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Memorials to Great Men Who Were Masons

JOHN HANCOCK

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

AT THE FOOT of the stairs in the main corridor of the United States Senate is a beautiful Carrara marble statue by Horatio Stone, of John Hancock, the first signer of the Declaration of Independence. On the plinth of the statue are these words: "He wrote his name where all nations should behold it, and time should not efface it."

John Hancock was born in Quincy, Massachusetts, on January 23d, 1737, and died there on October 8th, 1793. He had the advantage of a good early education and was graduated from Harvard in 1754. He entered the "counting house" of his uncle, John Hancock, who had adopted him, and at the death of this uncle, in 1764, fell heir to the prosperous business. Hancock married Miss Quincy of Boston, and their one son lived only a short time. This seemed to weigh heavily on the great patriot and while he never lost interest in public affairs, years did not lessen his grief over the loss of his boy.

His initial entrance into public affairs was at the time of the riots in Boston in 1770 which history has recorded as the "Boston Massacre." A committee was created at this time of which he was a member and leader, and they demanded of the Royal Governor the removal of the troops from the city. There were several killed in the riot and at the funeral Hancock delivered "an address so glowing and so fearless in its reprobation of the conduct of the soldiery and their leaders as to greatly offend the Governor." In 1774 and 1775 he was president of the first and second Provincial Congresses.

The expedition sent by General Thomas Gage of Massachusetts to Lexington and Concord on the 18th and 19th of April, 1775, had for its object besides the destruction of materials

of war at Concord, the capture of Hancock, who was expressly excepted in the proclamation of pardon, for it was said that his offense was “of too flagitious a nature to admit of any other consideration than that of condign punishment.”

He was a member of the Continental Congress from 1775 to 1780, was the president of it from May, 1775, until October, 1777, and was the first man to sign the Declaration of Independence. When asked why he wrote his name so boldly he replied, “So that George III may read it without putting on his glasses.” His congressional duties, like everything he did, were executed with wisdom and dignity.

In 1776 Hancock was commissioned a major-general of militia in Massachusetts and in August, 1778, he commanded the Massachusetts troops in the effective Rhode Island Expedition. He was a member of the Massachusetts Constitutional Convention of 1779-1780, became the first governor of the state, serving from 1780 until 1785, and again from 1787 until the time of his death. In the execution of that office he set an example for the long line of splendid men who followed him.

John Hancock was a member of St. Andrews Lodge in Boston and became Grand Master of Freemasons in the State of Massachusetts. He was not the kind of a Past Master to neglect his lodge but was a faithful attendant as long as he lived. He was ever a friend of education. Yale, Princeton and Brown Universities conferred degrees on him and in his will he left a handsome sum to Harvard University. He was a member of the Congregational Church and a regular attendant, though there is no record of his taking a very active part in the church work. His life is the more admirable when we know that it was not necessity that stimulated his industry and thrift in youth, and that he never presumed on his superiority of education, birth or fortune, as is so often the case. Such a man deserves much more credit than the one who is compelled in early youth to acquire the habit of industry. It is the difference between choice and necessity.

MASONS' MARKS AND MARK MASONRY

RY BRO. CHARLES A. CONOVER, MICHIGAN

(CONCLUDED FROM THE JANUARY NUMBER)

OLD GUILDS AND THEIR MARKS

I WILL close this series with a very interesting lecture delivered before the Grand Chapter of Massachusetts, in 1912, by Companion Waterman S. C. Russell, of Springfield, which follows:

If we turn to almost any history of Masonry, we shall find illustrated in it one of the old monoliths of Egypt. There will be a line beneath it saying that when the foundations of the old Needle of Cleopatra were dug up there were found upon the stones the emblems, engraved four thousand years before Christ, of the Masonic Order. That is the myth, and the legend. It was there, and it was there for some purpose.

I propose, with this preface, to take you for a little while through one or two of the old cities on the other side of the water, and ask you to review with me, if you have seen these things before, what has recently come to my mind.

I remember the week I spent in the ancient city of Bruges, and I thought of all the history and the terrible struggle that had centered there; of that wonderful man, William the Silent, who labored in the Low Countries. Then I sought out some of the old guilds, for that was my special mission at Bruges. Having tried to enter some of the guild houses in Brussels, and failing, I set my face toward Bruges and there I found, after several days of searching, a man who belonged to one of the guilds, and who was also a Mason; and in a mixture of broken English and broken French, we succeeded in getting along very well together.

I want to take you for a few moments into one of the guild halls, but before we enter the portal let us take a moment in review of them. The guilds in the ancient days were nothing

more nor less than trade unions, exactly the same as we have today. We find them in England, back long before the Conqueror; far back to the sixth and the beginning of the seventh century. We find that they were divided on exactly the same lines, and for about the same reasons, that our trade organizations are today. Then a little later we find them on the Continent, and there they spread with great rapidity. Throughout that busy section, Holland and the Lowlands, after the great strife with Philip when the Dutch Republic rose, we find that the tradeunions, or the guilds, became the center of the trade activities which rebuilt that demoralized country. So, if we should stand in the city of Brussels, down in the old square in front of that fine old Hotel de Ville, looking around on three sides we would see the old guild houses; one erected for archers, another for mariners, another for bakers; in fact, nearly every trade and line of shop-work that we can find in Boston today. When we step over to Bruges, to Amsterdam, or any of the old cities, we find the same thing.

Entering the old hall of the archers, I was impressed with its antiquity; with the large number of portraits of its presiding officers for past centuries upon its walls, but particularly with the form of gavel used: an iron ring hanging in front of the presiding officer's chair, and down in the center of the hall a triphammer over the altar. As he took hold of the ring and pulled it, it corresponded with the use of the gavel with us. I was impressed with the fact that that old ring, originally over an inch in diameter, had been worn down in the lower part where the hand was placed so that it was less than half its original diameter; evidently worn with use and the action of perspiration upon it. I examined the old furniture there, and then, while my companion was busy examining the pictures, I took occasion quietly to get behind the great tapestry that hung behind the king's seat, for the presiding officer was called the king. There was a space behind there of some ten or twelve feet, with a fine old fireplace, long disused. On exploring the fireplace, I found a board perhaps five feet long and two and a half to three feet wide. I pulled it out of its dusty corner, took it to the light, where I could look at it, and this is what I found in that old guild house; painted in pictures about 10 x 6 inches, in rows clear across the top from side to side of that old board, I found every position at the altar that you and I are familiar with in the Blue Lodge. I found practically every picture represented on that which is illustrated to us in the various lessons that are taught in all three of those degrees. Pushing it back into its dusty place, with just half the chance to look at it that I desired, I came out from behind the curtain and walked down the side. There I examined the charter of that guild, written in French, and, with but one or two exceptions, the Grand Lodge of this state would sanction it for any subordinate lodge. I will not detain you with those exceptions. Permit me to say, however, that the man who applies for membership in that particular guild (and I was told by one of the guild-masters that it was true of them all) must literally serve his apprenticeship, after having his first degree, for not less than three years. You see from whence our apprenticeship came. In the ancient days of the guilds a man actually

served an apprenticeship of seven years. One black ball deposited against a candidate settled, once and for all time, his admission to that or any of the allied guilds. There was no six months of grace for a reconsideration, and the hope that somebody might be absent; it was settled. Questioning my friend upon the use of the ballot, I found that if he represented the men of whom he was talking there was a far greater spirit of charity shown in the reception of a candidate through the ballot than sometimes has been displayed in our American Rite of Masonry.

There are many other things connected with those old guilds which time will not permit me to touch upon, which show that out of those ancient days came our speculative Masonry. You know that in our histories of Masonry we can go back comparatively few years; to a very short time, indeed, before the Revolution, when we can find anything in the shape of a ritual; anything in the shape of work that is recognized today, and while we claim to go back to the days of Solomon, we sometimes, after we have said it, wonder if it is true. Speculatively, we are sure of telling the truth when we say it.

Away back in the time of the building of the old abbeys in England and in Scotland, we have always had a legend that those structures were built by the Masons, and this Mark degree that we have spoken of so many times seems to tell us that there was an origin for these Marks. We know, for instance, that every workman in England and Scotland today, whether he belongs to the Masons or not, has a private Mark which he places upon his tools in his bag. I presume many of you have seen the same thing in this country. We also know that in the old days in Scotland every man must have a Mark before he could partake of the communion. I examined this summer several hundred of those old pewter checks which were hanging on the wall and had been collected industriously by someone. I mention these two things only. They have a connection with our Mark degree, if we had time to trace it.

Now, for a moment in one or two of these great buildings which were built by these unknown men. I have not come to dwell tonight upon the beauties of Melrose in its ruins, or upon that wonderful fabric just a little way from Edinburgh, old Roslyn chapel; nor that greater ruin of old Dryburgh. Nothing have I to say about its pristine beauty in the early days or what it represented, but only to call to your memory a few things. We stand there tonight and you who have entered the west gate of Melrose have been impressed, if but a little, with the sombre beauty of that old pile. You, fellow Masons, have wondered about the lives that toiled there; why they did it; and then, when you have gone away, if you

have drunk in a little bit of the wonders of the scene, you have said, “At least they wrought well who wrought here.”

“If thou would'st view fair Melrose aright,

Go visit it by the pale moonlight.”

