions met in Chi 1893 it was the grave concern of some as to great gathering should be opened, and what , representative should have the preferential Finally it was happily agreed that what is common in the world as the Lord's Prayer was an on appropriate to the common feelings and emotions represented there. And if we are to manifest the great key-note of that prayer that n in the great common cause of serving human declaration of their belief in God as the father, it is the utterance asking that the will Swather shall be accomplished on earth, and that adorn shall be realized upon the earth. The In that "God is Father," finds itself a compliant in the brotherhood that men evince when recognize God as Father.

ring elucidated at length on the Masonic conof God, and an unqualified recognition of his to the Hindu as well as the Christian, and to ze truly that God must care as much for a mnibal as for the most cultured or refined, it S us to investigate what effect this doctrine has r practical life and well-being in the State. To yet more concrete, we must speak not only of Lte," but of these United States. Religious lib

erty is one of the foundation stones upon which this Republic is built, but strange as it may seem, we are yet but beginning to apprehend the true significance of religious liberty. A dispassionate analysis of our country will reveal many sad things that have brought misery in their wake; arising generally from the subsequent bigotry of those who

sought these shores and claimed for themselves religious liberty. The persecuted history is not slow in revealing to us have too often been transformed into persecutors. It is then, indeed, a gleam of the divine that is reflected in the Constitution of the United States when it bespeaks for the maintenance of religious toleration and the lasting preservation of religious liberty.

As Freemasons in these United States and in view of the thing that is guaranteed unto us by the Constitution we must be on our guard against any religious sect that arrogantly ascribes to itself the holding of the only true and final religious knowledge and authority. The right to elect or damn has never been bequeathed to any man or any organization, and religions as all other things of time seem to have had their rise and wane according to the proportion of good or evil that they rendered the world. Bigotry and fanaticism, which has too frequently resolved itself into cupidity, cruelty and persecution, has ever been the chief characteristic of religions that lost the vision of toleration, and in the toleration of religious differences by those who subscribe to the one great doctrine of Belief in God as the Father of men Masonry seeks to inspire men to labor and to pray for the divine event when Brotherhood will grace the earth. Robert Tipton.

## THE SILVERY TRUMPET

BY BRO. GEO. L. SHERMAN, D. C.

Masonic tradition informs me that it was the custom, morning and evening, when the ranks first and last rays touched the mountain tops to call the builders of the Temple to and from their labors by a trumpet.

In olden time, in distant clime, At early dawn and eve of day, When gilding rays of passing sun Turned purple haze to golden blaze, On mountain top, to men would come A silv'ry note: 'Twas Hiram's call Down pillared aisle and stately hall, Past winding stair and waterfall,

O'er checkered floor with blazing star, To topmost walls; then flung afar

To timbered mount and quarry wall.

Long, long the years since Hiram called  
But down the corridors of time  
Is ringing clear, to ears that hear,  
That far-flung, sweet, and mystic chime.  
'Tis calling now to duties great;  
Yea, greater than of those who wrought  
In olden time on temple walls  
Or with the pagan strove and fought.

Attune thine ears! O hark ye well!  
Ye Sons of Light of later days;  
The ashlar's rough to thy hands laid  
Are thine own souls; and he that prays  
At Cryptic shriners Hiram did  
When vaulting sun at balance stands,  
Will hear the Builder's call and know  
The squaring touch of Master hands.

EDITED BY BRO. ROBERT TIPTON

ONE time ago we were privileged to read an essay dealing with village life in England six hundred years ago. The author had gleaned facts relative to the people of this particular village whose history he was investigating, from the parish records. His labor throughout revealed the marks of patient industry and exhaustive research.

It requires no little imagination to realize that the ancestry of a people who have acquired a marked degree of culture, refinement, and progressive enterprise, could have possibly lived in such mean circumstances as he discovered. Of the people referred to there were no doubt some whose homes were near those of the lineal ancestry of George Washington, and a stretch of the imagination would make it possible to conclude that probably some of these shared the impoverished condition described as the lot of the common people. For example, we find that of Washington's ancestors, one was the first lay proprietor of the Manor of Sulgrave, suggesting a possible one-time emerging from a lower into a higher rank where respectable merchandising or some such vocation received more than paltry recognition.

