

# *The Builder Magazine*

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### AN OLD GEORGIA CHARTER BY BRO. WILLIAM BORDLEY CLARKE, GEORGIA

THIS valuable discovery by Bro. Clarke should be read in conjunction with the review of his book that appeared in the January number of *The Builder*, page 29, or better yet with the work itself. It is another example of the possibilities of research in the archives of our older lodges and Grand Lodges. The document was known and to some extent its value was appreciated by its custodians, but its significance did not appear till it was seen by someone with special knowledge.

FOR many years, Masonic historians have vainly tried to obtain definite information concerning the birth of the Craft in Georgia and of the date of organization of the Grand Lodge of Georgia. During the past three years it has been the unusual privilege of the author to discover the facts answering both of these questions. Definite data concerning the Craft in the state of Georgia is valuable historically, this state having the second oldest lodge constituted under an English charter.

The accompanying photograph is a copy of the document which establishes definitely the exact date upon which the first Provincial Grand Master of Georgia, Roger Hugh Lacey, was granted his warrant by Viscount Weymouth, Grand Master of England in the year 1735. The interesting document also for the first time establishes the date upon which the second Provincial Grand Master of Georgia, Grey Elliott, was granted his warrant by Lord Aberdour, Grand Master of England in the year 1760. These two dates have been sought for nearly a hundred years and, strange to say, they were easily accessible, but were overlooked because contained in an incomplete and formerly unidentified document.

The tangle of facts concerning the beginning of the Grand Lodge of Georgia, commenced in 1816 through an error in the printing of Webb's Monitor, issued from Salem, Massachusetts. Webb stated that "The Grand Lodge of Georgia is holden by virtue, and in pursuance of the right of succession legally derived from the most noble and the Most Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England, A. D. 1730, by his warrant directed to the Right Worshipful Roger Lacey", etc.

Webb was in error and in his next edition corrected the "1730" and inserted "1735", the correct year. It appears that many authors of that day saw the first edition of Webb's Monitor but did not see the second edition. The error in the first edition became scattered abroad and accepted as fact. Clavel, in his *Histoire Pittoresque de la Franc MaConnerie*, published twenty-eight years after the first edition of Webb's Monitor; and Ragon, in his *Orthodoxie MaConique*, published thirty-nine years after Webb's first edition, repeated the error in Webb's first edition.

## DISTRESSED MASONS AS EMIGRANTS

On Dec. 13, 1733, a resolution was adopted by the Grand Lodge of England, the purpose of which was to raise a charity fund to send distressed brethren to the new colony of Georgia. The first party of colonists had already arrived in Georgia on Feb. 12, 1733, and the resolution could therefore have no reference to these. The first lodge in Georgia, Solomon's Lodge, was not organized by General James Edward Oglethorpe, the founder of the colony, until Feb. 10, 1734. If the resolution had referred to the first party of colonists, an embarrassing situation would have arisen.

On March 18, 1734, the Grand Lodge of England adopted a second resolution calling upon the English lodges to turn in their contributions to the charity fund for sending distressed brethren to Georgia. This resolution proves conclusively that no brethren had been sent up to the time of adopting this second resolution. Had brethren been sent to Georgia, they would by this time be in serious distress because of lack of support. It was evidently the intention of the Grand Lodge to send brethren in the second group of colonists which landed in Georgia on Feb. 5, 1736.

The mistake made by Webb, coupled with misinterpretation of the meanings of the two resolutions adopted by the Grand Lodge of England, has led many brethren in Georgia to assume that the first Provincial Grand Master of Georgia, Roger Hugh Lacey, was given a verbal warrant in 1730 by the Grand Master of England, and that a formal warrant was issued in the year 1735. Those who have made these assumptions have apparently overlooked two important documents. One of these documents is the present charter of Solomon's Lodge, No. 1, of Savannah, Georgia, the first charter issued by the Grand Lodge of Georgia at the time it was reconstituted from an English Provincial Grand Lodge into the present American independent body, during the year 1786. The other document is the Act of the Legislature of Georgia incorporating the Grand Lodge of Georgia, which Act was signed by the Governor of Georgia on Feb. 6, 1796. It appears that both of these documents were written by the same hands, the members of the Grand Lodge of Georgia at that time occupying high positions in the government of the state.

## INHERENT RIGHT LODGES IN GEORGIA

The charter of Solomon's Lodge states that Lacey was given his warrant in the year 1735 by viscount Weymouth, Grand Master of England. The Act incorporating the Grand Lodge states "that there has existed, and still exists in this state, divers Lodges or Societies of Freemasons on an ancient establishment, since the year 1735." Both of these documents refer to the time of the establishment of constituted Freemasonry in Georgia. These two documents, written by brethren in Georgia thoroughly familiar with the facts and who knew from personal experience the exact date upon which Lacey was granted his warrant, should be sufficient evidence that Lacey had no form of warrant whatsoever before the year 1735.

In spite of the facts just mentioned and evidently prompted by a desire to antedate the date of birth of any other Grand Lodge in America, the Grand Lodge of Georgia shortly before the Civil War changed its Constitution and inserted a clause that it had been "Existing since 1733". This amendment was made on the basis of traditions which the Grand Lodge apparently thought were absolute facts. In justice to these brethren we must mention that they apparently thought that it was necessary for a

Grand Master or a Provincial Grand Master to constitute a lodge at the time of its organization. They were apparently unaware that Solomon's Lodge, the first lodge in Georgia, organized on Feb. 10, 1734, nearly two years before Lacey's warrant was issued, was organized according to the "Old Customs" and without constituted authority. It seems that they thought it necessary for the first Provincial Grand Master of Georgia to organize and constitute this lodge.

The second error contained in this unusual "existing since 1733" is the fact that the year 1733 is wrong. Solomon's Lodge, according to the old calendar used or to 1752, was organized on Feb. 10, 1733. When calendar was changed to the one now in use, February, 1733, became February, 1734. In the old calendar January, February and March were the last three months of the year instead of the first three months of the year, as at present.

The preamble to the present Constitution of the Grand Lodge of Georgia, which has caused so much controversy, is as follows:

We, the Grand Lodge of Free and Accepted Masons, according to the Old Institution, of the state of Georgia, existing since 1733, and by virtue of, and in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England for the year of Masonry five thousand seven hundred and thirty-five, by his warrant directed to the Right Worshipful Roger Lacey, etc.

Historians have never been able to understand how a Grand Lodge could exist in 1733 by virtue of the power of a warrant which was issued two years later. It appears that Lacey did not come to Georgia until the early part of the year 1736. The historical records of the colony do not refer to him until that year. Lacey did not grant the charter under which he constituted Solomon's Lodge in 1736. This charter was obtained from Viscount Weymouth in 1735 by General James Edward Oglethorpe in person. The charter and the warrant of Lacey appear to have been issued at the same time and it seems that the warrant for Lacey was issued in order for him to constitute Solomon's Lodge which had been operating for two years. It is now clearly seen that

the insertion of "existing since 1733" in the preamble to the Constitution of the Grand Lodge of Georgia was an error and completely disproved by the facts.

## FORMATION OF THE GRAND LODGE

For many years there has existed in the archives of the Grand Lodge of Georgia a charter made out for an unidentified lodge in the city of Augusta, Georgia, of which a reproduction is given on the opposite page. The records of the Grand Lodge were destroyed by fire in 1796 and this charter must have been in the hands of unknown parties and after the fire returned to the Grand Lodge. It has been preserved as a curiosity of the Colonial period and it has never been suspected that in this incomplete document was the date so long sought. The charter was issued on July 11, 1786, and directed to one George Handley. The signatures of the officers of the Grand Lodge, with the exception of that of the Grand Master, are affixed. The absence of the signature of the Grand Master is the reason why the charter was never issued.

For several years the author undertook the preparation of the material for the book *Early and Historic Freemasonry of Georgia, 1733 4 to 1800*. He carefully examined all of the minute books of Solomon's Lodge, No. 1. of Savannah, Georgia, which is the only lodge in Georgia having a continuous existence from 1734 until the present day.

The destruction in 1796 of the records of the Grand Lodge of Georgia leaves the records of Solomon's Lodge as the only source of information concerning the early history of the Craft in Georgia. Thorough familiarity with the names of the early members of Solomon's Lodge enabled the author to immediately identify the charter as soon as he saw it for the first time in the office of the Grand Secretary of the Grand Lodge of Georgia in Macon, Georgia, on June 23, 1925. He recalled at once that the minutes of Solomon's Lodge for the year 1785 mention George Handley as a member of Solomon's Lodge at that time. He was also Grand Treasurer of the Provincial Grand Lodge of Georgia. In the year 1786 he moved his residence to the city of Augusta, Georgia, then the capital of the state. He also removed his membership from Solomon's Lodge at the same time. About one year later, as shown by the minutes of

Solomon's Lodge, Handley returned to Savannah on business and visited Solomon's Lodge at one of its meetings. The Secretary of Solomon's Lodge carefully records the fact that Bro. Handley was now Master of Columbian Lodge in Augusta, Georgia.

This old charter was evidently not used for the organization of Columbian Lodge because of the lack of the signature of the Grand Master, Major General Samuel Elbert. It appears that the Grand Master, evidently aware that steps were then being taken to reconstitute the Provincial Grand Lodge of Georgia into an independent American Grand Lodge, thought it best to wait until this took place and then to constitute the lodge under a charter granted by the new body. The Grand Lodge was reconstituted on Dec. 16, 1786.

This document is priceless to the Grand Lodge of Georgia because it contains two vital dates heretofore unknown. One of these is the date upon which the warrant was issued to the first Provincial Grand Master of Georgia, Roger Hugh Lacey. This date is Dec. 2, 1735. It was assumed by the author in his *Early and Historic Freemasonry of Georgia, 1733-4 to 1800*, that Lacey was given his warrant at the same time that the charter of Solomon's Lodge was granted, and that both of these documents were issued just before the departure of Oglethorpe from England for Georgia. Oglethorpe left England on Dec. 10, 1735. The second vital date contained in the charter is the one upon which Grey Elliott, second Provincial Grand Master of Georgia, was given his warrant. This date is Oct. 10, 1760.

The document bears the only known impression of the seal used by the Provincial Grand Lodge of Georgia from 1760 until 1787. The seal is circular, bearing in the center the columns, arch and "G" of the Royal Arch Degree surrounded by the motto of that Degree "Holiness to the Lord."

The charter is valuable to the members of Solomon's Lodge since it identifies Samuel Elbert, William Stephens, James Jackson and Mordecai Sheftall as Past Masters of Solomon's Lodge in 1786. This fact was unknown, the British having destroyed the records of the lodge prior to the Revolution.



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## The Craft in the 18th Century

The "Moderns," 1717, and the "Antients," 1751 By BRO. ARTHUR HEIRON,  
England (Concluded)

AND now the most important criticism that Dermott ever made against the Moderns has been left to the last, and it is indeed a serious accusation that deserves and requires careful thought and consideration.

It is from the same medium of communication. In Ahiman Rezon, 2nd Edition, page xxx, he tells the Antients and his readers generally, that soon after 1717 the leading authorities of the Grand Lodge of the Moderns--which would include such eminent Masons as George Payne, G. M. in 1718 and 1720; Dr. Desaguliers and Dr. Anderson--came to rather a startling conclusion as to the best method to be adopted when a Candidate was made a Mason in a Modern Lodge; the following are Dermott's own words:

"Hence it was ordered [i. e., by the Moderns]. that every person (during the time of his initiation) should wear boots, spurs a sword, and spectacles." Dermott further adds "we are told that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoken in the Lodge."

Dermott adds a foot-note in his 3rd Edition of 1778, to this effect:--"This may seem a very ludicrous description of making freemasons. But Mr. Thomas Broughton, master of the lodge No. 11, London, declared that he was present in a modern Lodge not one mile from the Borough of Southwark, when two or three persons dress'd in liveries with shoulder tags, booted and spurr'd, &c., &c., were initiated into modern masonry;

and upon enquiring who they were, he was told they were servants to Lord Carysfoot, then Grand Master of modern Masons."

The question immediately arises, was Dermott talking of an actual fact within his own knowledge, or was he merely in veiled language and skilled metaphor trying to inform the Antients that when a Candidate was Made a Mason according to the Ritual of the Moderns he was not properly prepared? None knew better than the Grand Secretary of the Antients that he must only speak of esoteric matters in vague and mysterious words, not understandable by the outside world--for had he not titled his own book *Ahiman Rezon*, or a *Help to a Brother*, and as *Shewing the Excellency of Secrecy*, etc., etc. Perhaps in this instance Dermott may have been partly narrating the truth--so far as regards Spectacles,--for from an incident that is recorded in the minutes of the Dundee Lodge it seems reasonable to believe that up to 1766 our Brethren when they Made a Mason allowed the Candidate to see much more than is lawful in these days. The story is as follows: It was at that period an established custom for the Grand Master of the Moderns occasionally to make visits of inspection to Lodges under his jurisdiction and in 1766 the Dundee Lodge was thus honored with a State Visit.

The following extracts from the Minutes of No. 9 speak for themselves, and show our ancient method of Making a Mason: 1766, Feb. 13. "Lodge Night. Bro. Clarke [R.W.M.] signified that Lord Blayney and the Officers of Grand Lodge intended paying us a visit very soon, on which account he proposed that No Visitors should be admitted on that Night, Carried Nem. Con. Likewise Bro. Elliott proposed that every Member have Notice in his Letter, the Night that the Grand Officers come down, 2nd and carried Nem. Con.

Apl. 24. "Lodge Night. Br. Williams informed the Lodge that he had received a letter from Bro. Ripley, Secretary to the Grand Lodge intimating that for certain reasons the Grand Master thought proper to postpone his Intended Visit till after the Grand Feast."

May 22. "Lodge Night. On this Night the following Visited the Lodge and their names we duly entered in the Minute Book, viz: "Lord Blayney, R. W. Grand Master; Col. John Salter, Deputy Grand Master; Thomas Dyne, S. Warden in the room of Br. Edwards; Rowland Berkeley G. Tr.; Samuel Spencer, Gd. Sec.; Francis Johnston, G.S.B., and a Steward."

There were 67 Members present, also 13 Brethren "Useing the Sea": a total of 80 Members of the Dundee Lodge. [No visitors were allowed this night.]

The work done on this memorable occasion was as follows:

1766, May 22. "This Night agreeable to a proposal of last Lodge Night, Mr. Henry Bird was Balloted for, Accepted and Made a Mason for which Honour he paid 2. 2s. Likewise Mr. Holman, proposed by Captain George Dear to be Made a Mason, he Useing the Sea, was Balloted for, Accepted and Made a Mason, for which Honour he paid 2. 2s."

#### REFRESHMENTS FOR THE GRAND OFFICERS

Hospitality was shown to the visitors in those days as in these; food, wine, punch and Music [French Horns] were evidently provided.

1766, June 12. Paid "By Cash to Musick". . 3. 3. 0

July 3. "Pd. Bro. Cordell his Bill".. 9. 6. 0

do. 10. "Pd. Mr. Bothell, the Cook". . 7. 0 6 [for pastries, &c.]

July 10. "The Bye-Laws were omitted, as was Read the Night the Grand Officers was present."

Now, in 1766 the 1st and 2nd Degrees were given on the same evening--this practice was continued up to 1809--but it is quite clear from what follows that the method of 'Preparing the Candidate,' was not in accordance with the usual custom; Lord Blayney therefore felt it incumbent upon him to write on the subject.

#### REQUEST OF LORD BLAYNEY TO 'DUNDEE' LODGE, NO. 9

1766, Aug. 28. Verbatim extracts from the minutes: "Likewise the Grand Master ordered Bro. Edwards, the Grand Senior Warden, to desire That upon Making a Mason, he may be [sic] agreeable to the Method practiced in most other Lodges."

The Brethren discussed this matter in open Lodge and the following was their reply:

1766, Sept. 11. "The Minute of the last Lodge relative to [sic]

[Sic] the Persons when they were Made Masons was put up this Night and carried by a Majority at it should continue according to our Antient Custom."

This was an important meeting and there were present 25 Members, 4 visitors, and one Member "Useing the Sea." The sheet containing entries for the Lodge Night of 23rd October, 1766, and also of a Bye Lodge of 27th October, 1766, has been cut or torn out of the Minute Book, apparently by the Secretary; doubtless it referred to the dispute over the ceremonial work, which had been called in question by Lord Blayney, the Grand Master; at any rate, it is the only sheet that has been cut out or deliberately removed from the numerous records.

1766, Nov. 27. Resolved "That we should have a Feast as usual on St. John's Day, and that the Grand Officers be Invited. Tickets for Members, 5s., Visitors, 7s. 6d." Dec. 27. Feast Day. Present 47 Members; 4 "Useing the Sea," and 4 Visitors, including Bro. Alleyne [a Grand Officer]. "R.W.M. [Nath. Allen] proposed that there be a Committee appointed consisting of the Master, Wardens, Past Masters, Treasurer, Secretary and Stewards to consider of an Answer to the Dep. Grand Master's Letter and other business relating to this Lodge."

Serious matters needed discussion or they would not have appointed all the officers to serve on this Committee. Evidently the Secretary had written a reply to Grand Lodge that our Brethren declined either to abandon their Antient Custom or to change their Ritual even although expressly requested to do so by the Grand Master. It is clear that on receipt of this the Lodge had been requested to send representatives to the Committee of Charity [the predecessors of the Board of General Purposes] to discuss the matter and deputed two Past Masters to attend and uphold our contention. As a result they apparently lost their temper and insulted the Committee who then resolved on stern measures and threatened to erase the Lodge.

#### CONFLICT WITH GRAND LODGE [1767]

Our Brethren saw the gravity of the position, and on Dec. 27, 1766, authorised this special committee to deal with the matter and they quickly decided not only that the Lodge should express regret but also to comply with the reasonable requirement of Grand Lodge; and the controversy ended amicably as shown by the following verbatim extract from the minutes of Grand Lodge, dated 28th January, 1767:

"A Memorial from the Dundee Lodge was Read, Praying that for the Reasons therein alledged, their Constitution might not be forfeited pursuant to a Resolution of the last Committee of Charity, but that they might be permitted to retain the same and promising all due obedience for the Future. The Question being put, whether they should keep their Constitution or not? It was carried Unanimously in their Favour. Ordered That a Letter be wrote to the Master of the Dundee Lodge, directing him to acquaint Brs. Gretton and Maddox (who attended on behalf of the said Lodge at the

last Committee of Charity) that it is expected they attend at the next C.C. and make a proper submission for their Misbehaviour at the last, otherwise that they will be expell'd the above named Lodge; and not be permitted to visit any other Regular Lodge."