So said the great Sir Walter Scott, himself a Mason and at one time a member of this old Kilwinning Lodge of Melrose. There, within the chancel window he sat and mused upon these things. I was told by the Secretary that he did a large amount of work in investigating along the same line. I would give days of my life if I could get into some of the old papers in Sir Walter's library, locked up there, where he put down his notes of his Masonic findings. I believe it is due the Fraternity that the Grand Secretaries of some of the bodies over there ascertain just what Sir Walter found.

An old tradition lived for many years in Melrose that the first Masonic lodge in that little town was instituted at the time when Melrose Abbey was built. The townspeople said it was a tradition; many other people said, “It is a tradition,” and I can cite a Masonic history which says it is a tradition. It was said that the first man who was Master of this lodge was John Morvow or Murdo, or two or three other ways in which it was spelled. Now it chanced but a very short time ago that a portion of the facing of the old wall inside one end of the transept fell out, and there was exposed to view an old inscription in ancient Anglo-Saxon. While I have the Saxon here, I will read what perhaps some of you have already read, the inscription that stands upon this wall:

JOHN MORO : SUM TYME : CALLIT :

WAS : I : AND BORN : IN PARYEE :

CERTAINLY : AND HAD : IN : KEPPING :

ALL : MASON : WORK : OF : SATAN :

DRUYS : YE : HYE : KYRK : OF : GLASGU :

MELROS : AND PASLEY : OF :

NYDDYSDAYLL : AND : OF : GALWAY :

I : PRAY : TO : GOD : AND : MARY : BAITH :

AND : SWEET : ST : JOHN : KEEP : THIS : HALY :

KIRK : FRAE : SKAITH :

and then with a square and compass about ten inches long crossing in due form between that inscription and this one which is to follow, we find this:

SA GAES YE COMPASS EVEN ABOUT, SA TRUTH AND LAUTE DO BUT
DOUTE. BEHALDE TO YE HENDE Q JOHN MORVO.

When the casing fell away and they found the old inscription, the Masons in Melrose said, "Surely Melrose Kilwinning Lodge is as old as the foundations of Melrose Abbey." If this inscription which I have called to your attention tonight is worth anything, as inscriptions of the past are, and you remember that Melrose was founded in 1136, we have carried the use of our operative Masonry far back. We have also carried our speculative Masonry far back by means of these recently discovered inscriptions.

I had the extreme pleasure this summer of going into that old lodge one evening with the Secretary, when there was no one present but my traveling compaalion, who is also a Mason, and the Master of that lodge. He opened the old iron chest, and took out the old records for my examination. I could not read them all; many of them were in that transition period of Latin and Anglo-Saxon, and they had passed into a very bad condition, but I recall one that impressed me wonderfully; an old scroll of parchment at least eighteen feet in length and twelve or fifteen inches wide. What do you suppose it was? It was the roster of the Masons who were captured at the fall of Quebec, and those prisoners were taken to Melrose and there kept for many months. In that day they had an army lodge, and the Melrose Lodge opened to them its own doors. You know how prisoners were held in those days in the army, but these prisoners were allowed free access to the little village of

Melrose and the use of this lodge, and over against every one of those names was recorded a Mark.

I have just a word or two to say about the Mark, and that is that practically every stone in that building, with the exception of the main window in the chancel, called the Apprentice's Window, has a Masonic Mark of some kind upon it. My first examination of the abbey, three years ago, led me to a little skepticism, but last year, when I went down into the old crypt under St. Wilfrid's shrine in Hexham and visited the crypt, also in the old Glasgow Cathedral, and began to think about these things and to get a little bit of the history of the church, I became as thoroughly convinced that those Marks were placed there by the men who wrought the stones as I am that you are listening to me at the present time.

We might well take lessons from the way those men recorded their Marks. I am aware that you have in your chapter rooms, as we have in Morning Star, magnificent Mark Books. They are works of art; picture galleries. Everything that a man can think of in the way of ornamentation which is a little bit different and perhaps a little bit better, he gets an artist to inscribe upon that page. How many of you can sit down now and put your Mark on paper and have it anywhere near like the Mark in the lodge book? What is the Mark for, if it is not to identify our work? We found that most of the Marks on the stones in Melrose, and in fact all the cathedral stones, consisted of a definite number of points; three, five, seven, nine.

I want to talk to you about one particular Mark, and it is a peculiar thing. You will remember that Pompeii was destroyed in 79 B.C. You will recall, also, that David the First of Scotland, over a thousand years after the destruction of Pompeii, founded Melrose Abbey. Isn't it wonderful that when Pompeii lay beneath the ashes there were Marks recorded on the stones in Melrose and Dryburgh that are exact duplicates of those drawn upon the old stones in the foundations of Pompeii, as since discovered in the very recent excavations? Isn't it wonderful? Certainly there is connection between the use of those Marks, because their very form shows they were not mere accident; they were definite designs. If we study the Marks in one of the abbeys and classify them according to their points, we shall arrive at other conclusions relative to the importance of the rank held by the men who wrought the stones.

I hope that I have said enough about this old abbey, as far as its stones are concerned. I want to take you for just a moment to Dryburgh, another ruin. There I wish to call your attention to an old chapter house, all that is left of that ancient ruin. There is a roof upon it and the Grand Lodge of Scotland met there three years ago, and the remarkable thing about that meeting, showing the great progress that has been made during these years, was that the altar used was an ancient Druid stone; on which the Druids offered the blood of human sacrifices long before Christianity reached that land, but now reconsecrated to the living God by the Grand Lodge of Scotland.

There is another wonderful thing. About two years ago, in widening the excavation a little bit about the wall of the old abbey, a portion that had never been dug over was uncovered and there they found a stone. I speak now to the Sir Knights. You know in those old days the gravestones were laid flat, rather than standing. There was the name, the insignia of rank, and there were two swords in the position with which our Sir Knights are so familiar, all deeply engraved upon the stone, telling just the position he held when in Jerusalem with the Order. The spade has much yet to reveal to us in the ruins of those old abbeys. There is one other lesson to be drawn from them, and that is this: I found that all the stones which were rejected by the overseers, as well as the keystone, are put to some good use. I have not time to draw the moral; that will suggest itself to you; but the old crypts and the foundations of the outer buildings were all built of the rejected stones. If you wander down into the old sacristy of Melrose, where the candles were kept, and see the old stones that were rejected and find the Marks there, if you examine those stones, you will see that they were never cut for the place where they were put. Then if you look at the pillars, finally at the top of the great pillar in the corner, which is not as ornate as the others, you will find the same Mark recorded, and nowhere else in the building. Let us hope that the man who brought his first work, which was rejected, finally wrought so well that his work was placed in that wonderful cap-piece many feet above the ground, where it has stood, holding the great springing groin, as it has done for centuries. I will not moralize upon it; I will leave that to you.

Just one more word. I want to take you for a moment to another dream in stone, Roslyn Chapel, and if you are Blue Lodge Masons, Chapter Masons, Council Masons, if you stand at the entrance to Roslyn Chapel and look down to the far end, to the high altar, you will see figured in the various arches there the progress of Masonry from the Entered Apprentice clear through to the end of the degrees, each arch rising more beautiful than the preceding. There is a progress in ornamentation; there is the whole Masonic work wrought in stone; so plain that he who knows may read. You know the story of the 'Prentice Pillar and the Master's Pillar. The Craftsman a short time ago printed one

version of it. I presume all of you have read it. While it differs in some respects from some of the other versions, it is in the main true. Doubtless all of you have seen photographs of that wonderful 'Prentice Pillar. I will not stop to relate the story. I want you to remember that right at the foot of the 'Prentice Pillar there is a stairway leading to the vault below. If you descend that stairway by three, five, seven, and nine steps, as you will find them between the various platforms, you will eventually reach the old crypt. We have that in another way in the Royal Arch degree. I can not tell you anything about the council representation other than what some of you see I have suggested, but don't ever go to Edinburgh, no matter what you go there for, without going out the seven miles to Roslyn and seeing the only piece of masonry that was left unharmed by Cromwell; the only perfect stone chapel that remains from the ancient days.

So I might take you through all these various chapels and cathedrals; down into their crypts, and we would find everywhere the Marks of the Mason. We would find them not only there, but we would find them all the way up the columns, into the groinings of the highest arches. We would find that Masons' Marks had been left there.

Now, companions, in closing, may I say one word? The brevity of time has made it necessary for me to skip very quickly from point to point. If I have left with you the idea that our Order perhaps does have a definite foundation in the past, not only operative but speculative, and if I have led you to think that we are in the line of progress, that on that foundation laid so well have we been building, then I have succeeded in my mission, because you will not be content until you look a little deeper into the foundation of our Masonic ritual. Let me say that there is nothing in the world that I know of that gives me such pleasure as the study of our chapter ritual. That is why I have been searching, spending my hours and my days when I might have been doing something else abroad, in delving in these old ruins, that I might establish in my own mind this dream, this legend, and practically make it real.

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CONCLUSION

I sincerely hope that the foregoing collection of articles thus roughly joined together may have worked into your mind and heart a sincere desire to delve deeper into the study of the history of our traditions, ritual and ceremonies.