Dr. Jessopp, our investigator, describing the conditions of that period, writes thus as the result of his findings:

"As for the houses themselves, they were squalid enough for the most part. The manor house was often built of stone, when stone was to be had, then of flint, as in so many of our church towers. The poorer houses were dirty hovels, run up 'anyhow,' sometimes covered with turf, sometimes with thatch. None of them had chimneys. Six hundred years ago houses with chimneys were at least as rare as houses heated by hot-water pipes are now. Moreover, there were no brick houses. It is a curious fact that the art of making bricks seems to have been lost in England for some hundreds of years. The laborer's dwelling had no windows; the hole in the roof which let out the smoke rendered windows unnecessary, and even in the houses of the well-to-do, glass windows were rare. In many cases oiled linen cloth served to admit a feeble semblance of light, and to keep out the rain. The laborer's fire was in the middle of his house; he and his wife and children huddled round it, sometimes grovelling in the ashes, and going to bed meant flinging themselves down upon the straw which served them as mattress and feather bed, exactly as it does to the present day in the gypsy's tent in our byways. The laborer's only light by night was the smouldering fire. Why should he burn a rushlight when there was nothing to look at, and reading was an accomplishment which few laboring men were masters of?"

Compare now, if you please, the following, which will give an interesting light on some of the perplexing problems that the civilized world is confronting after the Great War. From the comparison it will be readily seen that of the millions inhabiting the Balkan Peninsula, the great majority are almost on a par with thorn

English rurals of six hundred years ago. A recent study of "The Balkans" by Professor Sloan discover for us an analogous condition depicted in the piece of historical research by Dr. Jessopp. In Professor Sloan's work which so remarkably sets forth the conditions under which men live in southeastern Europe today, we read particularly of a Montenegrin home. A visitor to Montenegro has a sense of that country's bitter poverty which the people themselves do not feel. As was said of Greece, the estimate of the tourist depends on his point of view.

"Amid the wild surrounding people, Montenegro is in a state of advanced civilization, a model and a stimulus. But a Montenegrin country home! Four stone walls and a roof, thatch or slate, with no chimneys, the smoke oozing out through every cranny of the eaves, the unglazed windows and open doors. Within is a clay floor, with shouldering embers in the middle, and wide couches round about; the cattle are in a leanto at the end, with their hoard of manure cherished like the treasure it is."

Some houses are better, some worse than this faithful description, but the average is very low. Squalid enough ancestry is here depicted, for so many of our twentieth century people have attained a degree of comfort and prosperity that is indeed enviable.

We are naturally always interested in finding the factors responsible for the generic movements, or the person responsible for what today must be regarded as wonderful transformation. For during these days of much talking about interdependence, organization and cooperation, little or no credit is ascribed to the effort of the individual, and the tendency is to a general forgetfulness of his potency. The chief concern seems to be to insist that all men are but relative in their usefulness, and in that last summing up are but cogs in a vast machine. Because of this it will do us good occasionally if we but revert to those wise sages who grace the pages of history, who have emphasized in unforgettable ways the value of the individual.

Let us turn to Carlisle, and we may read something like this relative to those who are sponsors for great movements in human progress:

"In all epochs of the world's history, we shall find the Great Man to have been the indispensable savior of his epoch; the lightning, without which the fuel never would have burnt. The History of the World, I said already, is the Biography of Great Men."

A re-reading of the Heroes impressed the following quotation which seemed to us eminently worth considering. It is what Carlyle offers in regard to those puny souls who

are forever delighting in disparaging their kind, and belittling the noble efforts of great men. "No sadder proof," says he, "can be given by a man of his own littleness than disbelief in great men."

Our search then, for the factor that transforms society and enhances the interest of men, will be the search for the individual. That individual may not always be discoverable, even as in the case of the English village; much difficulty would be encountered in the endeavor to ascertain the single individual whose aspiration and success became a beacon light of promise in such darkness. "Some there be which have no memorial." Such was the observation of an ancient writer.

If one desires to indulge further in the perusal of such an interesting field of literary exploitation, we would covet for him the reading of those masterful biographies of great men whose lives and deeds have been preserved for us. In so many instances the analysis of the context would make clear for us the dictum of Carlyle; that the history of the world is the history of the Great Men who have lived in it.

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We are today deeply impressed in the post-war studies of influences that were at work generating the tendencies that made for war, in discovering the remarkable power wielded over thinking youth by those writers who so trenchantly enunciated a philosophy for which they were either sponsors or strong devotees. To reflect that Nietzsche and Frietschke were potent factors in the shaping of the thought that made Germany a militaristic nation serves formidably in bringing to the fore the power and influence of the individual. To enhance this conception of the influence of such individuals, it may be interesting to reflect on the following quotation from General Bernhardi's recent book, "War in the Future," which in no small degree accentuates the belief that the German militaristic aspirations are not yet completely buried.