The writer's thanks are further due to Bro. W. J. Songhurst, P.G.D., for kindly supplying the above extract from the original minutes of Grand Lodge. At this meeting of Grand Lodge on 28th January, 1767, Col. John Salter, D.G.M., was in the chair supported by seven other Grand Officers and doubtless the Master and Wardens of the Dundee Lodge were in attendance to support and explain their Petition. Bro. Wonnacott, the Grand Lodge Librarian, also furnished the writer with the following verbatim extract from the Minutes of the Committee of Charity, thus completing the story and showing that the terms laid down by Grand Lodge were duly fulfilled.

1767, Ap. 8. "This Night Bros. Gretton [and] Maddox attended and made proper Submission and were restored to favour."

As regards the two Brethren who were thus rebuked by Grand Lodge, Bro. Henry Gretton was W.M. in 1760 [he was a jeweler and repaired our Sword of state in 1761], while Bro. William Maddax [or Maddock] was W.M. in 1764; presumably they had defied the Committee, as a result they had to apologise and the Lodge had "to promise all due obedience for the Future."

What then was the special item in the Ceremony of Initiation, that so offended Lord Blayney, who stated that it was not "agreeable to the Method practiced in most other Lodges"; the Grand Master here admits that the Modern Lodge did not all agree on this point, showing there was no uniformity of working; but whatever the distinctive feature was, the Brethren of the Dundee Lodge had evidently practised it for so many years that they described it as our Antient Custom, and rather than abandon it ran the serious risk of a collision with Grand Lodge. The writer now ventures to make the following suggestion: In those far off days it was often the custom to Initiate the Candidate robed in a White Gown, for the records of several old Lodges refer to their Gowns and Drawers. In 1837 the Old Dundee Lodge had 3 Candidates for Initiation

and the Lodge ordered the Tyler to furnish Three Flannel Dressing Gowns which were purchased at a cost of 3 6s. Od. These gowns were made of white serge or flannel (and had a deep hood at the back), fastened at the neck with tapes--no buttons--and had wide sleeves. They rather resembled the white gown of a Carthusian monk and were preserved as Masonic curios by the Lodge for many years and were often handled by the present writer, but in 1904, having become old and decayed they were--by order--destroyed by the Tyler. Is it not therefore possible that the deep hood of the White Gown used to be drawn over the head of the Candidate during the ceremony of Initiation ? If so, this perhaps would fully explain the interesting and important controversy that the Dundee Lodge had with the Grand Master, Lord Blayney in 1766.

Extracts from the Records of Lodge, No. 9

1837, Feb. 7. "Paid Tyler for 3 Flannel Gowns" ...3. 6. 0

Dermott in 1764 closed his "Address to the Reader" by stating:

"There are many other unconstitutional [and perhaps unprecedented] proceedings which (to avoid giving more offense) I pass over in silence [and shall content myself with shewing the apparent state of ancient and modern masonry in England at the time of this present writing, i.e., July 1778], and hope, that I shall live to see a general conformity and universal unity between the worthy masons of all denominations. This is the most earnest wishes and ardent prayers of

Gentlemen and Brethren,

Your most sincere friend, obedient servant and faithful brother,

Laurence Dermott, Secretary."

The words italicised by the present writer were added by Dermott in his 1778 Edition. Dermott died in 1791; twenty-two years later his wishes were fulfilled for in 1813, the happy and complete union of these two great sections of the Craft took place.

## SUMMARY

One must not judge Dermott's satire from the standpoint of 1924--when all ill-feelings between the Moderns and Antients have long been forgotten--but his book--Ahiman Rezon had a large audience (in America as well as in England) for nearly 50 years and his--shall we say exaggerated--statements must have tended to inflame the feelings and warp the judgment of the Antients, causing many of them to consider the Masonic life and Ritual of the Moderns as being quite irregular and unworthy of the Craft. It is evident that Dermott never regretted his unkind references to the inner life of the Dundee Lodge for his stories as to (1) our Sword of state and (2) payment to our Tyler of excessive fees for Drawing the Lodge on the floor were repeated in the various Editions of Ahiman Rezon of 1778, 1787, and also after his death (in 1791), Bro. Thomas Harper, D.G.M. of the 'Antients' repeated these offensive remarks in the further Editions of 1800, 1801, 1807 and 1813.

It is therefore quite clear that the high officials of the G. Lodge of the Antients were equally culpable, as they evidently fully approved of Dermott's accusations and by their tacit acquiescence ratified and confirmed them; one therefore feels justified in stating that the 3rd Duke of Atholl, who was G.M. of the Antients from 1771 to 1774,--and who was also G.M. of Scotland in 1773--approved and endorsed Dermott's calculated and continued hostile criticism of the Moderns and their Ritual; the same comment applies to the 4th Duke of Atholl [G.M. of the Antients 1775-81], and also to the Earl of Antrim, their G.M. from 1783 to 1791 (especially the latter, who had occupied the important post of G.M. of Ireland in 1773 and 1779). Bro. J. Heron Lepper in his "Fraternal Communications," an excellent paper read at Manchester in 192 informs us that in 1776 "Antrim, G.M." . . . "attended a Modern Lodge in London and subscribed the sum of twenty guineas towards the building fund of the hall in



Great Queen Street, being quite unaware at the time that there was any difference between Antient and Modern Masonry"; and yet he was supposed as G.M. to know his Ahiman Rezon by heart!

The Grand Lodge Library possesses an excellent example of the Ahiman Rezon [1807 Edition] hand somely bound in crimson morocco, and Bro. Wonnacott, the Grand Lodge Librarian informs me that this copy was for some years used by the Grand Lodge of the Antients, right up to the very last meeting of that Society, and is also the identical copy that was used when the Duke of Essex was re-obligated in 1813. These facts are stated on the first page in a note in the handwriting of Dr. Thos. Crucefix which also says that the book was presented to Bro. Crucefix in 1833 by Bro. Edwards Harper, a former Grand Secretary of the Antients.

#### NO REPLY BY THE MODERNS

And yet in spite of these severe and repeated tacks on their Ritual, the Modern Grand Lodge--as far as we know--never deigned to make a reply, whilst the Dundee Lodge (who must have been aware of these hostile criticisms, specially directed against their Masonic working) treated the matter with contemptuous silence. Instead of wasting time by a word warfare, our Brethren busied themselves in working up one of the most prosperous Lodges on the side of the Moderns, for a list printed in 1810 (the zenith of their prosperity) shows that in that year the Dundee Lodge--which was a great maritime Lodge--possessed 109 ordinary members and no less than 261: "Sea-members" whilst its property was insured for 2000 pounds.

The writer does not venture to assert that all Dermott's statements are inaccurate; on the contrary his stories about (a) the user of the 'Sword of State' (b) the special payments made to the Tyler and (c) the use of the "little Lewis and Capstan" are quite correct. No, no, it is rather the venomous and exaggerated way in which these matters are made to appear that naturally--in 1924--arouses the anger (real or assumed) of a very humble representative of the successors of the Dundee Lodge.

People "who live in Glass Houses" should not throw stones; the following episode proves that Dermott's own section of the Craft had also imperfections for some of the so-called Antients were perfectly willing to Make a Mason for the very trifling and unworthy consideration of a leg of mutton for supper, whereas the lowest fee charged by the Dundee Lodge for Initiation into the 1st and 2nd Degrees was 2. 2. 0, and 5s. 0d. extra if--and when--the Candidate took the 3d of a Master Mason.

#### LEG OF MUTTON MASONS [1752]

Bro. Bywater tells us on p. 11 of his Notes on Lau. Dermott and his work that the following extract--taken from the proceedings of the Grand Committee the Antients--appears in Dermott's own handwriting, dated 4th March, 1752: "Complaints made against Thomas Phealon and John Mackey, better known by the name of 'leg of mutton Masons.' In course of examination it appeared that Phealon and Mackey had initiated many persons for the consideration of a leg of Mutton for dinner or supper to the disgrace of the Ancient Craft. That Mackey was an Empiric in Physic and both imposters in Masonry."

If Dermott had only let the world a little more into the secrets of some of the inner workings of the early Lodges of the Antients, it might have very much discounted his own satirical observations as to the methods and Masonic life of the Moderns. It is pretty obvious that jealousy prompted Dermott in many of his criticisms against the Moderns; speaking generally about 1763 the Lodges of the Antients were not financially strong and the prosperous condition of the Dundee Lodge evidently raised his spleen. To illustrate this, Lodge No. 9 had 59 members in 1761 and 88 in 1764. The ordinary Lodge income in 1761 was 114 pounds and there was a balance in hand on 1st January, 1762, of 37 pounds. In 1764 the ordinary Lodge Income was 360 pounds [of which 103 pounds was for making fees received from new members] and the balance in the Treasurer's hands on 1st January, 1765, was 96 pounds. The receipts from the "Master's Lodge" held weekly (as a favour or indulgence) during the six winter months [October to April] in 1764 amounted to over 27 pounds, in weekly sums varying from 18s. 6d. to 2. 1. 0; at which Lodge meetings there is good reason to believe that the ceremony of Holy Royal Arch was performed. In addition the members of the Dundee Lodge raised in 1763 about 800 pounds by voluntary subscriptions to pay for their new Freehold premises at 'Red Lyon Street,' Wapping,

with the necessary improvements and furniture. This unusual condition of prosperity of an old Modern Lodge "in my neighbourhood" [to use his own words] may account for some of his vitriolic attacks on their working !

However, in spite of his severe criticisms Dermott was a jovial, good fellow and it can be safely asserted that he had many excellent friends amongst the Moderns who perhaps did not take him seriously and felt that they could afford to pass over his attacks with good humoured contempt--whilst the Regular Lodges improved in strength and importance.

Dermott was evidently not a total abstainer, he carried on business as a wine merchant at Tower Hill, E., and doubtless--in accordance with the custom of those days supplied certain Lodges of the Antients with rum (required for punch) and also 'Red Port,' then a favorite beverage. That Dermott could appreciate a glass of good wine seems apparent from the fact that he was a martyr to gout, for he himself asserted in 1770 that Br. Dickey, the Deputy Grand Secretary, resigned his post "when he (Dermott) was so ill in the gout, that he was obliged to be carried out of his bed (when incapable to wear shoes, stockings, or even britches) to do his duty at Grand Steward's Lodge." This story, however, he did not include in his Ahiman Rezon!

## DERMOTT S MUSICAL TALENT

Dermott was musically inclined, and very fond of singing at the meetings of his Grand Lodge but that he was not always popular among the Antients is proved by the fact that in 1752 four of their members accused him of having "actually sung and lectured the Brethren out of their senses," but in 1753 the W.M. in the chair at an Emergency held at the 'King & Queen,' Cable street, Rosemary Lane, thanked him for his last new song and "hoped that the applause of his Brethren would induce Br. Dermott, G.S., to compose another against the next st. John's Day."

## GRAND MASTERS OF SCOTLAND

The following point seems to deserve some consideration, viz., that from 1721 to 1753 the Moderns had as their Grand Masters members of high degree, including four Dukes, nine Earls, eight Lords and two Viscounts; four of these exalted officials had also been Grand Masters of Scotland, how therefore could Dermott say--with any sincerity--that the Ritual of the 'Moderns' was not in harmony with the best traditions of the Craft; surely some of these Grand Masters would have personally objected if there had been just cause for complaint. Whatever may be the final verdict of Masonic students on the value to be placed on Dermott's statements, it is quite clear that the Craft is much indebted to him for thus letting in a flood of light upon the Masonic customs and ceremonies as practised by the Moderns--or some of them--prior to the Union in 1813.

In conclusion it is only fair to say that--in spite of his aggressive hostility to the Moderns and their Ritual, persisted in right up to his death in 1791--Dermott was a very sincere Mason and gave nearly 50 years of a busy life to advance the interests of the Antients, that section of the Craft to which he devoted all his energies and undoubted talents. On page 16 of his 1st Edition of Ahiman Rezon [1756] Dermott to his infinite credit (considering the rough age in which he lived) expresses this lofty sentiment, viz., that a Mason should "not only perform his Duty to his great Creator, but also to his Neighbour and himself: For to walk humbly in the sight of God, to do Justice and love mercy are the certain Characteristics of a Real, Free and Accepted Ancient Mason." The writer therefore desires to end these remarks with the kindest thoughts to this worthy and great Mason--the chief protagonist and champion of the Antients--and in accordance with the time-honored maxim:

"De mortuis nil nisi bonum"

to close this rather discursive--but he trusts not entirely irrelevant--essay.

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## The Hiramic Legend and the Medieval Stage

By BRO. ERNEST E. THIEMEYER, Missouri

### PART III--THE LEGEND AND THE DRAMA

(Concluded)

THE idea of conciliation, of influencing the gods to do your will, finds expression in many ways. The war ceremonies, the initiation rites, the fertility practices connected with the securing of abundant crops and plentiful food are all magical in intent. Frazer points out many of them and offers voluminous proof of their magical nature, but more to the point, so far as the present discussion is concerned, they are all mimetic as well as magical. Drama is present in all of them. But most essential is the fact that they are ritualistic in practice. They are not only pre-done, but re-done. The pre-enactment of a particular journey, hunt, or battle has become the re-enactment of a general ceremony typifying journeying, hunting, or fighting, just as the re-enaction of a past event became generalized as heretofore pointed out. They become religious and ritualistic. A characteristic of primitive religions is secrecy--they are all mystery religions. In many cases, particularly those ceremonies connected with puberty rites, only the initiated take part. In others, it is only a particular group who are allowed to perform the rites--the members of a totem clan, for instance, in the case of food ceremonies. These particular groups are generally endowed with some particular mystic power which specially fits them for the performance of such ceremonies. The rites are, in most instances, known only to those who perform them, or, if they are performed in public, the performers are the only ones cognizant of the real reason for their enactment. As the necessity for every man to be initiated was abolished, ceremonies which were originally the property of a given social group may have come to belong only to a small circle of that group, but this certainly is not the same as a public ceremony becoming private in the sense that Bro. Race infers.

That is possibly aside from the question, but contributes materially to the analogies to be drawn between the Masonic Legend and more primitive ritual myths. It is proof in itself that stories of this sort are not first public and then private, but that they develop in private (within a social group) and continue to be secret until some particular circumstance makes them public.

In Greek mystery religions the following ritual features are to be found:

"1. An Agon or contest, the year against its enemy, Light against Darkness, Summer against winter.

"2. A Pathos of the Year-Daimon, generally a ritual or sacrificial death, in which Adonis, or Attis is slain by the tabu animal, the Pharmakos stoned, Osiris, Dionysus, Pentheus, Orpheus, Hippolytus torn to pieces.

"3. A Messenger. For this Pathos seems seldom or never to be actually performed under the eyes of the audience. (The reason of this is not hard to suggest.) It is announced by a Messenger. 'The news comes' that Pan the Great, Thammuz, Adonis, Osiris is dead, and the dead body is often brought in on a bier. This leads to

"4. A Threnos or Lamentation. Specially characteristic however, is a clash of contrary emotions, the death of the old being also the triumph of the new.

"5 and 6. An Anagnorisis--discovery or recognition--of the slain and mutilated Daimon, followed by his Resurrection or Apotheosis or, in some sense, his Epiphany in glory. This, I shall call by the general name Theophany. It naturally goes with a Peripeteia or extreme change of feeling from grief to joy." (1)

That the ritual forms preserved in Greek tragedy are elemental and basic is a conclusion which finds no foundation in fact. Evidence indicates that for the most part they are developments of a period later than the most primitive drama with which we have been dealing. It is, nevertheless, essential that we have some place to begin and the nomenclature applied by Professor Murray to Greek rituals will be of much value in analyzing more primitive ceremonies and will assist immeasurably in tracing survivals to a much later period. One of these forms is, generally speaking, conspicuous by its absence. It seems to have been confined, in a large measure, to the Greek drama. The Messenger is, in all probability, an outgrowth of the Greek dislike for representing death scenes upon the stage or before the eyes of an audience, or it may have developed from some person (official) like the 'dadoukos' of Eleusis, who proclaimed the intent of what is being done. Hence this element as the bringer of bad tidings is to be found only in rare instances in primitive ceremonies and still more rarely in later survivals. The personage of the Messenger is conspicuous in the Masonic Legend, but in a different sense from the Greek usage. In this particular, then, little or no assistance can be found in surviving ceremony. The others, however, are found in many instances and represent both development and survival.

## DEATH AND RESURRECTION IN RITUAL

The most primitive form of ritual seems to be chiefly concerned with a violent death and a resurrection. The Pathos and Theophany are generally present. The others are absent. Occasional illustrations of one or more of the other elements in company with the previous two are found, but it is rather uncommon to find all of these forms (always bearing in mind the general absence of the Messenger) present in one ceremony. Such instances are sufficiently frequent and widespread in geographic distribution to warrant the conclusion that of its own accord ceremonial ritual will develop along well defined lines.

"In the west of Ceram boys at puberty are admitted to the Kakian association. The society is in fact merely one of those widely diffused primitive institutions, of which a chief object is the initiation of young men. The Kakian house is an oblong wooden shed, situated under the darkest trees in the depth of the forest, and is built to admit so little light that it is impossible to see what goes on in it. Every village has such a house. Thither the boys who are to be initiated are conducted blindfold, followed by their

parents and relations. Each boy is led by the hand of two men, who act as his sponsors or guardians, looking after him during the period of initiation. When all are assembled before the shed, the high priest calls aloud upon the devils. Immediately a hideous uproar is heard to proceed from the shed. It is made by men with bamboo trumpets, who have been secretly introduced into the building by a back door, but the women and children think it is made by the devils, and are much terrified. Then the priests enter the shed, followed by the boys, one at a time. As soon as each boy has disappeared within the precincts, a dull chopping sound is heard, a fearful cry rings out, and a sword or spear, dripping with blood is thrust through the roof of the shed. This is a token that the boy's head has been cut off, and that the devil has carried him away to the other world, there to regenerate and transform him. So at the sight of the bloody sword the mothers weep and wail, crying that the devil has murdered their children. The boys remain in the shed for five or nine days. Every day they bathe, and their faces and bodies are smeared with a yellow clay, to give them the appearance of having been swallowed by the devil. During his stay in the Kakian house each boy has one or two crosses tattooed with thorns on his breast or arm. When they are not sleeping, the lads must sit in a crouching posture without moving a muscle. As they sit in a row cross-legged, with their hands stretched out, the chief takes his trumpet, and placing the mouth of it on the hands of each lad, speaks through it in strange tones, imitating the voice of the spirits. He warns the lads, under pain of death, to observe the rules of the Kakian society, and never to reveal what has passed in the Kakian house. The novices are also told by the priests to behave well to their blood relations, and are taught the traditions and secrets of the tribe.