I believe no degree in Masonry is more pregnant with truths, lessons and instructions than the degree of Mark Master Mason. Its antiquity is unquestioned and its speculative lessons are unsurpassed. I sincerely hope that the members of the Capitular Craft may devote more time to the reading and study of this intensely interesting and highly profitable subject.

If these lines have stirred in your heart such a desire, then the time occupied in its preparation has been well spent and will be an incentive to further efforts in the direction of educational endeavor. The degree of appreciation which is manifested for this initial essay will be the gauge for future effort in this direction.

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THE VOLUME OF THE SACRED LAW

Many of our American Masons do not understand that in Continental lodges the Bible is not upon the altar, but that it is lying on the Master's pedestal, as is also the case in some of the English-speaking lodges. It has been decided in Massachusetts, after an exhaustive examination of the law and precedent, that according to the ancient regulations, it is the Sacred Book of the Law which is placed upon the altar. It will be readily understood that the Sacred Book of the Law includes the Koran, the Veda, the Scruti, the Pentateuch, as well as the Bible.

Referring to the question of the use of the Holy Bible on the altar in English and American lodges, we note in a recent Proceedings of the Grand Lodge of England that it was decided that the Provincial Grand Lodge of India could initiate candidates without interference

with religion, and laid down the rule, “He need not cease to be a Mohammedan, Buddhist, Hindu, Jew, Christian, or any other denomination.”

The Grand Registrar of the Grand Lodge of England stated “It is not a question of the Bible being on the altar, it is 'The Volume of the Sacred Law.' Among the Christians it is the Old and New Testament combined. Among the Jews it is the Old Testament alone. Among the Mohammedans it is the Koran.

“During the latter part of 1875, there was considerable stir among the Craft lodges in India, as to the propriety of the use of the Koran in Masonic lodges under English Constitutions. Considerable correspondence was had with the Grand Lodge of England, in London, which brought out the fact of the initiation of the King of Oudh, a Mohammedan, in Friendship Lodge No. 6, in London, on April 14, 1836. At the initiatory ceremonies a volume of the Koran was used. The book had been furnished by the Grand Master, and the candidate was obligated upon it by the Master of the lodge, who was an English clergyman. This stopped further discussion, and it was settled in the Grand Lodge of England and her colonies, that it was proper to obligate all candidates upon that particular book which they held to be most sacred, and contains the work of Deity. All of this has been accepted and acknowledged as correct by the Grand Lodge of Scotland, and the annual appointment of Grand Shastii bearer, Grand Veda Bearer, Grand Koran Bearer, Grand Bible Bearer, etc., has been regularly made.”

A. G. Henderson, Chairman,

Committee on Foreign Correspondence,

Grand Lodge of Arkansas.

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Many lodges fail to fully observe the ninth charge “to propagate the knowledge of the mystic art,” and the young Master Mason is too often left to shift for himself without

knowing that there is a fertile field to cultivate which will yield bountiful harvests of corn of nourishment to his intellectual life, wine to refreshment to his moral standards, and oil of joy to his spiritual hopes.

An investigation of the reason for the apathy of such a large percentage of the members of a lodge demonstrates that it is directly due to lack of comprehension of the philosophy of Freemasonry. In the larger lodges the degree work seems to be so pressing that little time is found for an explanation of the meaning of many things which every Freemason should know, and because many have no chance to participate in the ritualistic work, they become indifferent and remain away. No one who has a comprehensive conception of Freemasonry ever loses interest but on the contrary as his knowledge progresses his interest grows greater year by year.

- Silas H. Shepherd, Wisconsin.

MORMONISM AND FREEMASONRY

BY BRO. S.H. GOODWIN, P.G.M., UTAH

In our February issue we presented the first part of this article by Brother S.H. Goodwin, Past Grand Master of the Grand Lodge of Utah, under the heading "A Study of Mormonism and its Connection with Masonry in the Early Forties," giving the history of the introduction of Masonry among the Mormons at Nauvoo, Illinois. This historical matter is here concluded and is followed with "A Study in Resemblances."

The attention of the reader is directed to the voluminous foot-notes supplied by Brother Goodwin as authority for the quotations he has used in the article - practically all of the material here presented having heretofore been printed in the daily press, monthly publications, in pamphlet form, and in Government documents, in addition to the official publications of the Mormon Church.

(CONCLUDED FROM FEBRUARY NUMBER)

THAT CONDITIONS in Nauvoo had not passed unobserved by the Craft of the state is abundantly shown by the Grand Master's address just referred to, which was presented to Grand Lodge, October 3, 1843. Speaking of the subject in general, he tells Grand Lodge that it has "... excited no little discussion both in and out of this body, and the action of the Grand Lodge in reference to it has been made the object of much animadversion, criticism and remark. Several communications from eminent and honoured names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic Lodge to exist in Nauvoo." (54)

In due time this whole matter came into the hands of the Committee on Returns and Work. A preliminary report by this Committee declares that it had examined the abstract returns of the three Nauvoo Lodges - viz., Nauvoo, Nye and Helm - and found itself unable to complete its work until further explanation and amendment of the returns had been made. On the evening of the next day, however, this Committee made an extended report in which it reviewed the situation in all five of the Mormon lodges: there were three in Nauvoo, one in Keokuk, U. D., and one, Rising Sun No. 12, at Montrose. The last two named were in Iowa Territory, and Rising Sun had already received its charter.

The Committee found that the work of Rising Sun Lodge No. 12, was irregular, that its returns were informal and its dues had not been paid. The work of Nauvoo Lodge had been mainly correct, but there were irregularities which the Committee could not understand, in view of what had already taken place; the records of the lodge had not been submitted as required by law; members of more than doubtful character had been accepted, and there appeared to be more than a tendency to push candidates on through the Second and Third degrees without reference to their proficiency in the preceding degree. Helm Lodge had been guilty of irregular work, and had rushed applicants through without regard to time between the degrees: it had passed and raised candidates within two days of initiation. Nye Lodge had also done irregular work, in that it had received petitions for the degrees on one day and initiated petitioners on the next. The Committee found itself in a quandary as to what it should suggest with reference to Nye and Keokuk Lodges. Finally, after having considered all available evidence, the Committee recommended:

That the charter of Rising Sun Lodge No. 12 should be suspended and the officers cited to appear before Grand Lodge and show cause why that instrument should not be revoked;

That it be declared inexpedient longer to continue a Masonic lodge at Nauvoo, and for the disrespect and contempt of Nauvoo and Helm Lodges, in refusing to present their records to Grand Lodge, their dispensations be revoked and charters refused;

That for irregular work and disregard of Grand Lodge instructions and resolutions, the dispensations of Keokuk and Nye Lodges be revoked and charters refused. (55)

The recommendations, the substance of which is given here, were adopted by Grand Lodge.

Near the close of this session of Grand Lodge a set of resolutions was adopted which included one requiring the possession of a certificate of good standing, signed by the Grand Master and attested by the Grand Secretary of the jurisdiction whence a stranger-brother hailed, before he could be admitted as a visitor or receive Masonic charity in Illinois." (56) A recent writer affirms that this was done to prevent members of Mormon lodges from visiting regular bodies in that state. (57) Such may have been the case, but there is no evidence available to the writer in support of this claim. On the contrary, the statement is made that this resolution was presented in accordance with the suggestion of the Grand Master, in his address, who there declares that the idea came from the Washington, and later, the Baltimore, conventions. (58)

Thus matters stood at the close of the Grand Lodge Communication of 1843. But succeeding events showed conclusively that it is one thing to pass resolutions, and quite another to secure recognition and obedience thereto. The records show that soon after the close of Grand Lodge, the Grand Master dispatched a messenger to Nauvoo to demand the dispensations and records of the three lodges located there; that this request

was denied; that the representative of the Grand Master was treated with contempt, and that he was informed that the lodges proposed to continue doing Masonic work. (59) While the evidence showing that this purpose was carried out is not extensive, it is sufficient.

On April 1, 1844, Bodley Lodge No. 1, after discussing the situation, directed its Secretary to notify the Grand Master that the lodges in Nauvoo and Keokuk continued to work, and that notice had appeared in public print that the lodges of Nauvoo would dedicate their Masonic hall in that place on April 5, the members of those lodges claiming that they had received no notice of the action of Grand Lodge withdrawing their dispensations. (60)

From the journal of Joseph Smith we get certain interesting details of the exercises connected with the dedication of the Masonic hall. He tells us, under date Friday, April 5, that he attended the ceremonies; that about five hundred fifty Masons "from various parts of the world" were present and took part; that a procession was formed, which was accompanied by the Nauvoo brass band; that the exercises were in charge of Hyrum Smith, Worshipful Master; that the principal address of the occasion was given by apostle Erastus Snow; that he - Joseph Smith - and Dr. Goforth also addressed the assembly, and that all the visiting Masons were given dinner in the Masonic hall, at the expense of the Nauvoo Lodge. (61)

An echo of the exercises held in connection with the dedication of the Masonic hall at Nauvoo is found in the action taken by the lodge at Belleville - St. Clair No. 24. It seems that this lodge disciplined one of its members for marching in the procession referred to above, the position being taken that such an act was a participation in the work of a clandestine lodge. (62) The record is not clear on the point, but suggests at least, that later action taken by Grand Lodge grew out of this case of discipline, and is of importance in connection with our subject since it determines the status of members of lodges from which authority to work has been withdrawn. Grand Lodge went on record as holding, "That it is . . . imperative on all good Masons to regard all who participate in a subordinate lodge that has been suspended or declared clandestine by this Grand Lodge, as clandestine Masons, and therefore unworthy of our Masonic association." (63) As may readily be seen from this, all the members of the five Mormon lodges were clandestine from the date of the adoption of the resolutions which provided for revoking

the charter of Rising Sun Lodge No. 12, and the dispensations of the other four lodges, viz., October 3, 1843, though not declared to be such till later.