"I know that the course of politics changes; that the moment will come, all too soon, when there will be need of us on one side or the other; that, when it comes, things will



turn out favorably for our restoration. I hope that the Germans, who now seem sunk in selfishness and the pursuit of pleasure, will stand up again like men; that there will arise a purified nation, worthy of its great forefathers, able to look upon war as it really is.

"As for me, I shall hardly live to see this great moment. My life-course has been run helping build up the nation which now lies in ruin. But I write confidently for the future. Men of a day yet to come will be capable of appreciating that which I here set down, and my words, which until now have always fallen on unheeding ears, will prove to be seeds that do not fall upon thorns. With that belief I lay down my pen for the present.

"Germany will arise again: she still has a great future before her!"

Our heightened interest in these matters prompted us a while ago to write to two of our friends asking them just what biographies of their reading had appealed and influenced them most. The two friends were in walks of life widely divergent; one being a professor of literature, the other a lawyer who exercises a notable influence in political circles. The friendship of these men, by the way, include some of the most notable people in this land. Ardently American and jealous for the future of America, I solicited their biographical interests, fully supposing that they would

recognize that the reading of a country youth was the most potent factor in the shaping of life and destiny, if the formidable strides made by Germany culminating in its entrance into the world war could be accepted in any degree as a reliable criterion.

One friend, who is particularly interested in statecraft, wrote us and said that the biographies which he considered most powerful and stimulating were: First, "The Lives" by Plutarch; Second, Froude's "Caesar"; Third, Herndon's "Lincoln"; Fourth, Lockhart's "Napoleon."

The suggestion made us turn again to a re-reading of these notable works. We could readily appreciate that a perusal of "The Lives," reflecting the personality, influence and character of those men of remoter times, could be a vitally enriching thing, intellectually, to the youth of today. Even so Froude's biography of Caesar could be stimulating and thought-provoking.

We here wish to bring attention to one of the remarkable paragraphs that we ran across in the rereading of Froude's "Caesar." At the time of the breaking down of the Republic, due to being burdened by extravagancies and luxuries of the privileged, the only redemption possible seemed to be through the efforts of the stout Yeomanry who had been uncontaminated by the offenses and abuses of those who lived in the cities. The paragraph referred to caused us to reflect that the conditions described by Froude were in measure prototype of the conditions that we face today, and we too felt an avowed conviction that the regeneration of our own times lies largely with those who live upon the farms and in the rural districts, far from the madness and social insanity that is most eloquently symbolized in what is designated as the "Jazz."

Let us, if you please, place side by side a quotation from Froude's Caesar, a short article by a recent writer in The Living Age on "Jazz."

"Redemption," says Froude, "if redemption was to be hoped for, could come only from the free citizens in the country districts, whose manner and whose minds were uncontaminated, in whom the ancient habits of life still survived who still believed in the gods, and who were contended to follow the wholesome round of honest labor."

Now read the quotation on "Jazz," which we suggest to be wonderfully symbolic of the insanity of our times:

"Screams, moans, crashes, blows, cowbells, and tin pans fought desperately with each other, something like a tugboat siren cried ghastly at the night, and a booming bass drum carried one's mind to the kraals of Africa. 'A social evening for the young folk,' said someone indulgently, 'it helps to keep the young people in the church.'

"Now I am not going to raise my hands in pious horror at jazz music. Such music is the order of this barbarian day, and the minority can do little but endure. I cannot say that I admire it myself, for the truth is that my soul loathes it, yet when I find myself in the centre of a jazz jamboree, I listen with no bored, snobbish insouciance, but with what I imagine to be serene toleration."

So much, if you please, of soliloquies produced by reading of Froude's Caesar. Reflecting on the suggestion of our friend that Lockhart's Napoleon would be

stimulating, we were reminded of the idolatrous worship of the late Crown Prince of Germany, that paragon of militarism. Likewise there comes to us a recollection that some noted lecturer ventured to suggest at the beginning that the reason for the intensification of the militaristic spirit in Germany was occasioned by the German government, when they recognized that the young German students becoming tired of the preachments of Nietzsche, and looking around for another teacher, had turned to our own good Walt Whitman. We can readily understand how war would have been impossible should the young Germans ever have succumbed to the glorious gospel about the wider democracy of Walt Whitman.

Therefore, we can readily appreciate the virtue of reading such biographies as Herndon's Lincoln. May we not with assurance assert that to keep the American spirit alive one must become saturated with the idealisms of those who best have interpreted America ?