"Meantime the mothers and sisters of the lads have gone home to weep and mourn. But in a day or two the men who acted as guardians or sponsors to the novices return to the village with the glad tidings that the devil, at the intercession of the priests, has restored the lads to life. The men who bring this news come in a fainting state and daubed with mud, like messengers freshly arrived from the nether world. When the lads return to their homes they totter in their walk, and enter the house backward, as if they had forgotten how to walk properly; or they enter the house by the back door. They remain dumb indicating their wants by signs only. All this is to show that they are still under the influence of the devil or the spirits. Their sponsors have to teach them all the common acts of life, as if they were new-born children. (2)

In this ceremony we have a ritual death which is in itself a Pathos and in its nature implies certain of the elements of the Agon. The mourning of the relatives forms a



Threnos and the return to life embodies a Theophany. The Messenger is present, but differing essentially from the Messenger of the Greeks.

It is in no wise necessary for us to enter into a discussion of these forms in Greek ritual. Examples are common and a reading of Frazer's *Golden Bough* (the abridged edition) or the volume treating with "Adonis, Attis and Osiris" will furnish ample evidence of the existence of them in Greek and other mystery religions.

Illustrations of their survival in medieval folklore are abundant, many of the Jack o' the Green ceremonies, carrying out death, and folk festivals in general will exemplify their survival.

"In Saxony and Thuringen there is a Whitsuntide ceremony called 'chasing the Wild Man out of the bush' or 'fetching the Wild Man out of the Wood.' A young fellow is enveloped in leaves or moss and called the Wild Man. He hides in the wood and other lads of the village go out and seek him. They find him, lead him captive out of the wood, and fire at him with blank muskets. He falls like dead to the ground, but a lad dressed as a doctor bleeds him, and he comes to life again. At this they rejoice, and, binding him fast on a wagon, take him to a village, where they tell all the people how they have caught the Wild Man." (3)

It is impossible not to recognize in such ceremonies survivals of the ritual forms discussed heretofore. It would appear then that from the most primitive times drama is the property of the social group. If it is possible, in a loosely organized community such as a village, to keep these customs alive, is it demanding too much of the credulity to ask that we believe a closely knit organization such as the Masons must have been, were equally capable of handing down such traditions? The answer to that question must await further development.

The implication involved in adopting Professor Murray's classification of ritual forms preserved in Greek tragedy is apparent. The theory that drama, at least Greek drama, developed out of certain ritualistic elements contained in the mystery religions is one

that finds many adherents among the scholars of today. Farnell in his "Cults of the Greek States" seems inclined to that view, as is Miss Harrison and Loomis Havemeyer. Although the evidence in Chapter IV of Havemeyer's "Drama of Savage Peoples" is not conclusive, it would seem that drama among the Japanese developed in the same way. It must be remembered that, in treating with this phase of the subject, we are dealing with conscious drama. Heretofore the discussion has been confined to unconscious drama. It seems probable that the chain of evolution is unbroken when traced through the thoughts of social groups. There appears to be a continuity that cannot be questioned existing from primitive peoples to at least those illustrative of the continental European and English peoples of the medieval period. In following the development from the history of the theatre we are faced with the problem of bridging a gap of centuries and it will be interesting to note the conclusions that may be drawn.

Greek plays seem to have had a vital influence on the Roman drama. The intercourse between the two countries had developed to such a point that, prior to the establishment of the Roman theatre, Greek drama was known in the Latin peninsula. Many of the outstanding productions of the Roman dramatists were merely paraphrasings of the works of earlier Greek playwrights. Possibly because of its later development, the Roman theatre seems never to have risen to the heights occupied by the Greek. The form of the Roman plays was similar to that of the Greeks as would be expected when the close connection between the two became evident.

## INFLUENCE OF CHRISTIANITY ON DRAMA

The growth of Christianity, however, had a detrimental influence on the Roman stage and eventually was responsible for its complete annihilation. The theatres were disbanded and actors as a class were *persona non grata*. The only ways in which the subdued dramatic instinct survived the Dark Ages were through bands of strolling minstrels and in the unconscious drama of the villages. Eventually, the church developed, as religions seem to do in all parts of the world and at all times, a drama of its own. This was evidentially a survival of the more primitive type, little if at all affected by the drama of the cities. The church apparently realized the value of visual representation in teaching. A number of liturgical dramas resulted and finally these plays were secularized into the guild plays of the medieval period.

In the old poems of the type of *Widsith* and the *Complaint of Deor*, which are typical of the minstrel period, appears the mythical hero type of story common among so many of the more primitive peoples. In the case of most minstrel lays there seems to be some reason for the belief that the hero actually lived, though the events narrated are often, if not always, fictitious. Often, then, the heroic character is real, but his life is wholly or, in a great measure, mythical. "The tale loses nothing in the telling" is an oft-repeated phrase and applies with peculiar fitness to the period of the strolling minstrel.

As the minstrelsy declined, the only two means of keeping alive the dramatic instincts were the church and folk drama, or a mingling of the two. The *Boy Bishop* and *Feast of Fools* seems to be somewhat of a cross between folk drama and liturgical drama. It is possible that both were outgrowths of the dramatic tendencies of Christian worship which manifested themselves early in church history.

"At least from the fourth century, the central and most solemn rite of that (Christian) worship was the mass, an essentially dramatic commemoration of one of the most critical moments in the life of the Founder." (4)

It is not necessary to enter into a general discussion of liturgical drama because practically all of the plays enacted represented in some form the Passion. The Agon in Christian ritual is not the physical struggle pictured by the Greeks; the Pathos is still the sacrificial death; the Threnos, the lamentation of Christ's followers; and the Theophany the resurrection and consequent rejoicing. It is only in Passion Plays of the Oberammergau type that we find a modern example of the survival in drama of the ritualistic features of Christian religion. This was not true in earlier times and most of the liturgical dramas graphically represented the Passion of Christ.

## MIRACLE AND MYSTERY PLAYS

When the church came to be too small for the representation of these plays, or rather when the complexity of the plays demanded more room than the church could provide, they began to spread out. First to the churchyard, then to the market place, and eventually into pageants which passed through the towns enacting part of the play at one station and part at another. The guilds gradually took over these liturgical plays and they became secular in character. The underlying principles were maintained, but when complete secularism was attained it seems probable that the plays instead of representing the Passion of Christ came to picture the passion of the patron saints of the guilds. Instead then of only one play enacted in pageant and in part at various stations there developed several plays each enacted in its entirety by the members of a guild and one might almost say symbolically representing the Christian Passion, but actually presenting the death of some guild patron. If we are to accept the opinion of Professor Murray and others belonging to the same school concerning the origin of Greek drama, we find history repeating itself. What happened in the case of Christian drama was that the religious passion came to apply to any heroic character, and this is precisely what happened in the case of Greek drama. The passion of Dionysus became all inclusive and was symbolized by the passions of other heroes.

So it is, that we have the survival of ritual forms in both conscious and unconscious drama. What are the conclusions that may be reached, then, concerning the dramatic features of the Masonic Legend? It has been shown that it is natural for such stories as this to develop among social groups. This growth seems characteristic of group thinking the world over, not only among the Greeks, or in the Mediterranean region, but among peoples from all parts of the world. Such stories are extremely tenacious of life and are handed down from generation to generation for untold centuries; modified, perhaps, but maintaining the essentials and changing no more than the details; undergoing expansion where necessity arises, but in all cases maintaining continuous existence. Drama is inherent in such fables as they progress, dramatic features are enlarged just as the story is lengthened. The development of drama is just as natural as the development of myth. These legends and myths are transmitted through centuries in loosely organized social groups such as savage tribes and villages. It seems entirely probable that should occasion demand such a story could be fabricated by a closely knit unit such as the Masons' Guild must have been. That they were perfectly capable of inventing such a story in its simple form is clearly shown by the numerous traditional murders found connected with some buildings, if not by the fact that their mentality was equal, if not superior, to that of primitive peoples. That the capability of enlarging it was present seems reasonable in view of the diversity of membership that the ceremony of Acception gave the Craft. When all the evidence has been examined the conclusion will be reached that our legend is a

natural outgrowth of ritual requirement, and that it has not been invented in the fictional sense, but is a product of the thought processes of a social group. Further, that if any conclusions as to its origin and growth are to be reached, the present line of research must be abandoned and the field of ethnography investigated.

## THE LEGEND AND THE MIRACLE PLAYS

So far as the possibility of Bro. Race's theory being true is concerned, there is none. The Legend of Hiram is not as he suggests, "The libretto of a religious drama, nothing more and nothing less"; neither is it an outgrowth of such a drama. It is no more closely connected with medieval drama than it is with folklore. It is, however, a parallel development, growing, not out of the texts or librettos of such dramas, conscious or unconscious, but illustrative of the survival of the mental type which originally produced such stories.

Bro. D. E. W. Williamson in a letter to the writer under date of Feb. 14, 1926, adds a very valuable contribution to this opinion.

"I went very thoroughly into the gild plays of England read Roswitha in Latin because I did not know there was an English translation and all other works I could obtain through the Congressional Library. There was absolutely no trace of anything in any way similar to our legend in any of them. In fact, reading them as I did, I became convinced that, archaic as is the Legend of H.A., in its language and its setting it is entirely foreign to the spirit of the gild plays.... The plays of every gild were written, they were openly performed, and they were not given on a stage, but on a pageant--I express it in that way to avoid giving the present-day meaning of pageant to the performance. Bro. Race, in short, is in my opinion not familiar with the method of producing the miracle plays, where even the simple exits to which he refers were impossible in the manner he attributes to them. The play of the Masonic craft had to do with Herod, as I recall it at the moment, and not with the Temple.

"I can state with great positiveness that there is nothing even remotely similar to our legend to be found in the mysteries and miracle plays of England and North France, that there is probably nothing like it in the Provencal or Spanish and that the celebrated Nun of Hildersheim never dreamed of such a story. I can also add with positiveness that Hebrew literature of the Middle Ages contains nothing whatever that could be stretched by any possibility into being the germ of the H.A. tragedy or about the builder, himself. I spent nearly a year and a half in investigating these writings. It was a waste of time."

That Bro. Williamson's year and a half was time wasted is to be doubted. He is to be congratulated for exhausting one possible source of information if nothing else grew out of his efforts. And now the final chapter, those things we set out to accomplish in the first section of this discussion have been done. It has been clearly shown that Bro. Race's ritual difficulties are not uniformly found in all versions of the Legend; it has been proven, that in all probability they did not exist at the time of mystery and miracle plays. This, in itself, is sufficient to preclude any possibility of the Legend ever having been such a play as Bro. Race describes. In addition, however, it has been pointed out that the Legend as we know it is an evolutionary product, and this is equally true whether we consider it as an eighteenth century invention or something much older. The only conclusion to be reached, in my own opinion, is, then, that our Legend never was a consciously devised play, but that the drama to be found in it is inherent in its nature and could no more be separated from it than the Legend itself could be separated from Freemasonry.

(1) Ibid, pp. 342-43.

(2) Frazer, *The Golden Bough*, abr. ed., 1925, pp. 696-97. See all of section 4, chapter Ixvii. cf. also, Webster, *Primitive Secret Societies*, pp. 22, 32; Havemeyer, op. cit., chap. v; *THE BUILDER*, vol 10, *American Indian Masonry*, by Bro. A.C. Parker, pp. 137ff. and pp. 169ff.

(3) Frazer, op. cit., p. 298.

(4) Chambers, *The Medieval Stage*, vol. ii, p. 3.

## The Cult of Efficiency By ROLAND HUGINS

THIS article is reprinted by permission from the Open Court Magazine of Chicago for a special purpose. At this season the whole country celebrates the Declaration of Independence, and the birthday of its liberties. The Masonic ideal is that of freedom tempered by a noble discipline and self-restraint, here we have an able exposition of a world-wide tendency of the present day that is operating far more rapidly and far more drastically than most of us dream towards standardizing the individual, restricting his freedom of action and making of liberty more and more an empty word. The same tendency is equally at work within the Craft as without, and it may be as well for Masons to give some thought to the question whether it is leading them whither they desire to go.

THE decline of liberty is one of the outstanding facts of our time, and is no less significant because undiscerned by many and discussed by few. The institutions of society are being molded gradually but steadily in the direction of more rigid restraints. At the same time respect for liberty in the abstract, for liberty as an ideal, is declining even more rapidly than its practice. It is true that the new social forces hostile to individual rights, as they used to be called, do not have the field entirely to themselves, and that they are opposed and impeded by the more liberal traditions of a former day. But the resistance grows more and more feeble. Despite temporary repulses, the new forces push steadily forward, with liberty and individualism on the defensive and in retreat.

The old enthusiasm for freedom is yielding to the cult of efficiency. Social ideals seldom die of old age, or fade like dying fires. They are displaced by other ideals and new social values. The ascendant ideal in our day is the concept of social efficiency. Efficiency of the group and of the nation is admired not only as a shining marvel in itself, but as the miracle which produces our prosperity and our greatness. Before this latest god, with its two mighty arms of organization and machinery, the world really worships, whatever its ostensible creeds. Practically everyone is proud to be a unit in an efficient group, community, or nation; or if these aspirations seem too narrow, then a unit is an efficient civilization.

So penetrating are the currents of thought with which all persons are washed that even professed liberals yield to the new influences, and sacrifice liberty to efficiency with something like enthusiasm. To a degree that few people seem to realize this new idea has come to permeate the whole intellectual and emotional atmosphere of our time. It dominates our opinions on industry, morals, war, politics and progress. It has become a technique to be followed for its own sake, irrespective of the object in view, and without scrutiny of the consequences. The human mind is so constituted, apparently, that it must push a good idea too far, and turn a serviceable concept into a fetish, a superstition. Of course, this obsession does not grip all temperaments with equal force, but it influences practically everyone to some extent, since no one can quite escape the mental climate of the age in which he lives. Where in this day do we find any affirmative and burning faith in individual rights? What section of opinion has not been stirred by a zeal for some kind of social efficiency? Sparks from this blaze have fallen on all the camps, conservative and radical. You can trace its scorch on Communists, Laborites, Progressives, Liberals, Tories, Royalists, Fascisti. Many political groups which stand at swords points one to another really cherish aims which are fundamentally alike. Nations which would like to tear each other's eyes out are, in basic purposes, as identical as cats.

Of course real efficiency, as distinguished from pseudo-efficiency, has its place and utility. In factory or office, its apparatus of bookkeeping machines, time-motion studies, performance records; and its program for routing work, standardization of equipment, and organization of personnel, combine to form a labor-saving device. Where thousands of employes, using great quantities of power and material, tending expensive machines, and fabricating complicated products, work together under one roof or under one management, co-ordination becomes a vital matter. Some particular arrangement of all these factors, human and mechanical, will in any give plant or organization prove to be the most economical and productive; and to discover this best arrangement is the business of the efficiency expert. But even here the application of efficiency requires special safe guards. Operations are often made so rapid and continuous that they strain human endurance. Labor unions have rightly protested against the excesses of scientific management, and have fought those drivers and pace-setters who strive to "squeeze the last drops of output from human effort." Moreover, all the over lords of efficiency, from Pullman to Ford, have show an inclination to regulate the personal habits and the private affairs of the men on their payrolls. The excuse is obvious. What a workingman does in his leisure time may affect his productivity in working hours; and a little rashness in the pursuit of



happiness may make him late the next morning. The employe is therefore forced to accept, under pain of losing his job, a thinly disguised supervision of his pleasures, his morals and his expenditures. The attitude of these paternalistic employers is well illustrated by the order which was posted in all the plants, shop and offices of Henry Ford some time in July, 1929. This order read: "From this date on, dismissal, without opportunity for appeal, will be the penalty imposed on any man found to have the odor of beer, wine or other liquor on his breath or to have intoxicant on his person or in his house." Ford succeeds even in outdoing Volstead.

The role of true efficiency is strictly limited. It is a methodology for getting some of the coarser and more material business of the world done expeditiously. From a labor-saving device, useful in its proper sphere, efficiency in our day has been expanded into an all-inclusive social ideal. Thus distended and misapplied, the gospel of social efficiency works grave mischief. It takes account of only one side of human nature. It has no place for light-heartedness, and abstracts from life its spontaneous and joyous elements. Our world grows progressively drabber, more somber, and more repressed. Parades, celebrations and public spectacles become less frequent; fairs, carnivals and festivals less gay. Any boisterous mirth or hilarity is viewed with suspicion. There are now many sections of the United States where a man or woman singing in the streets would literally be regarded as either drunk or insane. One would think that as life within working hours grew duller, less interesting and more monotonous, every effort would be made to render life outside the factory and office more diverting and colorful. But no, the whole of existence must be subjected to a devastating routine. In this new dour world each person is expected, as far as possible, to follow a fixed schedule. He is to arise at the same hour each morning; he is to give eight or nine hours of concentrated labor; and at night he is to indulge only in a mild relaxation, such as a movie show or a radio concert. And this routine is to be maintained for years, broken only by an annual two weeks' vacation with pay. He is never to have a fling, never to let his spirit cavort. In short, human beings are to become automatons, each with a minimum productive output. But such a life is unnatural, and revolts most people—revolts all people in fact, except those few who are the quintessence of all the bourgeois virtues. The spirit of man grows restive under such complete regimentation. The soul will inevitably have its compensations, its relapses. If such dismal uniformity prevails, all our social engineering will be insufficient to prevent the roof of society from caving in periodically.

The fetish of efficiency fosters a subtle depravity. Concentrating as it does on means rather than ends, it has no spiritual reality, and imposes, therefore, no restraint on any evil passion or debasing doctrine. Our age is supposedly an age of rationalism; yet religious bigotries, racial enmities, and nationalistic hatreds blaze as though fed with some secret fuel. And most disheartening of all is the growth of callousness to human suffering, especially a murderous insensibility to the horrors of war. Men now turn away from the picture of overcrowding and reeking hospitals behind the battle-lines with a shrug. But they are captivated by the spectacle of a modern army on the move, advancing with its tanks and artillery, with its streams of infantry and equipment, accompanied by squadrons of aircraft, all highly disciplined and articulated. The worship of efficiency leads directly to a reverence for force: Men now admire the strong organization, and at the apex of their admiration stands the Great state: the powerful nation self-sufficient in economic resources and machinery; panoplied with military and naval armaments; commanding the service of scientists, engineers and every type of expert; alert to act in emergencies, and irresistible in war. This vision has captured the imagination of the modern man.