There is one other bit of evidence that unmistakably shows that the Nauvoo lodges continued to work after their dispensations had been withdrawn. This is in the journal of Joseph Smith. Under date of "Tuesday, April 30" - less than two months prior to the death of the prophet - we find this: "A complaint was commenced against William and Wilson Law in the Masonic lodge & c." (64)

So matters stood with reference to the recalcitrant lodges till Grand Lodge met, October 7, 1844. At that session more drastic action was taken. A brief statement of the facts in the case was followed by resolutions which declared that all fellowship with those lodges was withdrawn; that the members thereof were clandestine; that all who hailed therefrom were suspended from all the privileges of Masonry within the jurisdiction of Illinois, and that the Grand Lodges of other jurisdictions "be requested to deny them the same privileges." Another resolution directed the Grand Secretary to notify all Grand Lodges with which the Grand Lodge of Illinois was in correspondence, of the facts, and to publish the same "in all the Masonic periodicals. (65)

This terminated the official connection of the Grand Lodge of Illinois with the Masonry of Nauvoo. Records of action taken with reference to the lodges at Warsaw and Keokuk are to be found in the Proceedings for the years 1845 and 1846, but these are of no special interest to us in this connection.

The story of the last few, months of the life of the Mormon prophet is an exceedingly interesting one to the student of the period. This does not mean as biography, simply, but in connection with, and as a part of the story of his people, with which it is inextricably woven. We would be drawn too far afield from the purpose of this paper should time be given to the details of that story. But time must be taken for such a hasty glance at succeeding events as is necessary to round out this part of our study.

With the advent of spring (1844), events moved rapidly toward the fatal culmination in Carthage jail. Early in May the prospectus of the Nauvoo Expositor made its appearance and a month later, Friday, June 7, the initial and only number of that paper issued from the press. This paper was promoted and published by Emmons, Wilson and William Law, the Higbees, Fosters and others, all of whom had been prominent in the councils of the church, but who, while still claiming to be Mormons, objected to what they considered a one-man power and to some of the doctrines which had been promulgated by the prophet, more particularly that of a plurality of wives. The Expositor was to be the organ of this dissenting party, through which these men hoped to bring about certain changes and reforms, including a repeal of the Nauvoo charter, which, in their judgment placed too much, and exceedingly dangerous, power in the hands of the head of the church, the city Council and the Municipal Court.

As noted above, the first number of the Expositor came out on Friday, June 7. The prospectus, issued a month before, had aroused great excitement in Nauvoo and proceedings of one sort or other had been set on foot against the publishers. But the paper itself seemed to sweep the people, and more especially the authorities, off their feet. On Saturday, the 8th, the City Council met and gave most of the day to a consideration of the situation, and to taking testimony as to the standing and character of the men who had thrown this firebrand into their midst. No decision was reached on that day and the Council adjourned to meet on the following Monday, June 10. Upon coming together at the appointed hour on Monday, the discussion was renewed. From the first, Joseph Smith, who was Mayor, spoke in favour of the destruction of the printing plant whence had come the obnoxious sheet, and repeatedly urged the Council to pass an ordinance under which it could be declared a nuisance and be destroyed. (66)

When action on the proposed ordinance was finally had it was found that but one member of the Council was opposed to it and he was not a member of the church. He suggested that a heavy fine should be imposed, naming \$3,000 as the amount. However, his advice was not heeded; an ordinance was framed to meet the case and passed, and a resolution followed which declared the Expositor a nuisance, and instructed the Mayor "to cause said printing establishment and papers to be removed without delay, in such manner as he shall direct." The Mayor's order to the city marshal was issued immediately, in which that official was directed to destroy the press, pi the type, burn any of the Expositors that might be found, and authorizing him to demolish the building should resistance be offered by the proprietors of the paper. This order was executed on the evening of the same day - June 10th. (67)

The project of publishing an opposition paper in Nauvoo had come to a sudden end, but not so with the troubles of the prophet and his people. The destruction of the Expositor under the circumstances, was about the worst thing that could have happened to Joseph Smith and his followers - it was the match applied to a magazine.

Two days after the destruction of the printing plant warrants were secured by the owners of the paper for the arrest of Joseph Smith and the members of the City Council, on a charge of riot. When the Mayor was arrested he immediately applied to the Municipal Court for a writ of habeas corpus which was granted, and he was brought before that court for trial. After an examination he was released and the costs of the case were assessed against the proprietors of the Expositor. The same course was pursued when members of the Council were arrested, with this difference, that the Mayor presided over the court, sitting as Chief Justice. (68) In each of these cases the accused were discharged and the costs were taxed against the complainants.

As was to be expected these proceedings in no way allayed the excitement or lessened the force of the opposition which had arisen against the prophet and his adherents. Mass meetings were held in various communities in the county, inflammatory speeches were freely indulged in and active preparations were made to use force, if necessary, to bring about the arrest of Joseph Smith and his colleagues.

Before the storm which he had so illadvisedly invoked, the prophet appears to have quailed, (69) and he began to make preparations to seek safety in flight. During the night of June 22, he and his brother, Hyrum, with two or three others, were rowed across the Mississippi in a leaky skiff, and the next morning O. P. Rockwell was sent back to Nauvoo to secure horses for the two men. In the meantime, however, pressure was brought to bear upon Joseph Smith to induce him to return to Nauvoo and give himself up, and when Rockwell came back with a message from the prophet's wife, Emma, to the same effect, he decided to acquiesce. Several of his companions went so far as to accuse him of cowardice for wishing to leave his people in such straits. (70) The party finally returned to the east side of the river on the night of the 23rd. Two days later Joseph and Hyrum were arrested on a charge of treason - for having called out the Nauvoo Legion -

were taken to the Carthage jail where, on the afternoon of the 27th of June, they were murdered by a mob.

Having thus traced the variegated fortunes of the Masonic lodges at Nauvoo, we are now prepared to take up the second part of our subject, "A Study in Resemblances."

As already intimated, the question is often asked, "Does the Mormon Church make use of Masonic ceremonies in its Temple ritual?"

In what follows, for obvious reasons, no attempt will be made to give a categorical answer to this question; nor is it the purpose of the writer to point out or label any "resemblances" that may be discovered in the course of this study. Facts, so far as they have come to the writer's knowledge, will be presented - the reader must draw his own conclusions.

The observant Craftsman can not be long among the Mormon people without noting the not infrequent use made of certain emblems and symbols which have come to be associated in the public mind with the Masonic fraternity. And now and then he will catch expressions and phrases, in conversation and literature, which are suggestive, to say the least. If he should continue his residence in Utah, he will sometimes be made aware of the fact, when shaking hands with a Mormon neighbour or friend, that there is a pressure of the hand as though some sort of a "grip" is being given.

Visitors and residents of Utah often remark upon the extensive use made of certain emblems, as, for example, the conventional beehive. This familiar figure occupies the centre of the great seal of the State; a model of immense size rises from the roof of the beautiful "Hotel Utah," and one of smaller proportions crowns the platform on the cupola of the "Beehive House" - the official residence of the president of the church. It is noticeably prominent on the great bronze doors which guard the entrance to the sacred precincts of the Salt Lake Temple, as well as on doors of commercial and other buildings. It is placed on the tops of newel posts of the cement steps which lead to the

entrance of meeting houses and tabernacles, and frequently appears with effect in the decorative schemes of interiors, as in the lobby of "Hotel Utah."

Other symbols, with which the public is more or less familiar, are used extensively, more especially in and about the Salt Lake Temple, and, presumably, in all the other temples of the Mormon church. On the interior of this building, we learn from an unquestioned authority, (71) there are in the walls several series of stones of emblematical design and significance, representing the earth, moon, sun and stars. (72) On the east centre tower is an inscription, the letters deep cut, lined with gold, which reads: "Holiness to the Lord." This inscription, it might be noted, appears over the doorway of some of the business establishments conducted by the church and over the entrance to the church tithing-houses, and it is given place on the stationery used in the official correspondence conducted by church authorities. Immediately beneath this inscription, over the central casement of the east tower of the Temple, is the emblem of the clasped hands. On the corresponding stones, above the upper windows, in each of the central towers, is carved the All Seeing Eye. Covering the plate glass double doors on the east and west sides of the Temple - each of which is four by twelve feet - are bronze grills of intricate patterns which carry medallions of the beehive, while an escutcheon cut in relief, shows the clasped hands circled by a wreath. In the "Garden Room" of the Temple the ceiling is embellished with oil paintings to represent clouds and the sky, in which appear the sun, moon and stars. In the centre of this room, and against the south wall, is a platform which is reached by three steps. On the platform is an altar upon which rests the Bible. In the "Terrestrial Room," at the east end, is a raised floor, reached by three steps. (73)

Passing now from this phase of the subject we come next to the language used in a part of the Temple ceremonies. Here we are dependent for authorities, mainly, upon certain exposes, though collateral evidence is not wanting. The exposes referred to are three in number, and they are separated from each other, in time, by almost a generation. (74)

A comparison of the three accounts shows that the first, or oldest one, differs from the other two, or later ones, in one significant particular, at least. From the Van Dusen account (see foot-note 74) it appears that in the Nauvoo Temple use was made of a larger number of stages, or degrees, in these ceremonies than was the case later, and that these extended to and included the seventh. This fact seems to point to the conclusion that the work was in a preliminary or experimental stage in Nauvoo, and that later it was developed and perfected into its present form, which included the practical omission of

the last four degrees. A well informed member of the Mormon church, in conversation with the writer, accounted for the character of the Van Dusen statements upon a different supposition - though upon what authority was not disclosed. He said that "Van Dusen was a d-- liar," and further that "he was a Mason. (75) It may very well have been that he was a Mason, although no records are known to the writer which support that claim. As will be shown later, the followers of Joseph Smith believe that the Temple ceremonies were revealed to the prophet, complete, and more than a year before he became a Mason, and that proof of this is to be found in the Doctrine and Covenants. (76)

As a preliminary to a consideration of some of the language of the Temple ritual, it may not be amiss to note certain objects and articles used in connection with that ritual.