We have heard in recent years a certain beratement of the West by the East on account of what they designate as a lack of what antiquity and culture gives. There is a broad, beautiful, unconventionality about the western way; it seems to bespeak the vast distances, the high mountains and wide rivers that we have to deal with in America, and the unconventionality and the charm of these things seems to reflect itself in such great souls as Abraham Lincoln. Herndon has given him to America as he knew him, in this biography, so as to make him the enchanted one to which young America can ever resort for inspiration in real Americanism.

Knowing Lincoln one can read about all the emperors, kings, and potentates that the world has even seen and yet keep sanely American, and the keeping sanely American of our younger generation of thinkers is going to prove itself the great barrier against that tendency among us to Europeanize America.

## 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 MEMBERSHIP OF SENATOR HIRAM JOHNSON

Will you please inform me through THE BUILDER if Senator Hiram Johnson, of California, is a Mason, and also what is his religion? J. F. K., Ohio.

Hiram W. Johnson is a member of Union Lodge No. 58, of Sacramento, Calif; Sacramento Chapter No. 3, Royal Arch Masons; Sacramento Council Royal and Select Masters; Sacramento Commandery No. 2, Knights Templar, and Islam Temple, A . A. O. N. M. S.

The family attends the Presbyterian church.

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## COMMANDER OF THE AMERICAN LEGION A MASON

Will you kindly advise me whether or not Mr. F. W. Galbraith, Jr., Commander of the American Legion, is a member of the Fraternity?

Brother Galbraith i

C. R. A., Montana.

member of Hoffner Lodge No. 253, 1~'. & A. M., of Cincinnati, Ohio, and of the Scottish Rite bodies in Columbus, Ohio.

## THE LETTER G IN FOREIGN MASONRY

In England and America the letter G is openly suspended in the lodge. Can you inform me as to the regulation or practice in this respect in countries such as France, Italy Spain and Portugal, where the letter D might be termed its equivalent?

I refer to bodies working in the so-called York Rite, and not to the Grand Orients. J. W. McC., Mississippi.

Mackey says that the Utter G, first adopted by the English ritual makers, has without remark been transferred to the Masonry of the Continent, and is to be found as a symbol in all the systems of Germany, France, Spain, Portugal, Italy, and every other country where Masonry has been introduced; although in

Germany only can it serve, as in England and America, for an intelligent symbol.

## CORRESPONDENCE

### A QUEER CONCEPTION OF MASONRY

Some of us belong to famous lodges, but I doubt if many of us can claim such fame for ourselves as was gained by "Star of the East" of Rawul Pindi in India. I have copied part of a letter which I have just read, thinking it might be of interest to readers of THE BUILDER.

"In a recent letter to NATURE (Oct. 21, 1920), H. H. Godvvin-Austin, referring to conditions in India just before the Mutiny, in 1857, writes:

"To give an idea of the reports then in circulation, one of my servants, on returning from the City where he had gone to make purchases, came at once to ask me whether it was true that the Queen of England was sending out to India an army of several lakhs of men to force the population of India to become Christians. I told him it was nonsense, and asked him where he had heard it. He said two Faqirs (religious mendicants) were preaching on the invasion in the streets of the City. The story had evidently made an impression on him, and it led to my having a conversation with another native, in which I heard for the first time of momiai, and was told that we sahibs made it. He gave me a very circumstantial account; that children were kidnapped, hung up by the heels, heads downward, and an incision made in the breast from which flowed the wonderful substance which gave us so much power. To prove his words, my informant, who was a Kashmir resident in Rawul Pindi, said he could show me the very bungalow in which all this was done.

'This turned out to be the Masonic lodge 'The Star in the East,' I think it is called situated in the cantonment of Rawul Pindithe 'Jadu Ghur' or mystery house, as it is always called by the natives. In my wanderings in the Kashmir Himalaya up to 1863 the story of the 'Jadu Ghur' would crop up. It was thoroughly known in Kashmir, on into Ladak, and extended, I believe, into Central Asia, wherever Kashmir merchants are to be found.

" 'I much fear my explanation of what is done in a Masonic lodge, and of what its use is, did little to alter whatever was in the mind of my informant. I do know that these impossible tales carry enormous weight for evil among the mass of the people, both male and female.'"

W. Harvey McNairn, Canada.

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## HISTORICAL LA FAYETTE JEWEL WORN BY GRAND

### MASTER, SOUTH CAROLINA

The S. C. Citadel, built in this city sometime about 1830, has outgrown its present quarters, though very ample, and is preparing another building to accommodate 1200 students. This institution, one of the few in the United States, is quite noted.