And here, doubtless, we have the key to a paradox which the events of the last ten years have made evident. The paradox lies in the gap between intentions and deeds, and between expectations and results. It is indeed odd that the so-called liberal democracies so often prove to be, in action, quite as imperialistic as avowed autocracies. It is indeed curious that so-called radical parties, when voted into power, are constrained to proceed, in their own fashion, quite as ruthlessly as the conservative parties which they displace. There appears to be some element of bewilderment in the minds of statesmen which prevents them from following their better judgment. There appears to be some under-drag of unreason in public opinion which compels peoples to act contrary to their own interests. The anomaly is an inevitable result of the attempt to straddle two conflicting sets of principles. Both leaders and electorates, while paying lip service to liberal doctrines, are really hypnotized by the ideal of the efficient, self-sufficient state. They intend to be pacific and magnanimous, most assuredly; but first they must have "security." Security implies, among other things, economic solidarity. Tariff barriers are erected to protect all "essential" industries. If the nations do not possess at home the raw materials necessary for self-sufficiency, they reach out for exclusive resources abroad. A measure of self-government is granted to subject peoples only to be snatched back when the agitation for independence grows dangerous. Of course, this line of policy leads on and on. Colonies must be protected; sea lanes must be guarded; and navies must be provided with bases, fuel stations and oil reserves. It is impossible for nations, any more than men, to serve two masters.

Some nations, naturally, have traveled further along the road to the new regimentation than others. The United States is undoubtedly the chief exemplar of efficiency. In America we are mad really; we think so much about processes, and pay so little attention to the art of living. When Europeans inveigh against the "Americanization" of the world, they refer to just this sweep toward uniformity and standardization. But Europeans deceive themselves if they imagine America to be the spring of that flood which actually wells from the spirit of the age. America is not more its exponent than its victim; and while efficiency in practice has been applied more drastically in the United States than in Europe, efficiency as a national ideal seems to have been envisioned more sharply in Europe than in the United States. France, under every type of party government, is intent on the task of knitting her European and African domains into an impregnable economic and military unit. Great Britain is busily cementing and consolidating her vast industrial and imperial power. The British, however, with their inveterate fondness for standing (at one and the same time) on both sides of every matter of principle, like to fancy that they can achieve modern efficiency on the one hand, and retain individualism and muddle on the other. It is an idle hope. Germany transformed herself within a generation from a land of philosophers, toy-makers and music masters into a huge machine, equally well organized for industry or war, and effective in marshalling all the physical and psychic energies of her people. Although Germany found that efficiency was not enough, and came to disaster, the world, including Germany, has not learned the lesson. The trend toward national efficiency is nowhere long retarded. The Western world moves together; and although some nations may spurt here and other nations lag there, they all drift along in the same direction, like a band of boys advancing down a road. Furthermore, the thought of the Orient turns more and more into the ways already channeled by the West. What America and Europe are in this generation, China and India will become in the next.

The ideal of efficiency has gained so tyrannical a hold over the modern mind, and its ramifications and inferences are so numerous and pervasive, that any effort to break its spell seems for the present almost hopeless. It is extremely difficult for any epoch to shake itself free from its superstitions, or, indeed, even to admit that it entertains superstitions. In every age people flatter themselves that their opinions are based on experience and on demonstrable facts; and they attribute superstitions only to past times and backward races. Lecky wrote: "It is often and truly said that past ages were pre-eminently credulous, as compared with our own, yet difference is not so much in the amount of credulity, as in the direction which it takes." In the Middle Ages men

were obsessed by the supernatural; they believed in the daily presence of good and evil spirits, in Satanic wiles, and in miraculous intervention for the deliverance of the faithful. Miracles now seem to most people rare and remote. Yet in medieval times these doctrines were cherished not only by the masses of the people, but by scholars, philosophers and jurists.

Broadly speaking, one might say that since the fall of the Roman Empire there have been three great historical epochs, each one of them characterized by distinctive modes of thought and feeling. In the medieval period men's minds were engrossed by religion and theology. This might be called the age of Other Worldliness. The intolerable abuses of power by feudal state and church led to a period of revolt and of emancipation. The rationalistic movement and the democratic movement were the major currents in the four centuries between the beginning of the sixteenth century and the end of the nineteenth century. This might be called the age of Liberalism. Then began the age of Efficiency. Surely, it is one of the ironies of history that, having striven for four hundred years to free themselves from the shackles of old institutions, old customs, old ideas, men have chosen in the fulness of their deliverance to embrace the pseudo-ideal of social efficiency. The age of Efficiency was preceded by thirty or forty years of transition, and really began, if one must select a date, with 1914. How long it will last no one can foretell.

Certain social philosophers, without hitting the nail exactly on the head, have deplored "the triumph of mechanism over mankind." A rebellious repudiation of the machine and all its works finds voice in the writings of celebrated critics of the modern order, who blame the machine for both the barbarity of war and the materialism of peace, and who urge man to revolt against this monster which he himself has created. But if strictures of this sort are to be taken seriously then the only sensible thing for us to do is to demolish our factories and power plants, cut our wires and cables, tear up our railroads, and sink our steamships. Such an orgy of tool-smashing would be literalism gone mad. Smelters and steel mills do not in some mystic manner now compel men to do evil, any more than Gothic cathedrals in former times forced men to use the rack and faggot. Destruction of our physical paraphernalia would not remedy the world's intellectual anarchy.

Ideas, and ideas alone, alter fundamental human relationships. What is bringing us to a new order of society and a new type of civilization is the many-sided idea of social efficiency. We march toward social regimentation by definite steps. The laws, the so-called reforms, the institutional changes, which mark our advance, are not fortuitous accidents, but products of intention and will. Those who advocate or countenance the successive encroachments on liberty may not in all instances clearly see the goal toward which they are pressing. But they help to make arrival at the goal certain, and to hasten the day when a new absolutism shall have made robots of workers, and helots of citizens, in the name of efficiency and progress.

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## Tuberculosis in Childhood

By BRO. J. ARTHUR MYERS, Ph. D., M. D., Minnesota

BRO. MYERS is the Medical Director of the Lymanhurst School and Hospital for Tuberculous Children; Consultant in Juvenile Tuberculosis to the Director of Hygiene of the Minneapolis Board of Education; Physician in charge of the Tuberculosis Dispensary at the University of Minnesota; Chief Clinician for Tuberculosis Clinics Minnesota Public Health Association; and Assistant Professor of Preventive Medicine, University of Minnesota. His professional standing gives especial weight to the conclusions arrived at in this article even if the facts adduced were not sufficient in themselves.

NO organization can do a greater work than to provide for the relief of suffering humanity and for the prevention of the spread of disease, thus saving lives. There is no disease whose sufferers need more care both for themselves and their families than tuberculosis. It was with great delight that I learned of the plans for building Masonic Sanatoria for the care of the tuberculous and accepted the invitation to prepare this article on childhood tuberculosis.

Fortunately the germs of tuberculosis multiply in nature only in the bodies of people and certain warm blood animals. It is true they may live for a long time outside the body of man and animals, but they do not multiply. It is also true that every case of tuberculosis is caused by the germs of tuberculosis. It is probably true that tuberculosis rarely exists in the body of the child at birth, therefore most cases in childhood come from contact exposure of children with persons or animals suffering from tuberculosis. This contact may be direct or indirect. The most dangerous kind of exposure is that which is frequent, such as a child being exposed from day to day to a tuberculous parent. The infant has a few very close associates such as the parents, grandparents, aunts, uncles, etc. If one of these near relatives or any other close associate of the child happens to have tuberculosis the danger to the infant is great because of the intimate contact through fondling.

During the first year of life tuberculous disease is highly fatal, indeed 50 to 70 per cent of the infants who contract disease during that year die. During the second year of life the mortality is not quite so high yet it is still approximately 25 to 50 per cent. Beginning with the third and fourth years of life and on to approximately the twelfth year the number of fatal cases is greatly reduced. After about the twelfth year, however, we begin getting a more fatal type of disease again. Obviously the child must be especially protected against exposure during the first and second years of life. An infant perfectly well may under exposure fall ill and die in a few days to a few weeks. In such infants the disease may attack any of many organs, such as the lung, but tuberculous meningitis is perhaps the most common of the fatal forms of the disease.

One in tuberculosis practice sees many very pathetic cases, for example, a young woman recently came for an examination and upon taking her history it was learned that she came entirely because of exposure. Her husband had died of tuberculosis only a few months before and just two months ago her only baby boy of two years became ill with tuberculous meningitis and died in twenty-one days. The history further revealed the fact that the father while ill from tuberculosis, and in the home, had exercised no precaution and had frequently fondled the infant.

Another case is that of an infant of one year who suddenly became ill with tuberculous meningitis and upon inquiry it was learned that the father had been suffering from tuberculosis for two or three years. It was learned further that he had taken little or no precaution in preventing the spread of the disease to others. He had played with the infant a great deal and unquestionably the tuberculous meningitis from which this infant was suffering and later died was contracted from the father.

A few years ago a young man came for an examination because one of his two children had recently died of tuberculous meningitis. He stated that the child specialist who took care of the infant during its illness suggested that the father might be tuberculous and might have transmitted the disease to the infant. The examination of this father revealed unmistakable tuberculosis in both lungs. He was sent to a sanatorium and one month third child was born. The father became extremely homesick in the sanatorium and left the institution against the advice of physicians. It would seem that his first experience should have been sufficient but apparently he had not been sufficiently impressed with the dangers of his disease to infants. He returned to the home, began to fondle the new-born infant, and a few months later it died of tuberculous meningitis. The father then decided to go to another institution in order to protect the only remaining child. By this time he had become so grieved over the loss of the two infants and was so convinced that they had contracted their disease from him that he gradually declined and died a few months later.

## RESULTS OF NEGLECT OF PREVENTIVE METHODS

After the age of three years, as I have said, the mortality from tuberculosis becomes greatly reduced. This is not because children are not infected, for they are, and even in larger numbers than during the first two years. However, they become better able to resist disease. Nevertheless there are still fatal cases between the ages of three and twelve years. Recently a very pathetic case in this age came under observation. This is the case of a father who developed tuberculosis but insisted that preventive measures were unnecessary. He also insisted upon staying in the home where he spent a good deal of time in fondling his small boy. Finally the father's disease became so extensive that he was convinced to go to a hospital. He had been there only a short time, however, when there was brought to occupy another bed in the father's room, the little boy of four years whom he had left at home in an apparently healthy state.

Now as he entered a hospital bed the father saw him pale, thin and short of breath. The two occupied the room for some time, but each day the little son grew weaker and finally died. It took all of this to convince the father that exposure to tuberculosis is extremely dangerous for the little child. He is now firmly convinced and it is strongly hoped that as long as he lives he will be a missionary in the cause of prevention of tuberculosis among children.

It is during this period of life, beyond the third year, when tuberculosis so often attacks the bones and joints. Usually tuberculosis of a bone or joint does not kill, but may deform and cripple its subjects terribly. The joint, such as the knee or hip, may become completely locked. Again one leg may fail to grow in length while the other develops normally. It is surprising what a large number of hunchback deformities are caused by tuberculosis of the spine in childhood.

A few years ago a little girl of six years was admitted to a hospital ward for study and observation. The bone and joint specialist found a slight but definite tuberculosis involving two of the spinal vertebrae. Upon inquiry it was found that the mother had been in ill health for a considerable period of time, although she had been carrying on her usual work and had been caring for this child. In spite of her frail and weakly condition the mother visited the hospital daily and the little girl looked forward to these visits with great delight. One day the mother did not appear at the usual time and a little later someone on the telephone informed the nurse in charge that the mother had been taken acutely ill and sent to a hospital. It was later learned that the mother was suffering from tuberculous meningitis which caused her death four days later. It was also learned that she had been suffering from chronic tuberculosis for a long time. There can be little doubt that the daughter contracted the disease from her mother, but her case is cited to show not only the dangers of exposure, but also what may be accomplished by way of treatment in childhood if the disease is detected in time. This little girl was placed on very drastic treatment and, now, after approximately four years, she is apparently normal and possesses no deformity whatsoever. Had the disease been allowed to progress it is more than likely a hunchback deformity would have resulted.

DORMANT INFECTION



It is during this period of life, after about three years, when tuberculosis often locates in the lymph nodes of the child's body, such as the nodes on the side of the neck or those within the chest. In these lymph nodes the germs may remain dormant for years, perhaps they will never cause trouble. Again in other cases disease in the nodes may progress, pus accumulates and finally the nodes may rupture on the surface of the body or even into a blood vessel. If into a blood vessel, the pus and large numbers of the germs of tuberculosis are scattered by way of the blood to all parts of the child's body and from this generalized and fatal tuberculosis is likely to result. Again tuberculosis in the lymph nodes during this age may lie dormant for years, then with a reduced resistance on the part of the child's body, such as that which follows measles, whooping cough and scarlet fever, the dormant process may begin to smolder and finally burst into flames which causes the destruction not only of the involved lymph nodes but of other parts of the body.

After the age of about twelve years the tuberculosis scene again changes. The disease takes on the form that is so commonly seen in adults. Here the lungs are involved more commonly than any other organs and it is this type of disease usually involving the upper parts of the lungs in the beginning which causes the great demand for sanatorium beds throughout this country.

The question arises as to what a group of Masonic sanatoria can do to prevent tuberculosis in childhood, for after all it is preventive work that is much more important than curative work. Such sanatoria do much. Among any large group of people one finds many suffering from tuberculosis. This is as true of the Masonic Order as of any other order or group of people. Many of those suffering could be admitted to such sanatoria. This would be an excellent procedure for each patient since ideally every tuberculous patient should spend some time in a sanatorium. First, because a period of complete rest is important. Moreover, a change from the usual methods of living in many cases works wonders. Second, the tuberculous patient may learn under close medical supervision some of the most important facts about the control of his own disease, and better than this, how to prevent its spread to others, particularly children.

The sanatorium influence would be greatly felt in the homes while the patients were in the institutions. Members of each family would be desirous of learning how to care for the patient and, when the patient returns, how to carry him on to complete recovery and restoration of working capacity. The members of each family would also be desirous of learning to prevent disease from attacking their own bodies. The sanatorium influence would also be felt in each patient's community where many persons would become interested in health and the prevention of disease.

One point must not be overlooked: when the patient returns from the sanatorium his treatment is rarely completed, for tuberculosis is a disease that requires in many cases years of treatment. This does not mean, necessarily, that during all of this time the patient has no working capacity, but it does mean he must keep under the supervision of his family physician for months and even years. All of this time the patient is practicing, by the help of the family physician and the public health nurse, the principles he has learned in the sanatorium. He prevents the spread of his disease not only to his own children, but also to other children with whom he comes in contact directly or indirectly. Moreover, he becomes a missionary in the good health cause.

There can be no doubt that if Masonic bodies establish well ordered sanatorias they will not only save and extend lives of many of their members, but will prevent much suffering, deformity and death in children now living and thousands yet unborn.

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## WHAT THEY SAY

Mr. Warren G. Harding, Washington:

Senator Cameron has called my attention to the hospitalization plans of the Tuberculosis Sanatoria Commission of the M. W. Grand Lodges, A. F. & A. M., of

Texas, Arizona and New Mexico. It seems to me that this is a highly worthy and altogether commendable effort of a most practical sort and I want to express the hope that all your anticipations for its usefulness may be fully realized.

Mr. James J. Davis, Washington:

The work you describe is one that I have known of for some time and have always admired. I know of the large number of our brethren who go to the Southwest seeking relief from the ravages of that most dreaded disease, tuberculosis, and I also know what it means to the Masons of that section of the country to help them regain their health.

It is a great humanitarian work that is worthy of the support of every Mason who has the good of his Fraternity and his brother at heart. The Masonic lodges in the Southwest that have inaugurated this movement and are now supporting it, are to be highly commended. The spirit is admirable, but the numbers engaged in carrying on the work are comparatively small, and it is easily seen that the need for help from other lodges is very urgent if the work is to progress and be successful. I, for one, am willing to do what I can to help along in this movement, and I hope that all other brothers who are able to do so will come forward to do their part in making this great work of restoring our sick brothers to health the success it deserves to be.

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Memorials to Great Men Who Were Masons

Henry Eckford

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

HENRY ECKFORD, a Constructor in the U. S. Navy, was probably the greatest ship designer of his time, and by his methods blazed the way for the wooden ship builders who followed him. In his day there was much more mould-loft work and very much less done in the drafting room. The problem of ship building is still tentative, notwithstanding the fact that the best mathematical education is given to our constructors, but in Eckford's time the greatest problem was in that happy compromise between the flotation, resistance and handiness of a ship. To obtain one you must sacrifice another. A long clipper ship making a voyage where she could make long legs or tacks was immensely superior in speed, but where a vessel was obliged to tack frequently, the blunt modeled craft would beat her. The crowning success of Eckford was in the Ohio, the vessel which, by superior speed and seaworthiness, brought the party to California to take possession, and not an hour too late, as the enterprising British were close on her heels. It was not possible at that time by mathematical formula to design a ship having all the good qualities of the Ohio, but the result came from the "judgment" of Eckford. The vessel was not only a fast sailer but quick in stays, would make long head reaches, stand up under her canvas and was weatherly.

Henry Eckford was born in Irvine, Scotland, in 1775, and died in Constantinople in 1832. He served an apprenticeship as shipwright in Quebec and came to New York in 1796, where he introduced many important methods in the art of ship building. During the war of 1812 he built a fleet of vessels for use on the lakes with surprising rapidity: his ability to organize workmen and his genius in design prevented mistakes and made changes or alterations unnecessary. After that war had ended Eckford constructed the Robert Fulton, which vessel made the first successful voyage under steam from New Orleans to Havana. While constructor at the Brooklyn Navy Yard he furnished designs for some South American Navies. In 1831 he built a sloop of war for the Sultan Mahmoud. He went to Constantinople and organized a ship yard, where he laid the keel for a line of battleships, but died there before the vessel was completed.

Henry Eckford was named as Junior Warden in the charter of Fortitude Lodge, No. 19 (formerly No. 84) 9 at Brooklyn, N. Y., and later was elected Master. He was one of

the men whom the Lord endowed with good sense, a splendid memory and sound judgment; and to this he added industry. What would we have done, in the early days of the Republic, without such men? It is the builder who is indispensable, but a good builder will never prevent another man from taking the job he has abandoned.