The garments worn by both men and women during a goodly portion of the ceremonies, are of white cloth and of the one-piece pattern. On the right breast is a "square," and on the left, "compasses." There other marks or openings which are of no special interest to us here.

As used in the Temple at Nauvoo, the slits representing a pair of compasses, were on the knees, rather than on the left breast. (77) The pattern of this garment, the wearer is informed, was revealed to Joseph Smith direct from heaven, and is the same as that worn by Adam and Eve. (78)

At one point in the ceremonies, the "devil" comes in wearing a silk hat and having on a Masonic apron. This apron is embellished with two columns, with serpent suspended midway between, and a serpent entwined about the base of each. The aprons worn by the men and women are alike, and are described as being a "square half yard of green silk with nine fig leaves worked on them in brown sewing silk.", (79) Those in use at Nauvoo were of "white cloth about eighteen inches square, with green silk leaves pasted on." (80)

In the old endowment house at Salt Lake, the ceiling of the "Garden of Eden Room" was painted much the same as that described above, with these additions: In each corner there was a Masonic emblem: in one a "compasses," in another a "square," and in the other two a "level" and a "plumb." (81)

The opening part of the Temple ceremonies which have been characterized by a Mormon writer as ". . . the Masonic sacred drama of the Fall of Man" (82) - need not detain us. Here occurs the washings and anointings and assumption of the garment before referred to, and a representation, in dialogue, of the creation of the world and of man and woman. Following this preparatory part, the first obligation, or oath, is taken. One of the several couples kneels at the altar, to represent Adam and Eve, and all participate in the ceremonies. The audience stands, with the right hand raised to a square, when the following oath is taken: "We, and each of us, solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood with its accompanying name, sign or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by its roots."

"Grip. The grip is very simple: Hands clasped, pressing the point of the knuckle of the index finger with the thumb."

"Sign. In executing the sign of the penalty, the hand, palm down, is placed across the body, so that the thumb comes directly under and a little behind the ear. The hand is then drawn sharply to the right across the throat, the elbow standing out at a position of ninety degrees from the body; the hand is dropped from the square to the side." (83) In the earliest form of these ceremonies - as used in Nauvoo in 1846 - this obligation or a part of it at least, appears to have been given in what was termed the sixth degree. (84)

The exercises then proceed; various characters appear and carry on a dialogue, and then a robe and sandals are put on the candidates, the apron is replaced and the second oath is administered: "We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with the accompanying name, grip or penalty. Should we do so, we agree that our breasts may be torn open, our heart and vitals torn out and given to the birds of the air and the beasts of the field."

"Grip. Clasp the right hand and place the thumb into the hollow of the knuckles, between the first and second fingers.

"Sign. The sign is made by extending the right hand across the left breast, directly over the heart; then drawing it rapidly from left to right, with the elbow at the square; then dropping the hand to the side." (85)

The candidates are then conducted into what is known as the "Celestial Room." Here also characters appear and carry on conversation, relating to the ceremonies, and other preparations are made for the administering of the third oath, which is as follows: "You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with the accompanying name, sign, and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out."

"In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands dropped at the side. (86) The grip is given by "grasping the right hands so that the little fingers are interlocked and the forefinger presses the wrist. This is known as the patriarchal grip, or the true sign of the nail."

The neophytes are then ready for the three-fold obligation which relates to "The Law of Sacrifice," "The Law of Chastity," and the "Law of Vengeance." The last-named law, it might be noted in passing, is given, with but slight variation, by all three of the authorities quoted here. The character of the second law is indicated by its title, and is not without significance, though it need not detain us. Following these obligations the candidates are seated and a long sermon or lecture is given, in which the entire history of the Temple work is rehearsed. They are then instructed in the true order of prayer. In this, when all is in readiness, an elder kneels at the altar, his right arm raised to the square, his left hand extended, as if to receive a blessing. A form of prayer is then offered which, it is said, is used in all priesthood meetings. The candidates are then ready to pass through the veil.

"In the veil are to be seen the square and compasses; also other openings which represent the slits in the knees of every garment." (87) In the room where this veil is, there is also a platform upon which the candidates take seats when their names are called, and which is ascended by three steps. With the aid of an attendant, the neophyte gives the required answers and grips, which include the two grips of the Aaronic priesthood and the two grips of the Melchizedek priesthood. Following the last grip, a dialogue ensues:

"Elohim. - What is this?"

"Neophyte. - The second grip of the Melchizedek priesthood, patriarchal grip, or sure sign of the nail."

"Elohim. - Has it a name?"

"Neophyte. - It has."

"Elohim. - Will you give it to me?"

"Neophyte. - I cannot, for I have not yet received it; for this purpose I have come to converse with the Lord behind the veil.

"Elohim. - You shall receive it upon the five points of fellowship through the veil. These are foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." (88)

We may here take leave of the Temple ceremonies, but there are certain other matters, derived from a different source, that have a significance for us.

First, is language used by a brilliant writer of the Mormon faith. (89) In a chapter that deals with the Logan Temple, at Logan, Utah, the author contrasts the views of this structure held by Latter Day Saints and Gentiles, and then proceeds:

"To the Mormons the Logan Temple is a grand Masonic fabric, reared unto the name of the God of Israel, where endowments are given, and ordinances administered, and services performed which concern salvation and exaltation both of the living and the dead, as connected with the Mormon church." (90)

After referring to a supposed "Polygamic Theocracy," which, he says, is popularly supposed (by non-Mormons) to exist in the Logan Temple, the author continues:

"And what makes this matter of so much importance and interest... is, that the Logan Temple today is looked upon as the Masonic embodiment of that 'Polygamic Theocracy.'" (91)

The above is followed by a paragraph that deals with several, more particularly two, exposes of the endowment house secrets. Then the author says:

"Meantime the Mormon apostles and elders with a becoming repugnance and Masonic reticence quite understandable to members of every Masonic order have shrank from a public exhibition of the sacred things of their Temple." (92) When describing certain scenes enacted in the endowment ceremonies, he refers to the Garden of Eden representation as " ... the Masonic sacred drama of the Fall of Man." And again, "A sign, a grip, and a key word were communicated and impressed upon us, and the third degree of Mormon endowment, or the first degree of the Aaronic priesthood was conferred." (93)

And finally our author refers to the "oath of chastity," alluded to above, and marks with especial emphasis the fact that "the oath implies that no man dare, under penalty of death, to betray his brother's wife or daughter." (94)

Perhaps the most significant utterance bearing on the subject that has come from one who is in a position to know whereof he speaks, is that which comes from a member of the present Quorum of the Twelve Apostles. (95) In an address delivered in the Salt Lake Tabernacle, on the last Sunday of 1919, as reported in one of the daily papers, the speaker said:

"Modern Masonry is a fragmentary presentation of the ancient order established by King Solomon, from whom it is said to have been handed down through the centuries.

"Frequent assertions that some details of the Mormon Temple ordinances resemble Masonic rites, led him to refer to this subject," the speaker declared, and he added, "that he was not sorry there was such a similarity, because of the fact that the ordinances and rites revealed to Joseph Smith constituted a reintroduction upon the earth of the divine plan inaugurated in the temple of Solomon in ancient days.

"Plans for the ordinances to be observed in the temple built at Nauvoo . . . were revealed to Joseph Smith, as recorded in the Doctrine and Covenants, more than a year prior to the time the founder of the Mormon church became a member of the Masonic order. The latter order," the speaker affirmed, "claimed origin with King Solomon, but through lapses and departures, which had naturally come into the order in the course of time, it had fallen somewhat into imperfection of detail. The temple plan revealed to Joseph Smith ... was the perfect Solomonic plan, under which no man was permitted to obtain the secrets of Masonry unless he also held the holy priesthood."