Commissions in the United States Army are given to its graduates. We mourn many of its boys who fell in France.

When the cornerstone of the Greater Citadel was laid on Thanksgiving Day by the Grand Lodge of South Carolina, the historical Grand Master's jewel, known as the La Fayette jewel, was worn by Grand Master, S. T. Lanham. This famous jewel, which is now a precious possession of Friendship Lodge No. 9, A. F. M., was worn by General LaFayette in Kershaw Lodge No. 29, at Camden, in the year 1825, and was given by



General La Fayette to Past Master A. DeLeon, and in the year 1891 it was presented to Friendship Lodge by Past Master H. H. DeLeon.

The historical La Fayette trowel was also used in the cornerstone laying ceremonies.

The United States Congress, in the year 1824, invited the Marquis de La Fayette to visit this country as its guest, which he gladly accepted. Early in the following year his itinerary landed him in South Carolina, having come, the beloved and honored guest of the State to discharge a special duty in behalf of a war comrade. South Carolina called him to place the cornerstone of the memorial erected to the memory of his bosom friend, Major General Baron De Kalb. This episode, no doubt, was the incentive that led Congress to extend and the Marquis to accept the invitation.

While in this State the Marquis went to the town of Camden to fill an appointment made with the citizens there to place the cornerstone of the monument erected in honor of De Kalb, who fell mortally wounded, pierced by eleven bullets, at the head of his command of Delaware and Maryland troops, in the endeavor to retard the advance of Cornwallis' army. LaFayette also commanded a force of American troops near Camden.

A. W. Hirsch, South Carolina.

#### A MASON F OR SEVENTY-TWO YEARS

Brother James H. Sterling, P. M. of Chesapeake Lodge No. 147, Crisfield, Maryland, has compiled the following account of the oldest Mason in Maryland, Brother John Sterling, one of the founders of Chesapeake Lodge.

Captain John Sterling's Masonic record is without doubt unique. For seventy-two years he has been a faithful and conscientious member of the greatest fraternal organization in the world.

In early life, as a sailor, when voyages were determined by weeks and months, instead of by days as at present, and when the opportunities for attending Masonic lodge meetings were few and far between, when there were good excuses for a member to gradually withdraw from active participation in the work, Captain John's chief pleasure was to be present whenever possible at the meetings of Manhattan and Ocean Lodges. Nothing but his unflagging interest in the advancement of the Order would

account for his unbroken record of seventy-two years active membership.

Today, hale and hearty, at the age of ninety-two he frequently attends the stated meetings of Chesapeake Lodge, and is as much interested in the advancement of the organization as he was in his younger days.

Captain John's record as a Mason dates back to the forties. At that time he was a deep sea sailor, captain of a vessel plying between New York, Philadelphia, Baltimore and the ports of the Southern Seas.

His application for membership in the Order was made to Manhattan Lodge No. 62, F. & A. M., of New York City, and he was made a Master Mason and admitted as a member of that lodge on February 7th, 1847. He remained a member of Manhattan Lodge for about one year, when he secured a demit for the purpose of becoming a member of Ocean Lodge No. 156, of the same city, of which one of his friends, a ship broker, Alfred F. Thorne, was Master. Captain John was affiliated with this lodge for nearly twenty years, and his description of some of the sessions he attended while a member there are unusually interesting, particularly to members of the Fraternity.

On May 3rd, 1869, Captain Sterling obtained a demit from Ocean Lodge for the purpose of helping to organize Chesapeake Lodge No. 147, of Crisfield, Maryland. Captain John Sterling's brother, Captain Christopher Sterling, and Captain Dow Lawson also withdrew at the same time from Ocean Lodge, and were charter members of Chesapeake Lodge. The first demit obtained from Manhattan Lodge in New York more than seventy years ago, and the demit obtained from Ocean Lodge in 1869, are possessed by Chesapeake Lodge, and are perfectly preserved.

To a life of great usefulness in many directions, the distinction of having been a worthy and active Mason for more years than an ordinary lifetime holds for a majority of persons, is the crowning glory of a good man's life.

It is an honor to have as a brother such a man as Captain John Sterling, and it is a greater honor for Chesapeake Lodge, in that one of its founders has lived to see and to enjoy the enormous advancement that has been its portion since its incepBenj. H. Sterling, Maryland.

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#### AN INTERESTING OLD BOOK ON MASONRY

I am interested in reading the short biographies of eminent men who were Masons, by Brother Baird, which are now appearing in THE BUILDER, and believe that these articles are much appreciated by all of your readers.