The accompanying illustration is from a lithographed view of the Ohio under sail, which ship was his greatest work. His resting place is unknown, but what better memorial could a master craftsman have than his masterpiece? It is doubtful if a better sailing ship of the Ohio's dimensions could be produced in wood today.

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### A Mason's Duty to the Flag

An Address Given in Furtherance of the Purposes of Flag Week By BRO. ROBERT FERRARI, New York

BRO. FERRARI, who is Vice-President for the state of New York of the National League of Masonic Clubs, prepared this address for the meeting of the Bankers Square Club, of which he is an honorary member. It was delivered on June 11, last year. It has so well expressed sentiments that will appeal to every patriotic American Mason that it seemed worthy of permanent record and a wider publicity.

BRO. FERRARI said that the work of making the meaning of the Flag better known to Americans, is a work of prime importance. Particularly is that work of the highest importance at the present time because of the large number of foreigners in our midst.

The United States has always been a place into which have flowed the various racial streams of the world, but during the last generation especially, the inflow of immigration has been exceptionally great and the problem of assimilation has become naturally acute. The problem of assimilation which we have to face in this country is not entirely new, either to us or to history. There have been times in the past, in other countries, when the problem of assimilation, adjustment and adaptation was a burning problem. We can draw instruction and inspiration from the history of the past, in order to solve the problem that faces us today in our own land.

We are all here--members of various races. The question is, what are we going to do about it? Instead of strident and discordant elements, we desire to make these elements concordant and mellow. For those who are fortunate to have been born here, or whose ancestors were born here, the problem of assimilation presents itself as a duty. It is incumbent upon them to help the newer arrivals to find themselves, to bring about an adjustment, an adaptation to the life in which these newcomers find themselves. If this be the duty of the ordinary American it is especially the duty of a Mason. Masonry teaches us, if it teaches anything, the principle that we are our brother's keeper. We are, therefore, in duty bound to lend a helping hand, as we do every day, to those in need--we are bound, I say, to lend a helping hand to these struggling, would be Americans, who have come here with glowing thoughts of a promised land.

This duty of the Mason is also a high privilege of the Mason. He will benefit not only the individuals concerned; he will benefit not only the racial group that these individuals belong to; but he will benefit supremely the land we live in. The Mason desires to make his contribution to this country's future. And the greatest contribution the Mason can make at the present time is, the bringing into contact of the older and the newer stocks in this country and the bringing about of an adjustment and an adaptation to American conditions and American institutions, of the new arrivals. In so doing, the Mason will not only bring about harmony and concord among the various races in this country, but will also contribute to the future of this country the elements of variety and of richness of the composite stock. This country has a glorious future as well as a glorious past. The Mason can help in bringing about conditions which will make this country a country of spiritual wealth.

The Flag is a symbol. In and of itself it is meaningless. It is the significance of the Flag which makes it a thing of living beauty and a thing of living force. To Masons it will be futile to elaborate upon the significance of symbols, when Masonry itself is a series of symbols. In and of themselves, these symbols are nothing. It is the meaning, it is the significance of these symbols that makes Masonry a thing of goodness and a thing of beauty. What, therefore, does the Flag mean to a Mason? Is there anything distinctive about our country? Is there any differentia, as the logicians would put it. Is there anything in this country which was never before seen on sea or land? We talk of freedom and of democracy as being the contribution of this country to the world's thought and the world's experience. But freedom and democracy have existed in the past, although not in detail in the fashion in which they have existed in this country.

There is, however, a pioneering, adventuring spirit, which seems to be the critical and peculiar contribution of this country to modern times. Consider for one moment that a whole continent has been explored, traversed and settled. Consider for one moment that within the last seventy-five years the vast expanse of territory on the other side of the Mississippi has been opened up to the migration of the hordes who have crossed from the Eastern frontier. Not long ago, at the National Geographic Society, I heard a lecture on the Oregon Trail. The historian, Parkman, has written the romance of the Oregon Trail. What a wealth of adventure, what a wealth of pioneering spirit, of courage, of perseverance, of determination, of decision, of action, is found in the history of the exploration of the West and of the long and painful tramp over the Oregon Trail. This Trail is over 3000 miles long and went through practically uninhabited country, difficult of access and difficult to traverse, yet the pioneers, taking their courage in both their hands with a determination never to be baffled, but to go right on migrating to the Eldorado of the West and planted upon this continent a new nation. There have been long marches in history--long marches for the purpose of conquest, as the march of Hannibal over the Alps to Italy, and the march of Alexander for the conquest of Asia. But Alexander's line of march was only one-half as long as the Oregon Trail and not so difficult. And the Oregon Trail March was a march of soldiers of peace, instead of soldiers of war--the march of an army in search, not of the triumphs of destruction --but of the triumphs of peaceful expansion and settlement.

This in the 19th century is a distinct contribution to the history of the world. This is a contribution which has never taken place in the history of the world, especially in so short a time. This is a contribution which can never more be repeated in the future

history of the world, because the continents have been opened up and there is no more to conquer. Unless indeed, the future shall see a universal destruction and man begin all over again his march upward to perfection.

The Flag is also the symbol of the great men of the country and of the institutions and of the traditions of the country.

Our ancestors look down upon us and encourage. I say our ancestors-because these forerunners who have made the nation belong to all of us, whether we were born here or have become naturalized; whether we or our parents recently arrived or whether our line descends from the Mayflower. They belong to us all. And they belong most to those who can best understand them. Blood ancestry is good. But a greater bond is the ancestry of intellect and of spirit. Just so long as the present generation is loyal to the spirit of the fathers, this generation is its direct descendant.

The United States has a rich heritage in its great men and it is the duty of every Mason in honoring the Flag to honor the great men who have made the Flag what it is. These great men are the living vital forces that move the present generation to action, that move the present generation to nobler victories.

The institutions and the traditions of this country, again, are institutions which any nation may be proud of. The youth, the strength, the vigor of the land, are still driving forces which animate us and impel us onward and forward. It behooves the Mason to study the lives of the great men and the institutions of the country. They must become saturated with the significance of these institutions and these lives in order to make the contribution to the history of the time that the Mason is in duty bound to make.

How can we make the Flag the symbol of all these things and at the same time make its meaning a driving element in the life of the American? Knowledge in and of itself, despite some philosophers, is for the generality of mankind, of no great use. The thing that makes knowledge worth while is the vital principle which impels to action and makes it possible for us to apply to our daily lives the knowledge which we have



gained. We need a vital spark in addition to the fund of information or the knowledge of what the Flag means in order to bring about reverence and love and desire to spread the significance of the Flag. Matthew Arnold, in his essay on Marcus Aurelius--and I make no apology for quoting the son of Dr. Arnold, the great historian and the great teacher, disciplinarian and moralist of Rugby, on a question of morals and of religion--Matthew Arnold says that the difference between morality and religion is that morality is a system of principles of action and religion is the divine power that lights the spark of morality. He goes on to compare various principles of morality with the treatment by the Bible of these same principles. And he sublimely shows that the Biblical treatment of morality changes and transforms morality itself into a higher thing--into religion. This transformation is brought about because of an emotional ingredient, a spiritual ingredient which is the special contribution of religion. Without this emotional and spiritual ingredient action of the highest character is impossible.

We need, therefore, a religion of the Flag instead of only a knowledge of and a morality of the Flag.

The vital spark which will light up the conflagration which will move us to noble effort on behalf of the Flag and on behalf of the future of the country, is the vital spark of religion and of the Bible.

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## LATIN MASONRY

Some of our readers may have read what Bro. Melvin M. Johnson has had to say on Latin Masonry. For the benefit of those who have not we reproduce it here:

These Latin-American Grand Lodges are constantly accused of being political. Those which we have investigated are no more political than our own Masonic bodies before and during the American Revolution. The principles of liberty, equality and fraternity were taught in our lodge rooms, and then the brethren, as citizens, though not as Masoas, put these principles into practical effect in their civil lives. Paul Revere did not make his famous ride as a Master Mason, but as a citizen. General Warren did not fight at Bunker Hill as a Mason, but as a patriot. Washington did not lead the soldiers of the Revolution as a Mason, but as an officer duly authorized by organized government. Yet the principles which actuated their public lives were taught in their Masonic lodge rooms.

In reference to this expression of opinion we find the following in the proceedings of one of our Grand Lodges:

We think that the parallel does not hold. It is not a full description to say that "These Latin-American Grand Lodges are constantly accused of being political" as a basis for the argument. It is true, but more than the mere assertion is true. They, or many of them, seem to be organized for political, or rather politico-religious purposes. They, as well as French lodges, meet and discuss such subjects. In Revolutionary days this was not true of our American lodges, and while perhaps most of our then Masons were patriots, their antagonism was not manifested toward their fellow countrymen, but toward their oppressors in a foreign land. True, Paul Revere did not make his ride as a Mason, but as a patriot. Nor did the members of St. Andrew's Lodge ever openly acknowledge that they composed the tea party. We have no evidence that American Masonry ever permitted the discussion of political or religious questions in lodges and we hope to God they never will. We all know that French and Latin-American lodges do, and that it seems to be their chief reason for existing. Masonry should have no fight against any man or body of men on earth. Tolerate the innovation of discussing such questions as we mention and where will the end be? Our action and activity as individuals "is another story." We are in accord with the last sentence in the above quoted paragraph, and acknowledge its truth. but that is not to justify Masonic action. Our acts as individuals should be based on proper principles derived from whatever source, but they should not be Masonic acts, nor should the discussion of political or religious matters ever be tolerated. Much less should organizations calling themselves by our name, but organized for political or religious antagonism, ever be recognized.

The words we have italicized are not true. Bro. Johnson (not to speak of some others) evidently does not know it, and besides he explicitly limited his statement to such bodies as had been investigated. The force of the old proverb, "give a dog a bad name and hang him," is not abated.

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## EDITORIAL

R. J. MEEKREN Editor-in-Charge

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## WHAT PRICE FREEDOM

SOME time ago there was a man named Patrick Henry, who, upon a certain occasion which some may recall from school-day memories, made a very emphatic statement to the effect that if he could not have liberty he would take death in preference to any other alternative that might be offered. The curious part about it is that he does not seem to have been merely "heating the atmosphere," or indulging in what at the moment is euphoniously termed "bunk," but to have been in grave earnest about it all; and what is perhaps still more singular, he was taken just as seriously by those who heard him, and even by those who only heard about it. At least so one would judge from what followed.

Supposing someone should say the same thing today - how would it be received? As patriotic oratory it would give his hearers a thrill of national pride, and some reflected glory of vicarious heroism, but it would not seem to have very much to do with their own daily lives. But suppose it was not oratory, suppose it was said in the street car or a smoking room. Most of us would regard the speaker as being a little "off," as having "wheels in his head," or as being one or another of the many picturesque things by which it would be understood that in thought and speech he departed from the normal. If he were taken seriously enough to be argued with he would probably be told that he lived in the land of liberty, the very home of freedom, and that nobody was contemplating taking any of it away from him. Should a curious inquirer ask

further regarding the matter he might be informed that every child is taught this in the common schools, that it is repeated (both when pertinent to the subject and occasion and also when quite irrelevant) from every political and patriotic platform in the country-what more could be asked? Is there not the flag? Old Glory, the very symbol of liberty, that has inspired patriot heroes to strive nobly for victory or death.

But there have been other flags, and they too were symbols it must be supposed; and though some signified things quite different from freedom, yet they have been followed by brave men, even to the last and mortal extremity. There is no inherent magical power in a flag, it is no talisman against attack or aggression. It is true that the vexilla of the Roman legions received a form of worship as though they were actually divinities in themselves; the standards of feudal war leaders in the Middle Ages were blessed and consecrated by priest or bishop, sometimes by the Pope himself; yet a flag, aside from its meaning and the inspiration such meaning may yield, can no more preserve the integrity and freedom of a country than any other piece of colored cloth. It is well to remember this. It is not the symbol that in itself is sacred, but the meaning and associations for which it stands that give it significance. And the meaning is a dead idea unless it is wrought out in life and action-for ideas can die, and be embalmed in magnificent shrines and receive devout homage from the lips, while others, newer and unrecognized, control the inmost springs of action, and lead in quite other directions. The question then is not foolish, is not impertinent, if it be asked whether the active living ideal of America today is liberty, as it was to the fathers; or whether it really is efficiency with all its restraints and restrictions, as the author of the article reprinted on another page would have us believe.

The ideal of liberty, the desire for freedom, is no new one, born within a couple of centuries in this fortunate country; it is as old as history, as old as mankind. Through all the fierce strivings of the ages it has slowly, very slowly, been discovered-and the lesson is yet not more than half learned-that one cannot have one's cake and eat it too; it is not possible to enslave others and not in the same measure lose one's own freedom. Athens at Salamis and Sparta at Thermopylae fought against the Asiatic hordes that they might remain free. Two little states with no more population than that of a third rate American city-though they put more men into the field than the latter would, every boy able to bear the weight of shield and spear, every old man still able to run with the charging phalanx - and they fought an empire that stretched from Syria to the borders of India, they fought a host fully two million strong. Yet Sparta kept an indigenous population in helotage and the leisured Athenian citizen lived by

the labour of his slaves. Later they each fell into subjection through attempting to subject others.

The love of liberty is no new thing; neither, unfortunately, is the desire for domination. Yet as men have seen the ideal so they have striven for it. The venture of the Pilgrim Fathers was itself paralleled some centuries before, when after the fatal battle of Hafrsfiord the free holders of Norway left their homes and their land, and stowing their household goods in half-decked boats, sailed west through the storms of the North Sea to the bleak inhospitable shores of Iceland, rather than live as the subjects of Harold Fairhair. They were close kin of the English—a hundred years later another Harold lay dead among his axemen on the edge of the woods that crowned the ridge of Senlac in a vain defence of the liberties of England against the Norman invader. But love of liberty is no peculiarity of the English-speaking peoples, nor of the Teutonic races, nor even of the recently discovered Nordics. From every country and every age come tales of heroic struggles against aggression. Rather than bow to the Mogul emperors, the men of Chitor made of their treasures and household goods a huge pyre, upon which with their own hands they slew their wives and children, and setting fire to it opened the gates and went forth to take vengeance from Akbar's men, each for his own. Doubtless they were not a pleasant crowd to meet. It is possible that some speeches were made first, history does not say, only that they died, and many others with them, leaving their city to the Mahomedan victor a burned out shell. And yet there is no doubt whatever that the Mogul Empire was far more efficient than the independent states that it superseded. Akbar was a most enlightened ruler, just and tolerant. His subjects lived in security, they were prosperous, but they were not free.

But what bearing has all this on our own lives here in the flourishing cities of the United States? There is an old adage that the price of liberty is constant watchfulness; but against what are we to be on guard? No people has yet submitted willingly to foreign domination, however much better government an alien ruler might give them; but there is no outside power that conceivably threatens American freedom and independence. Against what enemy are her citizens to watch? Physiologists tell us that the living organism is capable of an extraordinary tolerance of all kinds of adverse circumstances provided it be subjected to them by small degrees. It is stated, one would not care to make the experiment, that a frog put in water that is very slowly heated will show no signs of pain or even discomfort even when it approaches the boiling point. Everyone feels and resents outside interference at once, but an internal tyranny is as galling and even more degrading than an external one, and it can

arise insidiously by small degrees, in the name of law and order, in the name of justice, of reform, of efficiency, until without realizing it only the empty forms of freedom are left. At what stage is the individual to say, "thus far and no further will I endure?"

What does the average man do in a hold-up? How often does he even protest against the temporary domination of the bandits? He meekly obeys when he is ordered to hold up his hands, or to stand with his face to a wall or to lie down. And with the indignity of this submission goes often enough the added humiliation of insult, perhaps even blows if he is not prompt enough in obedience. But what else should he do? If he only happens to be present why should he risk his life for somebody else's goods? If he is being robbed himself is not life worth more than the money, especially if it be insured? Certainly from the commercial point of view it is the only reasonable course to take, and anyway, what has it to do with freedom? Is it not absurd to bring in such considerations? Perhaps it is, yet it reveals an attitude.

Freedom is a thing that is of the greatest concern to Masons. A Fraternity, not only of free men, but of the free-born, must, of necessity, regard any encroachment upon it with apprehension. It is perhaps not without significance that it is only in countries where liberty has never been completely achieved, or where it is openly attacked, that the Institution has been accused of having political aims. Essentially Freemasonry is against nothing and nobody, it is tolerant and inclusive. But organizations and governments with different ideals are inevitably antagonistic to it. A free man desires only to be let alone to go about his own affairs without let or hindrance. He is willing to live peaceably, the friend of all. To the tyrant, actual or potential, the free man is his worst enemy. It must be so in the very nature of things. The lovers of darkness hate the children of light, not for any injury done to them but simply because their deeds are evil.

Collectively, Masons have an interest, even if they do not realize it, in this present day drift from the principles of liberty; if for no other reason than that the Order is drifting too. It would be very easy to show how the liberties, the rights and privileges of the lodges have been gradually restricted in the last hundred years; and the movement accelerates itself. For an example, fifty years ago lodges made their own by-laws, and it was their responsibility to see that they conformed with the

Constitutions and the Landmarks. Now the slightest change has to be submitted to some higher authority before it is of any effect. There is even a further stage in view, in which this self-governing power will be entirely taken away and ready-made by-laws furnished en bloc to the rightly named subordinate lodges. Doubtless there have been what appeared good reason for every step along this path, doubtless it has led to greater uniformity, perhaps to greater efficiency, but equally true has it led to a curtailment of Masonic freedom. Perhaps had those who took the first step realized whither it would lead they would have sought some other way.

But enough has been said; enough it may be hoped to show that the situation is one that may well be pondered. In a sense, in the highest sense, freedom in a community, in any community, but especially a highly civilized one, is an artificial thing. It comes not of itself but is slowly wrought out. The more slowly because the selfish ends of individuals and classes are continually thwarting its growth. Great sacrifices have been made to win it, the advantage of which we inherit. Sacrifice, too, is needed to keep it-and what is the price we set upon it? The lesson that Masonry has to teach is that he who would be free must respect the freedom of others. As Masons we require no adhesion to any platform or creed, religious, political or economic. We meet upon the level, and in the ordered discipline of the lodge, voluntarily submitted to as free men in the exercise of our freedom, we may see a picture of what an ideal commonwealth might be.

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The North East Corner

National Masonic Tuberculosis Sanatoria Association Bulletin

Edited by Bro. R. J. Newton, Director of Publicity

THE Executive of the Research Society has decided to place a regular department at the disposal of the N.M.T.S.A. for the furtherance of their publicity work, for so long



as may be required, in addition to special articles that will appear elsewhere on the subject. Through this department members of the Society and other readers of THE BUILDER will be kept in touch with the progress of the campaign, with other information that may be useful to those, and we hope they will not be few, who see it in the light of a duty to bring the subject to the attention of their brethren.