The speaker then "explained that authentic proof in Masonic history went to show that the five lodges of the order, established by Joseph Smith and other members of the Mormon church, had been discountenanced by the great organization through mistaken nonobservance of a mere technicality." The Mormon lodges, Apostle Ballard declared,

"had been accepting and advancing members in the order by viva voce vote, instead of by secret ballot as the rules required:" "But," he said, "the technical offense had been seized upon as a cause for repudiating the lodges established by members of an unpopular church." (96)

It is not our purpose to examine critically some of the assertions made by this speaker. Enough has been said in the preceding pages - and more evidence could be adduced - to show that the action of the Grand Lodge of Illinois with reference to the Mormon lodges was due to other causes than the one specified by the speaker quoted.

Further, no objections will be urged here to the acceptance on the part of any one, of the statement that the Temple ritual, parts of which have been presented in these pages, was revealed to Joseph Smith - or to any one else - direct from heaven. The writer will only say, that no evidence has come to his knowledge which points to any such supernatural derivation.

It is worthy of mention in this connection that the prophet records the fact that on the fourth day of May, 1842, he instructed certain of his followers "in the principles and order of the priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic priesthood, and so on to the highest order of the Melchizedek priesthood setting forth the order pertaining to the Ancient of Days.....," and that, "In this Council was instigated the ancient order of things for the first time in these last days." (97) This of course does not preclude the possibility of the "revelation" of this order having been received much earlier than the date given, as is held by the historian of the church." (98)

(54) "Proceedings, Grand Lodge of Illinois," 1843, p. 85.

(55) Ibid, pp. 95-96; Cf. "Proceedings of Grand Lodge of Illinois," 1846, p. 320. This last reference relates to Charleston Lodge No. 35. The Committee on Returns and Work found that this lodge, in one instance, had initiated, passed and raised one person, all at the same meeting, and that in other cases these parts had been given to the same individuals "within a very few days of each other." These infractions of Masonic procedure were excused on the ground of emergency.

(56) "Proceedings of Grand Lodge of Illinois," 1843, pp. 99-100. (57) "Masonic Voice-Review," (New Series), Volume XI, 1909, p. 71.

(58) "Proceedings, Grand Lodge of Illinois," 1843, pp. 87, 99.

(59) "Proceedings, Grand Lodge of Illinois," 1844, p. 130.

(60) "Reynolds History of Freemasonry in Illinois," 1869, p. 244. In the Nauvoo Neighbour, March 13, 1844, is this "notice," which appears in succeeding issues of the same paper up to and including that of April 3rd: "Masonic Notice. The Officers and Brethren of Nauvoo Lodge would hereby make known to the Masonic world, that they have fixed on Friday, the 5th day of April, for the dedication of their new Masonic Hall, to take place at 1 o'clock p.m. All worthy Brethren of the Fraternity who feel interested in the cause, are requested to participate with us in the ceremonies of dedication. Done by order of the Lodge, Wm. Clayton, Secretary. March 13th, 1844." Between the leaves of the issue of this paper for April 3rd, the writer found a time-stained sheet of paper, about six by seven inches in size, printed on one side, double column, and headed: "Hymns to be Sung at the Dedication of the Masonic Temple, on Friday, April 5th." Among the songs listed were, "The Hod Carriers' Song," "The Entered Apprentices' Song," and a "Glee." Evidently, copies of this "dodger" were distributed to the subscribers of the paper in the manner indicated, and to those who participated in the exercises at the time the hall was dedicated.

(61) "History of the Church, Period 1, Joseph Smith," B. H. Roberts, Volume VI, 1912, p. 287.

(62) "Reynolds, History of Freemasonry in Illinois," 1869, p.255.

(63) "Proceedings Grand Lodge of Illinois," 1846, pp. 328-29.

(64) "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume VI, 1912, p. 349. See also Note, under 60, above.

(65) "Proceedings, Grand Lodge of Illinois," 1844, p. 130.

(66) "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume VI, 1912, pp. 435f.

(67) Ibid, pp. 433-34, 448; "Life of Heber Kimball," Whitney, 1888, p. 350.

(68) Ibid, pp. 460-461.

(69) Ibid, P. 545; "Life of Heber C. Kimball," Whitney, 1888, P. 351.

(70) Ibid, p. 549; "Historical Record," Volume VII, 1888, p. 558; "Life of Heber C. Kimball," Whitney, 1888, p. 351; "Life of Brigham Young," E. H. Anderson, 1893, p. 41.

(71) "The House of the Lord," by Apostle Talmage.

(72) Ibid, p. 177.

(73) Ibid, pp. 179, 186, 189.

(74) 1. "Nauvoo and Its Temple," by Increase McGee Van Dusen and his wife Maria. (24 pp.), 1847. On the title page is the following: "The sublime and Ridiculous Blended: Called, the Endowment; as was acted by upwards of 12,000, in secret in the Nauvoo Temple, said to be revealed by God as a reward for building that splendid edifice, and the express object for which it was built."

2. "The Mormon Endowment House," by Mrs. G.S.R.-, Nephi, Utah, Sept. 24, 1879. Published in the Salt Lake Tribune, Sept. 28, 1879, and reprinted in the same paper, Feb. 12, 1906.

3. "The Testimony of Prof. Walter M. Wolfe," given before the Smoot Investigating Committee, at Washington, D. C., and published in the Salt Lake Tribune, Feb. 12, 1906.

(75) The writer is indebted to this gentleman for courtesies in connection with this study, and has not sought or received permission to use his name. It will be furnished, however, if any good end is to be served thereby.

(76) "Doctrine and Covenants" Section 124. In this connection it may be suggestive, at least, to keep in mind the fact, that Hyrum Smith was a Mason long before Mormon settlements were made in Missouri and Illinois, and further, that the Anti-Masonic crusade was not far removed. During that crusade, "Exposes" of Masonry were numerous, and widely distributed.

(77) "Nauvoo and Its Temple," Van Dusen, 1847, p. 8.

(78) "The Salt Lake Tribune," Feb. 12, 1906, p. 3.

(79) Ibid, p. 2.

(80) "Nauvoo and Its Temple," Van Dusen, 1847, p. 11.

- (81) "The Salt Lake Tribune, Feb. 12, 1906, p. 2.
- (82) "Tullidge's Histories of Utah: Northern Utah and Southern Idaho," Volume II, 1889, p. 444.
- (83) "The Salt Lake Tribune, Feb. 12, 1906, pp. 2-3.
- (84) "Nauvoo and Its Temple," Van Dusen, 1847, p. 13.
- (85) "The Salt Lake Tribune," Feb. 12, 1906, p. 3.
- (86) Ibid.
- (87) Ibid.
- (88) Ibid.
- (89) "Tullidge's Histories of Utah: Northern Utah and Southern Idaho," Volume II, 1889.
- (90) Ibid, p. 425.
- (91) Ibid, p. 426.
- (92) Ibid.
- (93) Ibid, pp. 444, 446.
- (94) Ibid, p. 450.
- (95) "The Salt Lake Herald," Dec. 29, 1919.
- (96) Ibid.
- (97) "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume V, 1909, p. 2.
- (98) Ibid. Note. Concerning the matter touched on, under Footnote 97, above, Roberts says: "This is the Prophet's account of the introduction of the Endowment ceremonies in this dispensation, and is the foundation of the sacred ritual of the Temples."

GENERAL LA FAYETTE'S RELATIONS WITH THE GRAND LODGE OF MASSACHUSETTS

BY BRO. FREDERICIK W. HAMILTON, GRAND SEC'Y, MASSACHUSETTS

Where and when La Fayette became a Mason is not known. There are at least two quite definite traditions, but neither rests on any very substantial basis of historic fact. Not improbably it was on the eve of his momentous diplomatic mission to France when he was just twenty-one; almost certainly it was in an army lodge; very probably it was at the instance and in the presence of Washington. What is more likely than that Washington should have desired to weave the bond of Masonic brotherhood around the young man who was to play so delicate and important a part in the relations between the great Mason who commanded the American army and that other great Mason, America's greatest diplomat, Benjamin Franklin, who was American Ambassador to the French king?

When La Fayette made his last visit to the United States the Grand Lodge of Pennsylvania received him with distinguished honors, but before doing so appointed a committee to investigate and report upon his Masonic regularity. The committee reported that they had made careful investigation and were fully satisfied, but unfortunately their report gives no information whatever as to the evidence upon which this conclusion was based.

It remains to add a further word as to his Masonic relations with the Grand Lodge of Massachusetts. That he was made a Mason in the United States has already been shown. I have so far found no evidence that he was Masonically active in France. When he came to the United States in 1824 and 1826 no greetings were warmer than those of his Masonic brethren, and none appear to have been more welcome. I find no record of his appearance in Masonic lodges in Boston in any of his numerous early visits to this city. Once he appeared in our Grand Lodge, on the occasion of the laying of the corner-stone of the Bunker Hill monument. The apron he wore that day may be seen in our library.

The records of the Grand Lodge of Massachusetts tell of Brother La Fayette's appearance at a special communication held on June 17, 1825, and show that the Grand Lodges of Connecticut, New Hampshire and Vermont were in attendance, as were the Grand Royal Arch Chapter of Massachusetts and Maine and the Grand Encampment of Rhode Island and Massachusetts.