I have noted many interesting items of Masonic history in the pages of THE BUILDER and it possibly might be of interest to the members of the Society to learn something of a quaint and interesting book which recently came into my possession. It is a book of 382 pages, printed in old style English, called "The Pocket Companion and History of

Freemasonry," published in London in 1764 for R. Baldwin, W. Johnston, B. Law & Co., and J. Scott.

The book contains a history of Masonry from the Creation to the Flood, from the Flood to the building of Solomon's Temple, and so on through various phases until the date of publication. There is a frontispiece with King Solomon in the chair. My copy is a third edition, greatly enlarged throughout, and revised and corrected. It contains not only chapters dealing with the origin, progress and the (then) state of Masonry, but also an abstract of the laws, constitutions, customs, charges, orders and regulations for the instruction and conduct of the brethren; a confutation of Dr. Plots false insinuations; an apology occasioned by the persecution of Masons in the Canton of Berne, and in the Pope's dominions; the original papal edict against Masonry, and a very comprehensive reply to the same.

It has also interesting addresses by famous Masons of the day, and a collection of songs to be sung at Masonic gatherings. It deals with the appointment of Provincial Grand Masters in certain of our States, and has a list of the following lodges in America:

1921

Norfolk in Virginia.

St. John's Lodge No. 2, New York.

Boston in New England.

Beaufort Port Royal, Charles Town (as written).

The Union Lodge, a Masters' Lodge and St. Marks Lodge, all of South Carolina.

A lodge in Savannah, Georgia.

A lodge in Wilmington, on Cape Fear River, in North Carolina.

A lodge in York Town, Virginia.

One interesting section of the book deals with certain questions, with answers to the same, concerning the mystery of Masonry, written by the hand of King Henry the Sixth of the name, "and faithfully copied by me,<sup>1</sup> John Leyland, Antiquarius, by the command of<sup>2</sup> his highness." In a footnote we read that John Leland was appointed by King Henry

the Eighth, at the dissolution of the monasteries, to search for and save such books and records as were valuable among them. He was a man of great labors and industry.

The book is extremely interesting, and although the backs have gone, it is otherwise intact. I shall be very glad to supply any item of interest from its pages to Masons.

Fred J. Kitt, Ohio.

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## CORRESPONDENCE

### FREEMASONRY AND THE BOY SCOUT MOVEMENT

The Fraternal Forum in the April, 1920, number of THE BUILDER is most interesting and although you invite comment, I would not so venture except for what seems a serious omission as to one side of the argument.

Unquestionably the great weight of Masonic opinion will coincide with that of the majority of the contributors to the Forum. That is to say, any civic activity of a lodge, as a lodge, should be approached with more than ordinary caution. A Mason of a past generation phrased it thus, "While Freemasonry exerts a powerful influence against spiritual and civil despotism, she must not organize against them and enter into a formal and organized contest. She must ever recollect that her mission is one of influence and not of power." That influence, it is true, proceeds from the Mason as an individual and will be effective, in very large measure, by just the amount of inspiration in and spirit of Masonry that the lodge is able to transmit to its members.

On the other hand, should lodge participation in civic affairs be advisable is there not at least one pathway properly "lighted by the golden rays of truth" and which may be safely pursued?

All jurisdictions have to some extent recognized the duties of the Craft to the sons of Masons, and in turn their right to certain privileges in the father's lodge. On some of the old English tracing boards there appears a working tool called a Lewis "cramp of metal" by means of which large stones were raised. It was the symbol of strength. This term was later applied to the son of a Mason. He was a Lewis (to the French, a louveteau) in that he was his father's strength in declining years.

This principle of the Lewis has received greater recognition abroad than here. In our country, however, George Washington is said to have been made a Mason before he was twenty-one years old, because he was a Lewis. An example, yet fresh in memory, was afforded by the Great War when many jurisdictions waived "suitable proficiency" and "constitutional intervals" as to all candidates and also "lawful age" as to Lewises, who were actually in the Service.

Assuming then that the lodge owes a duty to the sons of its members and further that active participation in civic affairs by a lodge, as such, is advisable, what better opportunity have we than active support of the Boy Scout movement?

This has been declared to be the greatest field of endeavor opened to civilization in the past century, and, in this country, one of the most potent of influences available to any Americanization plan. An examination of the Scout oath and law alone will show how closely scouting fits in with the spirit of Masonry: "On my honor I will do my best: 1, To do my duty to God and

my country, and obey the Scout law. 2, To help other people at all times. 3, To keep myself physically strong, mentally awake and morally straight." The Scout law may be condense to five words: Honesty, Courage, Kindness, Loyalty and Se vice.