## THE GROTTO CONSIDERS ACTION

At the meeting of the Supreme Council of the Grotto, held at St. Louis, Mo., in June, a special committee was appointed to consider the project of the National Masonic Tuberculosis Sanatoria Association, and whether it will be advisable for the Grotto as a national organization to take part in it.

## MASONIC SANATORIUM CAMPAIGN

The work of organization of the National Masonic Tuberculosis Sanatoria Association is progressing. Since the incorporation of the association under the authority of the Grand Lodge of New Mexico, eleven Grand Jurisdictions have signified their interest and desire to co-operate by acceptance of membership on the National Board of Governors. Grand Masters Howard Knight of Rhode Island, Win. W. Martin of Missouri, Christie B. Crowell of Vermont and Cary B. Fish of Florida, have agreed to serve. The Grand Masters of the following Grand Jurisdictions have made appointments, of representatives: Texas, Dr. Felix P. Miller of El Paso; Oklahoma, P. G. M. Gilbert B. Bristow of Roosevelt; North Carolina, P. G. M. Dr. J. C. Braswell of Whitakers; North Dakota, Dr. J. G. Lamont, Dunseith. The Grand Masters of Connecticut, New Jersey and Mississippi have signified their intention of making appointments or accepting service themselves and it is expected that additional acceptances will be received shortly from other States.

## FROM A TUBERCULOUS BROTHER

Thank you for your interest in my case. I hope my letter to you contained nothing that could be construed as a reflection on my lodge, as that would be an injustice. The lodge has extended help to me on several occasions during my illness without any request from me, and I know that further help would be forthcoming immediately should I ask for it. As I am not in real distress, I have not asked for any, so it is entirely my fault if no further assistance was given. My worry has to do with the future, which is uncertain because of the fact that, while I may live for many years, it will probably be impossible for me to ever be self-supporting, and, of course, I cannot expect my lodge to take care of me indefinitely. Personally, I feel that my lodge has been very good to me, and I know the brethren are always willing to give further aid, if requested, but I do not like to make such requests unless absolutely necessary.

Those of us who know tuberculosis in its far advanced stages, know that while life may be preserved for an indefinite number of years, the patient in many instances living out what might be called his "natural span of life," he is never able to follow any regular occupation to supply himself with the necessities of life. We also know that not many lodges could stand the financial strain of giving the help that many tubercular brothers need over a period of years, especially, if any one lodge should happen to have several such cases. To extend such help for a lodge is impossible, and for a brother to expect it is unreasonable

I do not know of any better way of solving this problem than the movement now under way for a national Masonic tubercular sanatoria, toward the support of which every Mason in the country would contribute an equal share. With a united effort this can be accomplished and would not impose great hardship on any one lodge or brother.

J. J. K., Texas.

ESTIMATED COST OF HOSPITAL UNIT

For the information of the brethren we give the following estimate of cost of buildings. The National Tuberculosis Association estimates that tuberculosis sanatoria can be constructed at a cost of \$2,500 per bed. This estimate includes all service and utility buildings, and a 500-bed hospital would therefore cost approximately \$1,250,000.

The various units of this institution would cost approximately as follows:

Power house, water works and all utility buildings in connection therewith \$300,000

Infirmary building or hospital bed-ridden cases 175,000

Subsistence building 125,000

Nurses' home 70,000

Administration building 54,000

Children's hospital building for pulmonary cases of tuberculosis (no estimate of cost).

Women's hospital building (no estimate of cost).

In addition to the above service buildings there must be a number of dormitories and cottages for semi-ambulant and ambulant cases. It is our hope that the various Grand Lodges of the country will provide these. In the event that the above named service buildings are provided for by Masonic bodies the cost of dormitories and cottages would be from \$1,000 to \$1,500 per bed.

## OPINIONS OF MEMBERS OF THE CRAFT

The following excerpts are taken from letters received at the headquarters of the N. M. T. S. A. showing how the national plan of campaign appeals to individual Masons:

Mr. Frank B. Kellogg, Secretary of State, Washington, D. C.:

It is very commendable, indeed, of the Grand Lodge of New Mexico, to give their thoughts to the aid and comfort of their unfortunate Masonic brethren from the northern and eastern States who have or will come to New Mexico seeking the climatic benefits of the State to arrest the ravages of the great scourge of tuberculosis, and I wish for the National Masonic Tuberculosis Sanatoria Association the greatest success in the humanitarian purposes for which they were incorporated by authority of the Grand Lodge to relieve such Freemasons who may become destitute and members of their families, to secure hospitalization of the sick, to render service according to the need, to erect and operate sanatoria, to aid in the prevention and treatment of tuberculosis among Masons and their families, and to disseminate knowledge as to the cause, methods of treatment, relief and cure of tuberculosis. These purposes are most praiseworthy and deserve the aid and support of Masons throughout the country.

Mr. John Whicher, Grand Secretary, Grand Lodge, A. F. & A. M., San Francisco, Cal.:

I am directed to say that we are giving very earnest thought to the matter of caring for brethren and their families who are suffering from the dreaded white plague, and that the Grand Master has appointed a special committee to make thorough inquiry into all phases of the question and to report to our Grand Lodge at its annual communication next October.

Mr. Perry Winslow Weidner, S. G. I. G. in Southern California, Supreme Council Scottish Rite, Los Angeles, Cal.:

I agree with you that the opportunity to co-operate is presented for everyone concerned to get interested in this great movement. It is my firm opinion that if the

people of the United States would earnestly attack this problem, the white plague would be wiped out in perhaps ten to fifteen years' time; or, at least, nearly so.

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#### The Form of the Lodge By BROS. A. L. KRESS AND R. J. MEEKREN (Continued)

THE connection of the sacred enclosure or diagram with ritual steps and dances is very close. Among some Australian tribes the boys to be initiated are, as a preliminary ceremony, taken from the assembled women and made to enter a circle drawn on the ground. The women wail and lament ritually, for this means their sons are definitely taken away from them. The Hopi children are taken on to the sacred sand picture to receive the flogging which is an important part of the initiation ritual. Also at one stage in the ceremonies the "Chowilawu Katsina," masked, and in a symbolic dress, dances round the border of the diagram.

Other parallel instances might be adduced. In a paper read before the Quatuor Coronati Lodge, Bro. Sidney Klein mentions a curious rite among the Spanish Gitanos or Gipsies,

. . . in which after drawing a small circle on the ground and placing crossed sticks within it, one boy walked round on the circle stamping his feet and reciting a doggerel, and a second boy . . . had to follow keeping time and repeating each sentence quickly after him. I do not remember the substance of the words except that it was recounting a journey and the obstacles which were met in the way, one of which I remember was getting over a river or sea. I have the impression that it was something after the fashion of Pilgrim's Progress, and that the river or sea was the finale referring to death.

He also adds that the grown-up people watched it, but without any "applause or apparent interest in it," and that

It was not a game in the ordinary sense, as I heard it was to take place several hours beforehand, and there was some question as to whether I should be allowed to be there.

He also describes a form of oath among the Bedawin called "the Yemein el Khet or 'oath of the cross lines.' This is never used except on very important occasions." It is usually employed as what in old English law would have been called an oath of compurgation, where a person accused swears in the presence of his accuser that he is innocent. Among the Arabs "the accuser draws on the sand with his selchin or crooked knife a circle with many cross lines inside it," both parties then put the right foot in the circle and the accused repeats the words of the oath after the accuser. In some places they stand with both feet in the circle

... but they all agree in never using this form of oath except at a distance from their dwellings because it is believed that "the magical nature of the oath might prove pernicious to the general body of the Arabs were it to take place in their vicinity."

Another variant apparently is the drawing of only two cross lines at right angles to each other. Bro. Klein remarks on the analogy the first form has to the Masonic chequered pavement. In the sketch given as illustration it might seem possible that there were seven lines each way, and if so this diagram might throw some light on a reference in Indian folklore to "seven cross lined labyrinthine forts." A charm used at childbirth is the chakrava, which is "a figure of seven cross lines drawn on a bell metal dish over which the finest white dust has been spread." If the dish be a round one (as is very probable, seeing that chakra signifies a wheel or circle) the analogy would be still closer. It is connected with a tale of how Krishna bribed a demon who was tormenting his sister by reading the book Chakravajaha, the seven chapters of which explained the method of "conquering a labyrinthine fort with seven cross-lined forts."

One branch of the Compagnonnage, that of the Cutlers, had first an initiation in which the candidate, kneeling at an "altar," took an oath on the Gospels followed by a kind of sacrament of bread and salt and wine, and then:

Some time after they take him into the country in a lonely place to instruct him in the rights [duties or laws, perhaps?] of the passed Companion, they make him take off one shoe and make several turns on a cloak that they have put on the ground in the form of a circle [mis a terre en rond] in such fashion that the unshod foot shall be on the cloak and the other on the ground.

## THE SEPULCHRE AND THE ABYSS

A French writer, Henri Gray (who has recently discussed what is known of this traditional organization in a series of articles in L'Acacia), argues that this cloak was actually, or was used in place of, a funeral pall, and that the space covered by it represented a sepulchre, "the mystic sepulchre in which death and renewal takes place," and he definitely equates it with the later Masonic "floor carpets." As an interesting coincidence may be quoted an account, not very complete, of the initiatory ceremonies of a Sicilian Secret Society, said to be the original of the "Black Hand" organizations, and analogous to the notorious Mafia. These consisted partly of making the candidate shoot or stab a picture of the virgin and Child, the significance of which is obviously a renunciation of the Church and the Christian religion, just as the Knights Templar were accused of doing by the analogous ceremony of trampling and spitting on the cross. The medieval witches had to do the same thing, and we may remember that the objection of the doctors of the Sorbonne to the Compagnonnage was that it savored of heresy, blasphemy and witchcraft. In this connection too it may be noted that the witches of Roman Tuscany, according to Leland, continue to speak of their system as the old religion, la vecchia religione, up to the present day. After the Sicilian candidate had renounced Christianity the members present formed a circle with their arms interlocked and he was informed that this circle was an abyss in which all that he heard said and saw done was to be buried. In a second stage or grade a very primitive form of the blood brotherhood rite was carried out, the novice being made to suck blood from a wound in the wrist of one of those present, chosen by lot. The abyss and the grave are conceptions not very far asunder.

The Mandaean, or St. John's Christians, of Mesopotamia pay great attention to the points of the compass, especially the north, in their rites, and in their theology (or mythology) the abyss is very prominent and there seems little doubt that this belief is a survival of the Babylonian Tiamat, the feminine personification of the primeval darkness and chaos -the "deep" spoken of in the second verse of the first chapter of Genesis parallel if not derived conception. We may recall here the curious bronze plaque of Babylonian origin which seems to represent the three divisions of the world, the abyss, the earth and the heavens. And this has been connected with the Buddhist wheel of life depicting the heavens, the earth and the various hells to which ill-doers are condemned.

## THE LABYRINTHS AND MAZES

Some years ago excavators in Crete laid bare the secret of the famous labyrinth. It seems to have been a rectangular paved floor in an open court in the Palace at Knossos. On two sides tiers of stone benches served for spectators. It is supposed that on the pavement mosaic "labyrinthine" patterns were laid out which served as a track for the participants in a sacred dramatic dance, in which, if it be safe to draw an inference from ancient works of art, the death of the Minotaur was enacted; the part of the latter being probably represented by a dancer with a bull mask and cloaked in a bull's hide. Incidentally it may be remarked that originally a character in the mummer's play was dressed in a skin or wore a tail.

Such labyrinths, or mazes, as this of Crete are to be found all over Europe. Their distribution is rather curious. In Southern Europe existing specimens are not older than the middle ages, and are nearly all to be found in churches, marked out in mosaic work on the floor, often in a porch, or in the west end of the church. The center is often named Jerusalem, and treading the maze is known as "going to Jerusalem." Superstitious people regard following the track as a meritorious work from the religious point of view; and to do this is sometimes, it is said, laid on penitents as a mild penance for venial faults. The myth has grown up that they were introduced at the time of the Crusades to enable those who had taken the vow to go to Jerusalem to get out of it easily; but in view of the remains in the British Isles and northern Europe



this is hardly likely as an origin, though some such subterfuge may account for the name given to the center. In England, North Germany, Denmark and Scandinavia such mazes are hardly ever found inside churches, though sometimes in or near churchyards. They are generally outlined by small stones, or the involved path is cut in the turf. They are the kind of thing that is ageless; there is nothing in their appearance to show they were not made last year or so, while in most cases they are undoubtedly pre-historic. Where they consist of turf cutting there is usually a local custom of assembling periodically to clean the pathway, just as the pre-historic white horse cut on the hillside in Wiltshire, England, is cleaned occasionally by the inhabitants of the valley. Most of these mazes have come down, as has happened in other cases, to be nothing but a child's game. And here may be mentioned the game that goes in some places under the name of "hop scotch." For this an oblong is marked out on the reground and divided crossways into five compartments, the first four being divided by a line parallel to the sides, while two diagonals form a St. Andrew's cross in the fifth dividing it into four triangles. The game consists in a number of more or less complicated dancing steps going and coming over the lines. Both the forms of the diagram and the rules followed vary a great deal. In one of these variant forms a semicircle is added on to the compartment containing the cross in which the word "heaven" is sometimes written. The other spaces are numbered.

At Athens exploration of the ruins of the great theatre of Dionysus have revealed a mosaic pavement with a swastika pattern on it composed of two continuous interlaced bands crossing each other at four different points. It was here that the great plays of the Greek dramatists were enacted, and on this pavement that the chorus performed its evolutions--movements that were derived directly from older ritual dances in honor of the god. In Greek art the Cretan labyrinth was often represented by patterns suggesting the swastika, or else by the well-known ornamental design, the meander or Greek fret, sometimes called the key pattern. The swastika at Athens closely resembles this, and A. B. Cook in his monumental work *Zeus* is inclined to equate it with the dance floor at Knossos. The thread, which Ariadne gave to Theseus as a clue to find his way out of the labyrinth according to the well-known story, recalls the cotton string with which fields and the foundations of new buildings in India are enclosed with a ritual circumambulation, and as a coincidence it may remind us of the "tow line" of Operative Scotch Masonry, and even our own cable tow, which is also in a sense connected with circumambulations.

## CIRCUMAMBULATION AND RITUAL STEPS

Turning movements, and in all their variety form a subject in themselves, but they as well as ritual and symbolic steps seem to be so closely connected With sacred enclosures that it is hardly possible to avoid some reference to them. The encircling of Buddhist shrines by devotees, of the Kaabah at Mecca by the Moslem pilgrims, are too well known to need much mention. But hundreds of similar observances have been collected from all over the world, and are often to be suspected even where not explicitly described. Even in the Christian Church the tradition has remained and processions still go sunwise about the sacred edifice, or on Rogation Day about the parish bounds. And this last is done with the same intent that the Hindoo cultivators encircle their fields, to pray for the fertility of the earth and bounteous crops.

## THE PRAYER CARPET

The Mohammedan at the time of prayer lays down a special carpet or mat, used for this purpose alone. At the foot of it he stands facing Mecca, and goes through the ritual of his devotions, which include a number of prostrations. These carpets are ornamented with traditional patterns, varying according to the locality of manufacture, but containing certain constant features. These are a well marked border, within which is a smaller enclosed space outlining a kind of arch, sometimes curved but more often angular. This is called the Mihrab or niche. The name, and quite possibly the design, is taken from the niche that marks the true direction of the Kaabah which is to be found in every mosque.

In many of them a panel is placed above the spandrel [of the arch or niche] and occasionally a second panel is placed beneath the field. Above the niche of some Asia Minor and Caucasian' prayer rugs is woven a small rhomboidal [diamond-shaped] figure where the suppliant plants the pebble or bit of earth he has brought from Mecca.

The same authority informs us that among the conventional designs woven into the borders and panels of these carpets are the following: the sun, the moon, the eight-rayed star (so frequently found in Babylonian reliefs), the zigzag water symbol, and in

almost all "expressions of vegetable life" such as the sacred tree, the vine, the lotus and so on.

Now Mahomet was obliged, by the force of older tradition among his first followers, to adopt a number of primitive elements into his system, the ancient sacred black stone built into the Kaabah was one, the rock under the dome at Jerusalem has also found its way into the circle of Mohammedan sanctities. Like other ethical religions, Judaism, Buddhism (and Christianity is not wholly an exception) Islam retains many earlier religious ideas, especially in usages and ritual. The pagan Arabians not only worshipped sacred stones and springs and wells, but they also observed the heavens, and adored the celestial host. The Jews of the Dispersion worshipped towards Jerusalem, for there was the temple, the footstool of Jehovah. But those at Jerusalem, according to Ezekiel [Ez. 8:10], worshipped with their backs to the temple, facing the east. It is possible this was the primitive custom of all Semitic races, and just as the later Monotheistic Jew retained the idea of orientation, of turning to a certain direction, but changed the object from the place of the sunrising to the temple, so the Mohammedan turns to Mecca where his predecessors also turned eastwards. If so, it would look as if the prayer carpet might be only another case where a sacred ritual enclosure has been fashioned in a permanent and portable form. And note the singular parallel with the sand mosaics of the Hopi Indians, all the more singular as any connection or intercourse is impossible. We have orientation in both cases, the representations in some form of water, of sun and moon and of vegetation. The squash blossom has the same meanings with the Hopi as the lotus has in Asia. And is it necessary to point the parallel with Masonic designs? Though again there seems no possible connection in origin. Look at the illustrations given earlier in this discussion [April, pages 119 and 120] and again we find sun and moon, clouds, running water and vegetation. Even the wind is represented in the Masonic frontispiece to Batty Langley's book of builders' rules and formulae by the common Renaissance emblem of a human head depicted as blowing in two directions, labelled, that we shall not mistake, east and west. The Hopi represent the winds in their ceremonies, and it is quite possible that some of the conventional figures in oriental carpets are intended for clouds. At least some of these have a curious resemblance to one American symbol for them, that which is depicted at the end of the four bars of the inner square in the diagram given last month (page 185).

Sir George Birdwood has said, and the passage has been frequently quoted in works on the subject,

A deep and delicate symbolism, originating in Babylonia, and possibly in India, pervades every denomination of Oriental Carpet. Thus the carpet itself prefigures space and eternity and the general pattern or filling the fleeting universe . . . The very irregularities either in drawing or coloring, . . . are seldom accidental, the usual deliberate intention being to avert the evil eye and ensure good luck.