A great Masonic procession was formed and marched through the streets of the city, arranged in divisions and displaying a number of bright banners. A large proportion of Master Masons were clothed with plain white aprons, white gloves and blue sashes. The Grand Royal Arch Chapter of Maine appeared in full costume with elegant banners. The Grand Royal Arch Chapter of Massachusetts was organized in ample form and appeared with their elegant banner and flanking banners. A number of chapters under the Grand Chapter of Massachusetts, several of which were provided with appropriate banners, were arranged under the Grand Chapter. All the Royal Arch Masons were arranged under Right Worshipful Brother Roulstone, their Marshal. The Knights Templar appeared under the command of Right Worshipful Brother Henry Fowle, Deputy General Grand Master of Knights Templar. They were in full dress and displayed the banners of Knights Templar and Knights of the Red Cross. Six Knights, with lances, preceded bearing on the points of their lances white pennants on which were painted the names of the six New England states.

This Masonic procession, in turn, became a part of a larger general procession which included the President of the United States in a carriage, and General La Fayette in a carriage. The procession then moved to Charlestown and having arrived at the square on which it was intended to erect the monument, the whole was enclosed by troops. Near the place intended for the corner-stone was erected by the fraternity a lofty triumphal arch on which was inscribed the following: "The Arts pay homage to valor." Through this arch the whole body of Masons passed and took up a position on the right of the square, the Grand Lodge in front. The president of the Bunker Hill monument then requested the Grand Master to proceed and lay the corner-stone. The Grand Master, accompanied by the Deputy Grand Master, Grand Wardens, Grand Treasurer and Secretaries, Grand Chaplain and Past Grand Masters, and attended by the Grand Marshals, advanced to the place intended, where the president of the association and Right Worshipful Brother La Fayette met them. The Grand Marshal by direction of the Grand Master, commanded silence to be observed during the ceremonies. The working tools were presented to the Grand Master, who applied them to the stone and passed them to Right Worshipful Brother La Fayette

and the president of the association, who severally applied them, and then the Grand Master declared it to be “well formed, true, and trusty.”

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FINDING YOURSELF

No man or set of men can find you as you really are,
It is for you to find yourself and God, He's not afar.
Reverse the plan that men must put you through their every test,
Soul nourishment is yours alone that serves your need the best;
You need not be an epicure nor special diet find,
Your living is that which must be in your own heart refined.
- L.B. Mitchell.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 46

Edited by Bro. H. L. Haywood

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

FOUNDATION OF THE COURSE

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

MAIN OUTLINE:

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

Division I. Ceremonial Masonry.

- A. The Work of the Lodge.
- B. The Lodge and the Candidate.
- C. First Steps.
- D. Second Steps.
- E. Third Steps.

Division II. Symbolical Masonry.

- A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.
4. Relationship to Constituent Lodges.
5. Official Duties and Prerogatives.

B. The Constituent Lodge.

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

Division V. Historical Masonry.

- A. The Mysteries--Earliest Masonic Light.
- B. Studies of Rites--Masonry in the Making.
- C. Contributions to Lodge Characteristics.
- D. National Masonry.
- E. Parallel Peculiarities in Lodge Study.
- F. Feminine Masonry.
- G. Masonic Alphabets.
- H. Historical Manuscripts of the Craft.
- I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

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

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

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

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and

discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

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

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

PROGRAM FOR STUDY MEETINGS

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

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

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

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

FURTHER INFORMATION

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

QUESTIONS ON "THE EMBLEMS"

THE ANCHOR AND ARK

Recite the monitorial lecture on "The Anchor and Ark."

Is the Anchor and Ark symbol a modern or an old one? What does the Anchor typify? Of what was it a symbol among early Christians? How was it displayed in those Early times? What does Lundy say of it?

Is the symbolism of the Ark as well known as that of the Anchor? What symbolic significance did Lawrence Dermott attach to it? What did it symbolize to the Hermeticists? Was the symbol used in the Ancient Mysteries? In what manner?

Of what was the Ark a symbol to the early Christians? Why? What does the Ark mean to us, as Masons?

THE FORTY-SEVENTH PROBLEM OF EUCLID

Recite the monitorial lecture on this emblem.

Why should this emblem be one of particular interest to Masons? What prominence did Dr. Anderson attach to it?

Is our monitorial lecture on the emblem generally accepted as accurate in all details? Why is its alleged discovery by Pythagoras doubtful? What is the argument of those who defend the monitorial interpretation? Which of the two views given in the study paper do you believe the most convincing? What is a "hecatomb"?

What does Dionysius Lardner say on the subject? The Encyclopedia Britannica? Brother J.F. Thompson? What might be added to Brother Thompson's statement?

In what manner is the Proposition a symbol of Brotherhood?

How did the Egyptians use the Problem to portray the principle of the "perfect man"? How is this symbolism displayed in "The Three Lesser Lights"?

Was a knowledge of the principle of the Forty-Seventh Proposition vital to the existence of early operative Masonry? Why? Why is the triangle symbolism of importance to present-day Masonry?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. IV. - The Anchor and The Ark, p. 324; The Forty-Seventh Problem of Euclid, p. 324; Geometrical Figures, p. 324. "The Lights," Sept. C.C.B. p. 3; "The Symbolic Lights," p. 269; "The Three Lesser Lights," p. 274.

Mackey's Encyclopedia:

Anchor and Ark, p. 55; Forty-Seventh Problem, p.271; Triangle, p. 800

THIRD STEPS

BY BRO. H. L. HAYWOOD, IOWA

PART IX - THE EMBLEMS - CONTINUED

THE ANCHOR AND ARK

SIMPLE as it is, the Ark and Anchor symbol is very, very old, and around it clusters a cloud of associations drawn from many lands and times. An anchor's significance is self-revealing and needs no interpreter; is a type of that security which holds a man fast and prevents his drifting with the winds. Nor is it difficult to learn what is this security, for mankind, with an almost unanimous consent, has found it in Deity who, while all else changes, changes not, but overarches the drift of the years with His eternal purpose, unyielding will and everlasting love. Mrs. Jameson, in her "Sacred Art and Legend" says of the Anchor that it was among early Christians "the symbol of immovable firmness, hope and patience" in which sense it is often displayed in the Catacombs and on ancient Christian gems, and Lundy says that among the same Christians it was also used as a symbol of Christ's divinity, for in that, as the first believers held, was man's one stay against sin and human overthrow.

Of the ark it is somewhat more difficult to speak. Lawrence Dermott, the erratic but brilliant Grand Secretary of the Ancients, saw in it an allusion to the Ark of the Covenant, but this is most certainly wrong. In company with the Hermeticists with whom it was a familiar emblem, our ritual sees in it a reminder of the Ark, wherein, according to the old legend, Noah found refuge for himself and family when all else was

given over to the Deluge. But the story of Noah's Ark itself rests on more ancient traditions as any reader of such a work as Dr. Ellwood Worcester's "Genesis in the Light of Modern Knowledge" will remember. Long before that story was conceived the Ancient Mysteries were repeating the story of how some hero god, such as Osiris, was slain, and how his mutilated body was placed in a box, and set adrift upon the waters. The Greeks called such a chest an "ark," a word having the meaning of "containing that which was sacred."

Among the first Christians the ark was used as a symbol of the church, not only because it was a place of refuge for bruised and hunted souls, but also because the church was then thought of as a home for all the family of man. In that great household of faith the individual found security and fellowship, and protection from enemies, spiritual or otherwise. This faith found expression in an old, old hymn:

"Behold the Ark of God, Behold the open door; Hasten to gain that dear abode, And rove, my soul, no more."

Those Christians found their ark in their brotherhood of believers; is it not the same with us? Is our Masonic ark the great Brotherhood itself? In the world-embracing fellowship the individual, often so harassed and lonely, finds help, inspiration, and companionship, and many a man on whom disaster "followed fast and followed faster," has found the Fraternity an ark of quiet and protection. Shall we not believe that even in the future life such privileges will be granted? Eternity would grow a solitary place without the "dear love of comrades" and the binding closer "of man to man"

THE FORTY-SEVENTH PROBLEM OF EUCLID

Here is a symbol the sovereign importance which has been recognized by almost every student our mysteries. Hoffman wrote a book about it; Sydney Klein devoted a magnificent study to it which will be found published in the Transactions of the Lodge Quatuor Coronati under the title of "The Great Symbol;" Dr. Anderson used it on the title page of his Constitution and therein described it "as the foundation of all Masonry if duly

observed"; scholars have vied with each other in attempting to uncover all the riches stowed away among its lines and angles.

Most of these interpreters, it must be said, have shown considerable dissatisfaction with the account the Problem as given in the lecture. There it is said that it was discovered by Pythagoras and that he was so overjoyed by it that he sacrificed a hecatomb to celebrate his discovery. This has behind it the authority of Vitruvius but even so it is hardly credible and that for the following reason: the Proposition was known to the "Egyptians long before Pythagoras, and it is possible that Pythagoras, who forbade the killing of animals, should have sacrificed a herd of oxen so needlessly; also, the explanation that this Proposition is to teach us to be lovers of the arts and sciences, is not very convincing. Those who would defend the Monitor here urge that while the 3, 4, 5 triangle may have been used before Pythagoras he may have been the first to understand the Proposition as a whole; that his "hecatomb" may have been made of wax figures of oxen, as was sometimes the practice; and that the Proposition is so important to mathematics that it may well stand as an emblem of all arts and sciences. Between these two views, reader, you may take your choice.