A movement which actually brings home to the understanding of boys of twelve to twenty-one years these basic principle of manhood and of citizenship by transmuted the gang-co into the Scout-law unquestionably deserves our active support. Individual Masons, if not the forming of Masonic Scout Troop under the wing of our lodges, composed of our sons and led by our brethren.

The suggestions of Brothers Carson and Hugo are interesting and the mentioned subjects of relief commendable, but history would seem to teach that Freemasonry belongs in the van: as a breaker of the way and a layer of bridges for the combatant forces of civilization, rather than in the rear as a ran claimer of the wounded and derelict. Surely, Scouting is one those combating forces.

F. S. Baker, New York.

#### A MASONIC COLONY IN EAST AFRICA

An interesting experiment is about to be tried in the strip of country known until recently as German East Africa. Major Captain Willis, M. C., a native of Canterbury, New Zealand, who has had much experience of tobacco planting in South and East Africa, has been appointed commandant of a portion of the conquered territory in East Africa, and is also supervising

a scheme for the establishment of a Masonic co-operative settlement there. The territory he proposes the settlement should occupy is the hilly country contiguous to the north end of Lake Nyassa, a "pool" 360 miles long, between thirty and sixty miles wide, and the second deepest lake in the world. The lake is about 1,600 feet above sea-level, and it is proposed to acquire an area extending up to about the 7,000-foot level. From three thousand feet up, the country is as healthy as any in the world. On the lower levels tobacco, hill rice, cotton, and tropical fruit do well; a little higher, tea, coffee, and sub-tropical products grow profusely, whilst the higher levels grow wheat and other cereals, and afford good grazing for cattle. Droughts are unknown; from December to May the rainfall is heavy, October and November being the driest months in the year. The country is prolific; one hundred acres in tobacco will produce twenty-five tons of cured leaf, worth considerably over 1s. per pound on the London market on present rates. Nyassaland tobacco brings, the



highest price, being the best leaf offered on the market. At the present time, to raise, cure, and put the tobacco in London would cost about sixpence per pound. Tea is a good proposition on hundred acres of which, on attaining the age of five years would clear about 8 to 10 per acre per annum. The broker in London will readily put in all requisite machinery. Linseed or Irish flax also grows well, and the natives soon become expert in linen fiber manufacture. All fruits and vegetables dwell some on the lower and some on the higher levels.

It is proposed that every settler shall acquire five thousand acres or more of plantation land, the rest on the higher level E for grazing. He can also have an area in the settlement for E residence if desired. Labor is cheap and plentiful, and labor troubles are unknown. The native works for 1s. per week, considering himself well paid at that price. Good burnt bricks are made for 2s. 6d. and 3s. per thousand, and quite a good house can be erected for 100, the woodwork being usually of mahogany. The natives make good artificers and agriculturists, are of a kindly disposition, and also make good servants. Lions and leopards are to be met with, but nature has provided a defense in the way of a thorn bush that no animal will face, and the intention is to "ring-fence" the settlement area with this, an impenetrable defense being assured in two years. The land inside the fence will then be cleaned out, thus freeing the settlement from any trouble on that score. The freehold of the land, it is anticipated, will cost under 1s. per acre.

The settlement is to be governed Masonically; none but Masons are to be admitted, and it will be run on co-operative principles. No outside trades or trading will be permitted, but the lines established by the Rhodesian Farmers' Co-operative Society will, it is suggested, be followed. All products will be sold by the Society on behalf of the individuals, and they will purchase their supplies at net landed cost, at the end of the financial period getting their credit balance, less their proportion of working expenses the trading organization making no profit whatever. The amount of money required by a settler is approximately 1,000. The seaport for the country is Daressalaam. Train is taken from there to Dodoma a day's journey; and the balance can be completed to New Langenburgh per motor lorry in two days. The country has motor roads made by the military. The present cost of reaching there from New Zealand is about 100 per adult, but a cheaper rate via Colombo is probable.

It is proposed that an advance party of brethren shall first go over, have the land surveyed into the requisite areas, and start planting, and thus get the requisite experience

to guide the main body, for whom they will make preparations. It is hoped that the settlement will draw on every profession and craft for its members, so that it will be self-contained. As there will be practically no housework for the women to do, a portion of the government will be vested in them such as education, etc. To provide the necessary machinery they will have a Lodge or Club. It is hoped that the best of educational facilities will be made available, and that the social life of the community will reach a very high plane. Married men are required, and no admixture with the natives will be countenanced. The prestige of the white race has to be maintained; so our blood must remain unadulterated.