The definite statement that this symbolism exists could hardly have been made by this authority without good grounds, but in the light of the material we have been discussing it is hard to believe that the ideas of space and eternity are original. They would appear to be but another stage in the evolution from the representation of a definite limited piece of the earth's surface, of peculiar interest to those concerned, to that of the whole of the known earth, and then to the world, the universe; a sequence of ideas so natural as to be almost inevitable.

## CARPET PATTERN'S AND MAGICAL DIAGRAMS

That the conventional patterns of oriental carpets, especially those of the prayer rug, may ultimately have been derived from a mystical or magical diagram drawn on the ground is no more than a surmise, but it is very evidently possible in view of the fact that the same kind of thing has happened elsewhere. We know certainly that this happened with regard to the diagram of the lodge. We have also seen that in books of magical formulae the circles and pentagrams were just as efficacious when depicted permanently on silk as when drawn temporarily on the ground. In the Arabian Nights we find incidents in several of the tales that tend to show that this was a conception well known in the Orient. Strips of silk (and the color is specified as green) are in one case laid down and the magician expressly warns the prince, the hero of the story, that the result will be fatal if he does not remain on his during the evocations. Neither must we forget the wonderful flying carpet which enabled the three brothers to return home in time to save the princess. King Solomon, in Mohammedan legend, is also said to have possessed such a carpet, only like everything else belonging to the wise monarch it was on a stupendous scale, large enough to accommodate his throne, his court and his whole army; and this is also said to have been of green silk. Of course green is the sacred color of Islam, but it is also the natural color of vegetation. The

idea of being magically transported from place to place by such means seems a very bizarre one, but it may possibly have at least a kernel of psychological fact underlying it. Fasting, dancing, the use of various narcotic drugs, will produce a sensation that might be described as that of flying. It has been suggested that the belief that witches could fly through the air mounted on broomsticks was due to the use of drugs, and dancing was a marked feature of the nocturnal Sabbaths. Little children sometimes whirl round to make themselves giddy, a physical condition that give a sensation of being in the air. The connection of the sacred enclosure with dancing we have already seen, and fasting is an almost invariable preparation for magical ceremonies. In the Arabian Nights and other eastern stories the burning of perfumes and incense is an essential part of the incantations, and these may well have had a narcotic effect. The use of the tobacco or opium pipe is merely a more economical method of attaining the result.

## THE FUNERAL PALL

We have already quoted the suggestion of Henri Gray that the cloak or mantle mentioned as used in the outdoor "passing" of a companion Cutler may have been a funeral pall. This does not really seem very probable, as the pall was naturally oblong in shape, and could hardly have been laid on the ground en rond, but a cloak or capote is actually cut on a circular pattern, and two of them would make a complete circle when laid out flat. It seems better, therefore, to accept the account as it stands. Nevertheless the cloak does seem to have represented a pall in the minds of the participants in the ceremony, judging from the expressed symbolism as a whole. The pall or "bearing cloth" was a very important thing in medieval eyes, and every gild seems to have possessed one for use at the funerals of gildsmen, and very large sums of money were frequently paid for them. We have unfortunately not been able to obtain much information about the designs with which they were undoubtedly ornamented. That of the Company of vintners of the city of London was made of cloth of gold and purple velvet with an embroidered figure of St. Martin, the patron saint of the gild. In the London Saddlers' Company it appears that

. . . when a new liveryman was sworn in it was at one time customary to place the Company's Pall on the table as a token of the vacancy--thus showing a purely symbolical use of the article.

This is a very curious coincidence and it would be exceedingly interesting could it be found that this usage was not an isolated one. Bro. Tuckett is authority for the following description taken from a letter written by Pere simonnet in 1744:

. . . Before him [the Master of the Lodge] is an Altar or elongated table covered with a Pall on which is embroidered the tomb of Hiram with la tete decharnee two crossed swords, palms, cypresses and winged clocks. Lastly a tapis painted on oil cloth entirely covers the floor of the redoubtable place.

In a further description of the latter we learn it was laid in accordance with the points of the compass, that the designs included two columns labelled J. and B., a plan of Moses' tabernacle, a cylindrical object surrounded by working tools, a "brute stone" [rough ashlar] and a mysterious "five-foot chest" [coffre de cinq pieds] with three locks in which the ornaments of the lodge are supposed to be kept. Bro. Tuckett is inclined to see in these designs references to the high grades. This is a subject too large to discuss here, but it does not seem the only possible interpretation. The death's head and crossed swords on the pall are not very far from the emblems of mortality as shown on the design reproduced on an earlier page (April, page 119), the winged clock may be a variant of the winged hourglass, not an infrequent emblem, while the floor cloth seems to follow the French 18th century diagrams fairly closely. But the peculiar feature of this description, whatever it may be worth (it must be remembered Simonnet was not a Mason), is the combination of a cloth on the floor and the pall on a table. That this may not have been an isolated usage is suggested by the curious old wood cut entitled "Death and the Freemason." It has been interpreted as representing a lodge of Illuminati and this may be the fact, still it is not likely that the Masonic part of that system varied greatly from the normal type of the period. In this we see a similar arrangement, of a long table before the Master and in front of that a diagram on the floor. Another peculiarity of the arrangement described by simonnet is the presence of a design that must surely be interpreted as relating to the grade of Compagnon or Fellow (our Master Mason) along with the diagram of the lodge.

NOTES

The works consulted in preparing this installment have all been mentioned before. The volumes of A. Q. C. that have been specially used are Nos. 8, 9, 22, 28 and 32.

It has been customary in the past to discontinue the Study Club articles during the summer months, as such activities are in abeyance. It seemed better, however, as this particular subject had grown so under investigation to finish it without a break, but under the circumstances the questions for discussion may be omitted.

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## THE LIBRARY

ERLAEUTERUNG DER KATECHISMEN DER JOHANNISFREIMAUREREI. By Robert Fischer. Part IV: Historischdogmatische Darstellung der hauptsächlichen freimaurerischen Lehrarten. (Exposition of the Catechism of the Symbolic Degrees. Part IV. A Historic-Dogmatic Presentation of the Principal Masonic Workings.) Revised by Ernst Paul Kretschmer. Published by the Verein deutscher Freimaurer, Leipzig, Germany. May be procured through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis. Boards, 141 pages; index, 15 pages.

ONLY a narrow and un-Masonic provincialism will deter the student of Freemasonry from studying the excellent works issued in recent years by German scholars. Any one having access to the files of German Craft periodicals will be impressed with the quantity and the excellence of books, pamphlets and articles appearing in the German language in Central Europe. The greatest agency for such meritorious effort is the Verein deutscher Freimaurer - Association of German Freemasons - which is carrying on literary and philosophical work of unusual character. This is not the proper place to present an account of the organization; for present purposes let it suffice to say that the monumental Bibliographie der freimaurerischen Literatur

(reviewed in THE BUILDER for August, 1923) was produced by the Association in 1911-13, and a fourth volume issued this year. [See also "German Masonic Writers," THE BUILDER, March, 1923, page 94.]

The little volume before us is the fourth of a series, and is a revision of a thirteenth edition of 1921, now out of print. Bro. Kretschmer, in the preface, states that such revision is essential, and that the present work is also an enlargement of the previous issue. The volume supplements the three previous titles of The Entered Apprentice's Catechism, The Fellowcraft's Catechism and The Master Mason's Catechism.

To begin with, it is written in most readable German and possesses a style which carries the reader along through constantly developing interest in the subject. It is devoid of the heavy and pedantic style which marks so many German works, and which are the despair of non-Germans who have acquired a knowledge of this difficult tongue in high schools and colleges.

Chapter I opens with a brief sketch of English Freemasonry as it arose through mixed operative and speculative sources in the second half of the sixteenth century. The writer has skillfully brought forth the essentials required to amplify his theme and shows the development of English, Irish and Scottish Freemasonry as it relates to ritualistic monitorial workings. The chapter concludes with accounts of the Eclectic, Fessler and Schroeder systems of Masonic workings.

The Rite of Strict Observance, with its Scottish grades, the Clermont System, the Clerical System and the Rectified Rite, are covered in Chapter II. In this connection I refer the reader to Bro. Henry Sadler's article, "An Unrecorded Grand Lodge" (A.Q.C., Vol. 18), and especially to the commentary by Bro. Carl Wiebe, Hamburg, on page 82. These are very valuable in connection with the Scottish degrees. This is followed by an exposition of the Swedish Rite, in which Zinnendorf played an important part. It is now the working of the Grossen Landesloge der Freimaurer (Grand Countries Lodge of Freemasons) of Germany. The older French systems are described in Chapter IV, while the fifth chapter is devoted to the newer systems in



vogue in France-the Rite of Memphis, La Grand Loge Symbolique Ecossaise Mixte, and L'ordre Maconnique Mixte International.

The Rite of Adoption and Androgynous Freemasonry is treated in a separate chapter, as is the Scottish Rite. A review of German Freemasonry is presented in Chapter VIII, the volume concluding with a tabular account of the various Masonic Grand Lodges in Europe. A most valuable feature of the book is the extensive index of fifteen pages; and the work is enhanced by numerous but concise footnotes and references to other authoritative publications.

Anyone having a working knowledge of German will find., this carefully written book a most desirable acquisition to his library. It presents information not available in any recent! works in English, and coming as it does from brethren whose signatures are hallmarks of scholarship, it can be quoted with safety and respect. American Masons will note with pleasure the references in the volume to the Bulletin of the Grand Lodge of Iowa, as late as the issue of January, 1926, indicating that the influence of the Iowa Masonic Library is felt far beyond the, confines of the jurisdiction which so ably supports it.

J. H. T.

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WHY WE BEHAVE LIKE HUMAN BEINGS. By George A. Dorsey. Published by Harper & Brothers, New York. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Cloth, index, bibliography. Price, postpaid, \$3.70.

CURIOSITY killed the cat but before he died he willed his fatal gift to an animal that walks on his hind legs and uses his front ones for more enlightening tasks than mere

instruments of locomotion. That the execution of that will was known to the feline world is to be doubted as is the statement that man descended from a cat. Evolution does not teach that our ancestors had four feet and whiskers, which may or may not have been the forbears of our modern mustache. Fundamentalists may disagree with the idea of evolution because it cannot be reconciled with the Bible, but even so, man came from somewhere and the evolutionist's explanation of his origin is as capable of proof as that of the fundamentalist, possibly more so. If some of our adherents to the Biblical account of the genesis of man could truthfully understand that evolution does not mean that man was a monkey they might be more willing to endeavor to reconcile the Bible with the teachings of modern science. The conclusion that may be reached concerning the origin of species is clearly indicated by Prof. Dorsey's statement that

Man never was a gorilla, a chimpanzee, an orang, or a gibbon. No biologist ever made such a claim. Whether these apes could have developed into human beings is a different story. They have the makings - all the parts. If we knew how heredity works and could control variation, we might breed from an ape a being that could dig a ditch, play the piano, talk English, and sing the "Messiah." We can teach them to smoke cigarettes, chew tobacco, wear clothes, eat with a knife and fork. We do not yet know the limit of their capacity to learn human ways.

They vary in their man-likeness; no one is in all ways closest to man. The orang looks like an Irishman; the gorilla is built like Jack Dempsey; the chimpanzee is the most angelic; the delicate gibbon has a lady-like skull and an upright carriage. The first three - the Great Apes - are the extremes from a generalized ancestor. The gibbon varies least, and to that extent is nearest the tree man climbed down when he decided to stand up and talk.

So it is that man never was a monkey, but monkey and man came from a common ancestor and popular fallacies concerning evolution are dispelled. This common forebear on the other hand may have been a "sport" from another root which gave birth to felines, and cattle. So the last will and testament of our curious cat has, in the lapse of ages, come down to man and is in after generations fulfilled.

If it was curiosity that killed our feline friend, what is going to happen to man? There is no more curious animal on earth than the human being. For countless centuries he has been prying into what some would tell us is none of his business, but he has found out many things which he has made his special property and because of his curiosity we have electric lights, radios, telephones, airplanes and countless other things which to pithecanthropus erectus never existed and of which he never dreamed even in the wildest flights of what probably was a none too vivid imagination. Nevertheless our inheritance from the cat was active and many things were discovered which to the primitive man were as important as those wonders of modern inventors are to us. If he had not been curious we probably would still be living in caves and painting ourselves blue, but because he had a desire to know more about something with which he was unfamiliar we have our modern society with its accompanying civilization. It was curiosity that gave man control over his brain and made him think about his surroundings in such a way that he was able to make the most of those tools with which nature provided him.

If man had received no more than mere bodily form from his monkey ancestor, he might as well have had an opossum for an ancestor. It was not mere body that made monkeys smart; nor their brain that produced their hand. Their brain made the most of their hand, but, as Jones says, while man can play the violin because he has a big brain, what could his brain do if his hand were a horse's foot?

And so,

If the hand that rocks the cradle is the hand that rules the world, it will not hurt good government if the hand knows what it rocks; or what the hand came from; or that the first cradle was in a tree top. The human brain and throat made civilization possible, but it was the hand that built the home, kindled the fire, and made human culture. There are simpler and surer feet than man's, but none has carried such priceless freight or been shod with the wings of a Perseus. The human hand should build a monument to the human foot, for the foot freed the hand!

Thus it is that man has evolved, and now talks glibly of evolution as though it were something either cut and dried, or to be condemned because it does not agree with his religion. The ignorance of the world at large on the subject of the descent of man is clearly illustrated in any ordinary conversation on the subject. The "missing link" is an expression that rolls glibly from the tongues of all of us. From the common usage of the term one is inclined to the opinion that there is only one link in the chain that is lost and that one the ancestor from which man and monkey sprang. It is true, however, that there are literally thousands of links missing in the chain from amoeba to man. The science of paleontology is full of such blanks, in fact were it not for them we would have much difficulty in following evolution at all. If a person with no more than average knowledge of the subject could hear a geologist enthuse over a new and previously undiscovered shell which might be no more than an unusual oyster he would realize how important are the missing links of evolution. The first chapter of Prof. Dorsey's work is devoted to the evolution of man from the standpoint of embryonic evidence and is a valuable aid in dispelling many of the popular fallacies on the subject of evolution in general.

Why we live and how we live are questions the answers to which may be found within the covers of this book provided a certain limitation is placed upon the answer to why we live. The subject is one which if treated for scientists would be dry and uninteresting from the layman's standpoint, and it may well be that because we have had no such book as Dr. Dorsey's written heretofore that there is so much misunderstanding abroad in the world today. Written as it is for popular consumption it fills a long felt need, and makes a wide appeal besides being scientifically accurate. The style never smells of the lamp; it is replete with erudition tempered with wit; and expressed in the language of the present day. The book is written by a man who has for more than a quarter of a century devoted himself to the study of mankind-not only in the library and laboratory, but in the field as well; but scholar that he is Dorsey proves himself primarily one of those humans he so aptly describes, capable of writing in a vein that the average person will comprehend.

His opinions are illuminating, in many cases expressed with a candor almost brutal, but so stated that one cannot forget them. For example, he says:

When Sir Oliver Lodge talks with "spirits", he does it outside a physical laboratory and as a misguided enthusiast, and not as a physicist. To talk of or to a ghost is to talk of or to a ghost story. Thought transference and disembodied spirits transcend all the known laws of physics, nature and common sense.

And further

That man makes an ass of himself and elects himself a saint only adds zest to the study of human behavior. Man is not only the most curious thing in the world, but the most interesting, not only to live with, but as an object of observation.

These, one may say, are the opinions of a scientist on life as it is. True enough, but Dorsey is primarily a scientist and as such his opinions are scientific, he is as contemptuous as most scientists where philosophy is concerned; he objects to the separation of mind and body and the study of the mind as a separate entity. This may, to some extent, be permissible, but certainly there are functions performed by the mind which are not purely bodily functions. In the case of reflexes this may be true and psychology and philosophy become one, but the answers to all stimuli are not reflective. The beginning of a chain of thought may be due to some outward or inward stimulus, but the continuous development of that thought chain is due to no accidental stimulation of a nervous system, but rather to a careful selection of stimuli so that the chain may continue in a definite direction. For some people Dorsey's contempt may seem justified. Those, for example, who have not succeeded in training themselves to weigh each bit of evidence carefully before forming a conclusion. We find examples of this type of mind among Masonic scholars as well as others. They begin a discussion with a preconceived notion and all development of a given subject is tinged by the aim they have in view. That mind and body can be entirely divorced is not true, but by a proper understanding of the interlocking features, we may learn to control our mental functions and cause them to operate along certain well defined lines. It is here that philosophy and intelligence both begin in showing us the way.

If one agrees with everything he reads he soon finds his mind nothing more than a collection of contradicting opinions. He must pick and choose and weigh each

opinion carefully, accepting or discarding as the evidence seems to dictate. One of Dr. Dorsey's statements with which I believe all will agree is that

. . . this country proceeds on the theory that ignorance is a defect, that education will cure it, and that the opposite of ignorance is intelligence; and that compulsory education makes for intelligence.

This probably is a defect in other countries as well as ours, but it is certainly a criticism of modern education which is above reproach. Doubtless we will some day learn that we cannot force intelligence on any one, the desire must be present before the result can be obtained. With the proper stimulus the desire for intelligence may be awakened, but until that desire is aroused no amount of effort can accomplish the desired result. Man can be made to learn anything, he may be able to recite "Paradise Lost" from memory, or he may have read all of the classics, and speak half a dozen languages, but when he has accomplished this he may be no more intelligent than the parrot whose vocabulary is limited to "Polly wants a cracker."

That Dr. Dorsey is alive to the vital issues of the times is further illustrated by the following:

But the "racial purity" and the "racial inferiority" behind such books as McDougall's *Is America Safe for Democracy?* Chamberlain's *Foundations of Nineteenth Century Civilization*; Grant's *The Passing of the Great Race*; Wiggam's *The New Decalogue of Science*; Gould's *America a Family Matter*; and East's *Mankind at the Crossroads*, are bunk pure and simple. If these United States wish to restrict immigration to "Nordics" or to this or that political group, why not say so and be done with it? To bolster up racial prejudice or a Nordic or a Puritan complex by false and misleading inferences drawn from "intelligence tests" or from pseudo-biology and ethnology, is to throw away science and fall back on the mentality of primitive savagery.

Evolution produced a human brain, our only remarkable inheritance. Nothing else counts. Body is simply brain's servant. Treat the body right, of course; no brain can

function well without good service. But why worry more about the looks, color and clothes of the servant than the service it performs?