Considering the prospects for the future in New Zealand and other countries, and the great uncertainty the coming years hold, the prospects of a comfortable existence with fears for the future practically eliminated is most alluring. Reduced to a few words, in East Africa can be acquired land that will produce anything for a few pence per acre; labor is plentiful and cheap, thus allowing for cheap production; whilst the markets of the world offer the best prices in history for all that can be produced. A world shortage of food threatens; there will be plenty. There will, of course, be hardships to face, but a mere bagatelle alongside of those generally experienced by first settlers. The point of settlement is within three weeks from almost any port in the world, has good motor roads and telegraph lines, it has plenty of good labor, and with its abundant game and fruits an easily obtained food supply is assured. Some brethren in good positions have already signified their intention of settling in this new Masonic colony. London Freemason.

## THE SPHINX

BY BRO. F. W. DIBBLE, SOUTH CAROLINA

Composed while meditating upon the Sphinx in front of The House of the Temple, Washington, D. C.

Crouching and half concealed in desert sands, Half brute, half human, and upon her face  
Expression changing with each mood or whim, Behold the Sphinx! What means this  
graven form? In pensive mood I gaze into her eyes And there reflected see pensivity:  
Amused I lookit seems I trace a smile: Or weighted with the burdening cares of life, It  
seems a burden, too, the Sphinx hath borne And e'en deep grief within her heart of stone.

The voice of ages past comes to my ear:

"This is the symbol of the things of life.

Tho some we see, the more we cannot know.

Well might this form gaze pensively upon

The stretch of desert sands, the Pyramids,

Not far away the Nile; for heath her look

Hath passed mankind in all his various moods.

Graven by one who longed to know the truth

Yet somehow baffled in the life-long quest,

The Sphinx hath seen the folly of mankind

When mankind's effort spent itself for naught Its wisdom, when the thoughtful minds of earth Strove to find out the 'wherefore' of all things Its splendor as the great of Egypt passed, Her royalty in gold and glittering gems, With numerous courtiers in pagentry Attended by innumerable slaves; Her priesthood, offering incantations weird; Her wise men, learned in esoteric lore Its grief, as o'er the fated land there passed The Angel, carrying out the doom of heaven When Egypt's firstborn, dying heath God's wrath Softened the heart of Pharaoh."

Vast crowds passed Thronging the highway to the Pyramids When the nobility and royalty Of Egypt passed into the Great Beyond. At other times the poor of Egypt crept Out in the desert, broken in their heart, And there in shallow graves, dug hastily, Gave back to earth the body of their dead. On this broad stretch of earth astrologers Studied the heavens, trying to find out God, And learn from Him the mystery of life.

The seasons passed their course, and time rolled by And still mankind showed folly,  
wisdom, grief. The things of now are but the things of then, And ages have not solved  
the mystery.

So stands the Sphinx. Part buried in the sands She is unseen beyond a little scope Of  
desert. Hidden in mankind are we, Beyond the circle of our friends unknown.

A human head above a lion's form Part human and part brute are we, perhaps More brute  
than human: but the intellect, The soul, the spirit, are the mightier part, And by these  
gifts divine may we find God Who planned the course we must pursue thru life.

Methinks the Sphinx was once a temple where The priesthood met for ceremonials,  
When lower courses came for deeper truths. Th' initiates' probation being done, Before  
the great High Priesthood of the realm His yearning mind sought esoteric Light Methinks  
he learnt that Egypt's Pyramids, Her temples and her monuments but signs And symbols  
to direct his mind to God. Methinks he learned to know the great I AM, Veiled in such  
quaint and mystic symbolisms; Methinks that in the depths beneath the Sphinx There is a  
perfect cubic altar raised, At which they offered worship unto God, And on the which,  
unmarred by wasting Time, Triangles may be traced, and stamped in gold Tn hold relief.  
the mystic name of God.

Are we not temples thus? Do not our hearts Yearn to find out the deeper things of God?  
Doth not some soft, pulsating motive course In every act to make us think of God? Yea!  
and our heart contains a secret shrine Erected for the worship of the Lord, And there His  
name, ineffable, sublime, Is worshipped; and tho sin may mar our lives We often seek  
the God within our hearts, Bemoan our faults, and seek new strength from Him. And  
when at last, before relentless Death, We quail and quiver, and our hearts grow still,  
Somehow we feel the God-in-us will save Th' immortal spark that on His altar glows  
Within our dying hearts, and usher us anon the presence of the truth on high.