Dr. Dorsey evidently despises philosophy and were it not for this fact the title of his book might well have been "Why We Behave Like Human Beings," but because he does not take it into consideration and give it due allowance he would better have named his work "How We Behave Like Human Beings." A little of the science dealing with the more intangible aspects of human life would have done his book no harm. He might have said "we don't know" in a number of places where the impression would be given to the unwary that we do-perhaps he thinks we do. Then still more does he need a dose of metaphysics to balance the physics.

E. E. T.

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## FREDERICK THE GREAT AND MASONRY

I was very much interested in the article in the June BUILDER by Bro. Kress. You may know the following. If so, no harm is done. If not, it may be interesting.

Bro. LeBlanc de Marconnay wrote the following letter from New York city on May 25, 1833, to the Grand National Mother Lodge of the Three Globes:

The highest tribunal of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite (a Masonic authority which has extended its jurisdiction over Europe, principally France), claims to have its authority from Frederick II, King of Prussia, the said monarch having, on the first day of May 1786, revised the Masonic

constitutions and statutes of the high degrees for which he had himself given the reglemens, etc. Are these historical traditions founded on truth? Is there any trace to be found of such a fact? Is there any probability for their being a reality?

The Directory under date of Aug. 17, 1833, replied as follows:

The Grand Mother Lodge of the Three Globes was founded on the 13th September, 1740, under the authority of Frederick the Great. who was its first Grand Master. He never had anything to do with the organization and legislation of the Grand Lodge. All that has been related of his having in 1786 originated a High Masonic Senate, etc., has no historical basis.

And the Three Globes, after a thorough research of its archives, declared as follows:

1. King Frederick (the Great) attended to Masonic affairs for only seven years, from his initiation in 1738 to 1744, and was never engaged in them afterwards. He kept himself aloof from every participation in them, devoting himself, with almost superhuman exertions, exclusively to the troubles and cares of government and in the command of his army.

2. In the year 1762 the third Silesian campaign engaged the whole of the time and activity of the king, and on the first of May, 1786 (the last of his life), indeed a few months before his death (17th of August, 1786), he resided, a martyr to the gout, decrepit and weary of life, in his castle of Sans Souci, near Potsdam, not in Berlin. According to the most reliable information, the king arrived at Berlin, Sept. 9, 1785, visited his sister, the Princess Amalia inspected his public works, and spent the night at the mineral springs to attend on the next day (Sept. 10, 1785) the manoeuvres of artillery. From the place of review the king returned to Potsdam. He never again came afterwards to Berlin; for, after passing the winter in great suffering, his approaching end became no longer doubtful to his physicians in 1786, and the suffering monarch moved, on the 17th of April, 1786, to the castle of Sans Souci, where he through four months suffered and died a hero.



3. It is, therefore, a falsehood that King Frederick the Great had convoked on the first of May, 1786, in his residence at Berlin, a Grand Council for regulating the High Degrees. It does not correspond at all to the manner of thinking and acting of the Sublime Monarch, to have occupied himself at the end of his earthly career with things which he had characterized as idle valueless and play work.

4. The documents kept from time to time in the archives of the Grand National Mother Lodge do not show the slightest trace of the above mentioned documents, or of the existence of a Grand Council in Berlin.

5. Of the persons who have said to have signed these documents only Stark and Woellner are here known, the others are entirely unknown, nowhere mentioned in the numerous Masonic books or writings collected here.

But Stark could not have signed the documents in 1762 and 1786, for he was from 1760 to 1765 well known in England and France, and in Paris was the expounder of the Oriental manuscripts of the library. In 1786, he returned to Germany and became Corrector at Wismar. In 1769 he was appointed Professor of Oriental languages at Koenigsberg, in Prussia, whence he went in 1781, as first preacher of the court to Darmstadt. Stark declares in his book, "The Accusations Against Dr. Stark and His Defense: Frankfort and Leipsic. 1786, pp. 83 and 245." that he had renounced since 1717, all his Masonic connections had not participated in any way in Masonic matters, and had been very indifferent to everything that had happened among Freemasons: so indifferent that he did not want to answer letters of his former friends who wrote on such subjects.

Woellner had been elected in 1785 "Alt Schottischer Obermeister," and held this office till the year 1791, when he was elected National Grand Master. Nowhere in the archives can be found evidence that he took an interest in the High Degrees. A letter sent to him by "des Philalethes Chefs legitimes du regime Maconnique de la respectable Loge des Amis Reunis a l'Orient de Paris," kept in the archives of the National Mother Grand Lodge touches the meeting of a convention at Paris on the

15th of June, 1786. It is signed by Bro. Savalette de Langes (Garde du tresor royal). The purpose of the convention was to be. "to confer on Masonic doctrine, and by the concentration of lights and the comparison of opinions, to clear the most important points relating to the principles, dogmas, advantages and true aims of Freemasonry, viewed as a science."

A later letter from Bro. Savalette de Langes, received Feb. 9. 1787, shows that the meeting of the convention had been put off to the 21st of February. 1787. On this letter is a remark that it had not been answered.

"THE GRAND LODGE RESOLVES to insert this report of the Directory into the Protocol, and to promulgate it to all the lodges."

My authority for this is Robert B. Folger's "Ancient and Accepted Scottish Rite in Thirty-three Degrees," p. 59 of Documents, Appendix to Documents 10.

B. E. B., Washington.

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WHAT THEY SAY

Mr. John H. Cowles, Grand Commander. Washington. D. C.:

Personally, I have talked to leading Masons in other bodies of Masonry and expressed an opinion that hospitalization, especially for the accommodation of our T. B. brethren, was a most deserving and meritorious line of endeavor.

Mr. George W. Vallery. Grand Master Grand Encampment of Knights Templar,  
Denver, Colo.:

I am somewhat interested in your Sanatoria Association and I wish you would write and tell me something more about it.

Mr. Adrian Hamersly, Grand Recorder Grand Encampment of Knights Templar,  
Indianapolis, Ind.:

It is my personal opinion that you are engaged in a laudatory and highly enterprise.

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THE QUESTION BOX

and CORRESPONDENCE

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MAKING MASONS AT SIGHT

I have read with a great deal of interest the article in the June number of THE BUILDER on "Making a Mason at Sight," and it may be of interest to you to know that I have been an active participant in the making of four men at different times in this State.

The first time was in 1895 when M. W. Charles Belcher was Grand Master, and the reason then for his action was on account of a young man desiring to visit the Holy Land with his father and a party of Masons.

He had made application to Haddonfield Lodge, No. 130, in regular form, but as he was within one month of attaining his majority, the then Grand Master decided that he could not apply until he was of full lawful age. This would make his election, entering and passing and raising too late for him to take advantage of the trip as a Master Mason, so Grand Master Belcher made him at one time a Mason "at sight" in Haddonfield Lodge. The brother, William G. Moore, afterward became a member of that lodge, was quite active in the work and was at length elected W. M. At different times in 1902-3 M. W. Grand Master W. Holt Apgar made three men Masons "at sight." One of them, Hon. Frankland Briggs, then (I believe) State Treasurer, and afterwards U. S. Senator from New Jersey; another one, Hon. Moses Taylor Pyne, a prominent financier and trustee of Princeton University, and another one, Hon. Hugh H. Hammill, a prominent citizen of Trenton, N. J. I was present and assisted in my official position as Senior Grand Deacon. The work was performed under the direction of the Grand Master and Grand Lodge officers and was practically the same as the work of the Occasional Lodge held in Charleston, S. C.

These brethren were furnished with a certificate from the Grand Master showing how they became Masons and were elected in due time in subordinate lodges.

The Grand Lodge of Pennsylvania (I believe) has also at different times made Masons "at sight" and if I am not mistaken, John Wanamaker was made "at sight."

Hoping the above information may be of interest to you and the Craft, I am,

AUSTEN HALL MCGREGOR, P. G. M., New Jersey.

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FROM BRO. C. S. PLUMB

As you may be aware, on the night of Dec. 18, last, I was struck by an automobile violating the traffic, law, the identity of which has not been discovered. I was rendered unconscious but was taken at once to Grant Hospital by two university students in their car. Here it was learned that both legs and my right arm were broken. I also suffered concussion of the brain and didn't regain consciousness till late the following day.

I was in the hospital three months. Much of the time I was in a very serious condition, and the doctors did not believe I would recover.

While in the hospital and after coming home I received letters from 325 old students and friends from all over the country giving their expressions of sympathy. There was always a wealth of flowers in my room. The doctors and nurses were kindness itself, and gave me every assistance possible. Each day Mrs. Plumb was at my side, and had it not been for her and a good nurse I should not be here now to tell the tale.

I have been profoundly touched by the expressions of affection that have come to me from so many friends. There are others who left no word, but who called at the hospital to learn of my progress.

Under the circumstances, I cannot personally reply to many of those letters. But I feel as though I should express to you my gratitude for your kindly sympathy for Mrs. Plumb and myself. I do not know how I can ever repay such kindness.

I have steadily improved since coming home. On Easter for the first time I was dressed and carried downstairs to eat at the family dinner table. Today I go about with one crutch and a cane. My right leg has not healed the best and I may need the crutch for some time yet. I have had a number of trips to the university and have been out to dinner twice. Since coming home I have had many callers. Each day brings one or more in to see me. I hope you will accept this as a personal letter and as a deep expression of gratitude on my part for your kindness in which Mrs. Plumb joins me.

C. S. PLUMB, Columbus, Ohio.

[Bro. Plumb is one of the senior members of the N. M. R. S. and has always been most interested in its work, and has ever been ready to help in any way possible. We are, as all the rest of his friends will be, exceedingly glad to hear of his progress towards a complete recovery from his accident.]

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HENRY CLAY, G. M. OF TENNESSEE

In a review, "Homes of Famous Americans," page 189 of the June BUILDER, I note what appears to be an error. In mentioning the name of Henry Clay it says that he was Grand Master of Tennessee in 1820-21. Henry Clay was Grand Master of Kentucky. I don't believe that he ever served as Grand Master of Tennessee. It may be a printer's error, but it would be well to correct it.

RAY V. DENSLOW, Missouri.

In reply to this Bro. Tatsch writes as follows:

I also observed the error in my book review regarding Clay in a copy of THE BUILDER which was sent to me at Des Moines earlier in the week. Clay was Grand Master of Kentucky for 1820-21, and presided at the annual communication beginning Aug. 27, 1821. The Proceedings of the Grand Lodge of Kentucky for Aug. 30, 1819, show that he was present as Grand Orator and that he was re-elected to that position for the ensuing year on Aug. 31, 1819. He was present at the religious service attended by the Grand Lodge at Lexington, Ky., on Aug. 31, at which occasion a eulogy was delivered on the merits and character of Thomas Smith Webb, late Deputy General Grand High Priest of the General Grand Royal Arch Chapter of the United States of America. Clay was a member of Lexington Lodge, No. 1, in 1819, being listed in the returns as a Master Mason and not as a Past Master. The returns show him as a Past Master under date of August, 1821. These facts may be of interest especially as Masonic encyclopedias carry no account of them. I have been unable to find when he was admitted to the Craft, but the returns of Lexington Lodge, No. 1, for 1807, show him as a Master Mason at that time. Clay was born in 1777; consequently he must have been initiated some time between 1798 and 1807. Gilbert Patten Brown states that the records of Lexington Lodge of 1803 show him as a member at that time; this statement is apparently based upon a letter of W. J. Norwood, librarian of Lexington Lodge, No. 1, which appeared in the "New Age," August, 1910, pages 178-9. Bro. Norwood believes Clay was made a Mason in Lexington Lodge, because he came to Lexington, Ky., in November, 1797, being at that time 20 years of age. Bro. Norwood states further that Clay was Grand Orator of the Grand Lodge of Kentucky in 1806, as well as 1818-19. He demitted from Lexington Lodge Nov. 18, 1824, although the records show that he visited the Grand Lodge of Kentucky Aug. 31, 1829. I commend Bro. Norwood's letter in the "New Age" to American Masons who wish to do some original research, as there are leads in it worthy of further investigation. Clay died June 29, 1852, and it is said that he was buried with Masonic honors. An article by Gilbert Patten Brown in the "New Age" for July, 1910, entitled "The Last Days of Henry Clay," informs the reader that Clay was elected Grand Master of Kentucky April 12, 1856, very plainly an error in view of Clay's death four years earlier.

While I regret the failure to correct my manuscript before it was sent to you, I am pleased to have this opportunity of giving additional information on Clay, and to urge upon American Masons the importance of ascertaining facts of Masonic interest

regarding our great men. Only those who have gone into the subject know how meagre the records are, and how much work is required in order to search records so difficult to find except in a few libraries. Even Grand Lodges themselves are devoid of records and information essential to such research work.

J. H. TATSCH, Iowa.

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#### THE GRAND SECRETARY OF SCOTLAND

In looking over the reports of the Grand Lodge of Scotland, I notice that the Earl of Elgin, Provincial Grand Master of Fife and Kilross, on Dec. 14, 1925, says "Brother Field-Marshal, the Earl Haig, who was initiated in Elgin's Lodge at Leven, No. 91, in 1881, returned to his Mother Lodge for his Second and Third Degrees in 1924, and I had the honor of installing him as Master of that lodge a fortnight ago," I note that Bro. Haig is the Senior Grand Deacon of the Grand Lodge of Scotland.

You will recall that Bro. David Reid, Grand Secretary of Scotland, took a very active and helpful part in carrying to a successful issue the legal proceedings against Thomson in Utah. He has recently resigned owing to ill-health. The Grand Lodge of Scotland has continued his salary and will continue to have his services in an advisory way, though a new Grand Secretary will soon be selected to succeed Bro. Reid.

ROBERT I CLEGG

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## LAFAYETTE AGAIN

I observe that on page 96 of the March issue of THE BUILDER Bro. A. G. Scholl of Pennsylvania summarily disposes of the problem of Lafayette's entrance into Freemasonry by quoting from the records of the Grand Lodge of Tennessee, in which Lafayette is made to declare that he was made a Mason before coming to America. The inference that his Mother Lodge was in France, and Bro. Scholl suggests that "this statement should set at rest for all time any doubt as to where he was made a Mason."

I am afraid it is not quite so simple as that. Robert Freke Gould is usually considered fairly good authority, and he had quite a different idea. On page 217 of his "Military Lodges," Bro. Gould states:

In December, 1777, the army retired to Valley Forge, and it was there-according to evidence which seems to be of a trustworthy character - that General Lafayette was initiated. The French officer, though he had been received very warmly and kindly by General Washington, experienced much uneasiness from the circumstance that he had never been entrusted with a separate command. During the winter he learned that there was a lodge working in the camp. Time hanging heavily on his hands, and the routine of duty being monotonous, he conceived the idea that he would like to be made a Mason. His wish, on being made known to the lodge, was soon gratified, the commander-in-chief being present and in the chair at the time of the initiation.

"After I was made a Mason," said Lafayette, "General Washington seemed to have received a new light. I never had from that moment any cause to doubt his entire confidence. It was not long before I had a separate command of great importance."

It would be most interesting to learn the source of Bro. Gould's information, and particularly that of the closing paragraph, which appears to quote Lafayette's own words.

R. J. LEMERT Montana

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#### A CORRECTION

At the end of the first paragraph of the article on The Great Frederick in the June number of THE BUILDER there is an error in regard to Bro. Albert Lantoine. He is not a member of the Grand Orient of France but of the Grand Lodge. He is not the historiographer of the Grand Orient. In fact, his book is not to the liking of the representatives of the Grand Orient who accuse him of rank partiality.

L. G., Colorado.

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#### BOOKS WANTED AND FOR SALE

I have the first ten volumes of THE BUILDER complete, unbound, in good condition, which I would be willing to dispose of.

G. W. S.

"Etidorpha," by John Uri Lloyd. I have a copy of the 11th edition, 1901, but this is much inferior in form to the original edition, which I think was published by subscription in 1895. Can you tell me where I could obtain a copy of the original, and what it might cost?

"Secret Societies of All Ages and Countries," by C. W. Heckethorne, 2 vols. I saw a copy of this work some years ago, but suppose it is now out of print. I would like to know if it is available.

E. J. R.

Could you obtain for me a copy of James Ballantyne Hanney's "Christianity"?

J.R.S.

If you can secure a copy of Robert Morris' "Mnemonics", please send same to me.

W.T.V.

Address all communications to the Editor.

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## YE EDITOR'S CORNER

It is with great patience and without the least exhibition of any kind of emotion that ye Editor in the most matter-of-fact way repeats yet once again that THE BUILDER takes no responsibility for the opinions and statements of its contributors and correspondents.

A good brother recently wrote expressing pain at our fall from grace in publishing the translation of the article on Fascism by Bro. Wolfgang, from our respected German contemporary Die Bauhutte. His objection was that it seemed to reflect upon a certain American organization which he evidently favors. With such questions THE BUILDER has nothing to do, though it may be remarked in passing that in disapproving of this particular organization Bro. Wolfgang is, in the same boat with a considerable number of American Grand Masters and Grand Lodges. The particular point that ye Editor must stress is that such items are put into THE BUILDER for the information of its readers. Without full and accurate information no reasoned judgment is possible. We reproduced this particular article not for the sake of what it said about things happening in this country, for the majority of our readers have other and ample sources of information, but because it threw some light on what has been happening in Italy, and indirectly on the reaction of German Masons to the situation thus created. Once again, then, THE BUILDER is a student's journal, and every student, if he wishes to advance in knowledge, must be prepared to hear the opinions of those with whom he disagrees and to weigh the arguments by which they are supported.

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We cull the following from the Fraternal Correspondence of the Grand Lodge of North Carolina. We confess to sharing Bro. Allen's curiosity:

## A New Scientific Treatise!

There remains only one other item for our notice ere we discuss the Correspondence. That item is one of vast importance; it is found on the one hundred and ninety-first page of the Proceedings, near bottom of page, being a part of the report of the Grand Treasurer on Mileage and Per Diem Account, Recap. Exhibit. One of the items, for which the Grand Lodge paid the sum of twenty-six dollars and ninety-six cents, is a Biology of the Retiring Grand Master. We'd like to have a copy of that "biology" of Grand Master Alpheus Everett Orton, dealer in Mineral Waters, Superintendent of his Sunday-school, Grand Master of Masons, etc. In which of the classifications of the animal kingdom would it place him? What would it reveal as to his early biological history? They don't like evolution, you know, in Kentucky; had it up in the legislature once upon a time, in fact. Perhaps he is so retiring that he needs special study, biologically considered. We don't know. They don't tell us. These Kentucky people take such unfair advantage of a fellow!