Whatever may be the attitude of our authorities to the monitorial interpretation they are all agreed that the symbol is of the greatest importance. Dionysius Lardner, in his edition of Euclid, writes: "It is by the influence of this proposition and that which establishes the similitude of equilateral triangles (in the sixth book) that geometry has been brought under the dominion of algebra; and it is upon the same principle that the whole science of trigonometry is founded." The Encyclopedia Britannica calls it "One of the most important in the whole of geometry, and one which has been celebrated since the earliest times. . . . On this theorem almost all geometrical measurement depends, which can not be directly obtained." On its Masonic uses, our interpreters have written with equal enthusiasm; this one, Brother J. F. Thompson, says that "In it are concealed more ancient symbolism than all other symbols used by, or incident to, our order. . . . In it we find concealed the jewels of the Worshipful Master, the Senior and Junior Wardens," and also, he might have added, the Apron, the Square, the Tau square, cross, etc.

The brother who wishes to experiment for himself can easily do so by drawing the triangle after the following fashion: lay out a base line four inches in length; at one end erect a vertical three inches high; connect the ends of these two lines and the figure is

drawn; this is not the strictly scientific way of going about it but it will serve. The point of this procedure is that whenever the vertical is 3 and the base is 4, the hypotenuse, or long side, will be 5; and the angle at the juncture of the base and the vertical will always be a right angle. After this manner a man can always prove a right angle with no mathematical instruments whatever; what this meant to the ancient builders, before such instruments were devised, or had come into common use, is plain to be seen.

But our concern here is not with the Proposition as a geometric theorem but with it as a Masonic symbol. What is its Masonic meaning? Many answers can be given to this, none exhaustive, but all valuable; of these I can suggest but two or three.

If we experiment with a group of numbers falling into the series corresponding to 3, 4, 5 we will find that they will always bear the same relationship to each other. In other words, the Proposition establishes a harmonious relationship among numbers apparently unrelated. Does not this suggest something of the secret of Masonry? We select a large group of men; they seem to have little in common; but through our teachings, and the application of our principle of brotherhood, we are able to unite them into a harmonious fraternity. The Proposition is then a symbol of Brotherhood.

The Egyptians made the base line to represent Osiris, the male principle; the vertical, Isis, or female principle; the hypotenuse represented Horus, the product of the two. Suppose we follow such a method and let the base represent our earthly nature; the vertical our spiritual nature; by a harmonious adjustment of these two a complete, or perfect man, will result - the same meaning which we found in the Three Lesser Lights.

Along with these two readings of the symbol we might place an historical interpretation. The ancient builders, as has been repeatedly said, did not have algebra and trigonometry, nor were they in possession of architectural tables or instruments such as we have; nevertheless they were obliged to fashion right angles in the erection of their buildings; how could they have done this without the Forty-Seventh Proposition, a method so simple that any Apprentice could use it? It is not too much to say that there would have been no ancient Masonry without the 3, 4, 5 triangle, or the principle embodied in it; therefore it has for us a peculiar value in that it represents the skill of our early brethren in surmounting their obstacles. And since this principle is so essential to the exact

sciences we may agree with our ritual in seeing in it a symbol of all the arts and sciences. Just as a crown may serve as an emblem of all government so may this triangle serve as an emblem of all science. And since Masonry undertakes to make character building into an art or a science we may also find in the triangle, as Dr. Anderson said, "the foundation of all Masonry if duly observed."

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THE TRESTLE BOARD OF GOD

BY BRO. L. B. MITCHELL. MICHIGAN

The Trestle Board, to the consciousness of man,-
Whereon he finds his place in nature's plan,-
Is not of form whereon aught may be traced,
But in the heart and ne'er to be effaced
Or changed by time while on the onward plod
With his own heart, - the Trestle Board of God.

The Trestle Board of God cannot be stone
Or in or of a form that sects may own;
But the real, - the living nature heart
By which all men may share an equal part.
Alike to those who tread the sod

Are the plans upon the Trestle Board of God.

The heart of God and nature's heart are one
And only there His drawings can be done,
And His designs point to what heart must be
In all that makes for worth and quality.
Not a single form breaks on the onward plod
Of him who reads the Trestle Board of God.

And consciousness, - creation's only thought
May understand what it may thus be taught.
The truth that lives, - as do the stars we scan,
Is only drawn within the heart of man.
And when he comes to read his heart aright
God's Trestle Board will be his Further Light.

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A man protesting against error is on the way towards uniting himself with all men that believe in truth. - Carlyle.

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Courage consists not in haggardness without fear but in being resolutely minded in a just cause. - Plutarch.

THE ANTI-MASONIC PARTY

BY BRO. ERIK MCKINLEY ERIKSSON, IOWA

THE RISE OF THE ANTI-MASONIC PARTY

THE POLITICAL HISTORY of the United States contains accounts of numerous minor parties, each of which for a time made an unsuccessful struggle for power and then disappeared from the political arena. Of all these parties there has, perhaps, been none as unique as the Anti-Masonic Party which existed in certain states from about 1827 to 1840.

The "Morgan incident" has generally been given as the cause of this party, (1) so, in order to arrive at an understanding of the true place of this affair in the formation of the party, a brief description is necessary. William Morgan, who resided at the time in Batavia, New York, was, on September 14, 1826, arrested on a charge of petit larceny, and imprisoned in the jail at Canandaigua. While confined there, he was kidnapped by several men and conveyed in a closed carriage across the country to Ft. Niagara, where public knowledge of his whereabouts ceased for a time. Later, judicial investigations were instigated to solve the mystery of his disappearance. It was established that Morgan had been initiated into Masonry at some time previous to coming to Batavia. Becoming incensed against certain Masons, he resolved to publish the secrets of Freemasonry and prepared a manuscript with that purpose in view. This aroused the more radical Masons who were accused of burning a printing office in an effort to destroy the documents. It was also brought out that those who kidnapped Morgan from the jail and took him to Ft. Niagara were Masons. During the investigation and trial of the accused Masons, public sentiment was raised to a high pitch of excitement by the

charge that Masons were hindering justice and seeking to prevent the truth from being divulged. Enemies of the Fraternity charged that Masons had taken Morgan from the magazine of the fort in which he was confined and had drowned him in the Niagara river. Though various Masons were tried for the alleged crime, no one was ever punished for it. (2) What really happened to Morgan is still a matter of controversy. Masonic historians admit that the fact of his abduction was fully proved, but question the veracity of the evidence that he was murdered. They do not deny the fact of his disappearance from Ft. Niagara, but hold that the manner of his disposal is an unsolved mystery. (3) The autobiographies of William H. Seward and Thurlow Weed give extended accounts of the Morgan incident, and both hold that Morgan was drowned. But Masonic historians are justified in questioning their testimony, as both were prominent Anti-Masonic leaders, and therefore apt to be biased. Weed bases his account on an alleged confession made to him in 1831 by John Whitney, a Mason. This man, Weed relates, told him that he was in the party which removed Morgan from the magazine of Ft. Niagara. The commander of the fort was a Mason and connived at the plot. As the story goes, Morgan was placed in a boat and told that he was to be taken to Canada and settled on a farm in the interior, but when the boat was two miles from shore where the Niagara River merges with Lake Ontario, he was bound and weighted and dropped in the river, the boat returning to the fort. Whitney promised to give Weed a signed statement of the affair, but the latter neglected to secure it when he met Whitney at the Republican convention at Chicago in 1860. When Weed finally wrote to Whitney in 1868 in regard to the matter he learned that the latter was dead. So we have only Thurlow Weed's unsupported word for the matter. (4) This fact is stressed, not because of its importance in relation to the Anti-Masonic party, but to show the true nature of the controversy. Whatever may have been the truth in the matter, the fact remains that William Morgan disappeared; the Masons, as an organization, were accused of his murder; and many people were ready to take up the charge and denounce the institution as an evil to be eliminated. The controversy raged on both sides, in press and speech, pamphlets were published, (5) and excitement ran high, first in Western New York, and then spread to other northern states. The movement did not confine its attack to Masonry but directed its fury against all secret societies.

The "Morgan incident" was the match which lighted the fires of political Anti-Masonry, but it alone would never have brought such a party into being had not the social and political conditions been ripe. At the time of Morgan's abduction in 1826 there was but one political party, the Democratic-Republican, but underneath the surface were conditions which made the formation of a new party easy. Though the Federalists had disappeared from national politics they still retained a feeble hold in some states. New England had never completely entered the Democratic-Republican ranks, while many of

the aristocrats of the north were kept out of the party by the old fear of "Jacobinism." Within the ostensibly solid ranks of the Democratic-Republican party, factions had arisen due to jealousy among the leaders for each other. Further, various sections were becoming arrayed against each other. The economic interests and social ideals of the South, West, and East were different, and these sections were becoming conscious of the fact. The various divisions, already existent in 1824, were intensified by the election by the House of Representatives in 1825, of John Quincy Adams to the presidency. Factionalism was especially well defined in New York, where a fight had long raged over the Erie canal. The supporters of the canal were led by DeWitt Clinton; the opponents, own as "Bucktails" were led by Martin Van Buren. However, in 1826, Clinton went over to his enemies, leaving the canal supporters leaderless and practically unorganized. Thus, in western New York, especially, soil was prepared for the planting of the seeds of the Anti-Masonic party, when the Morgan incident occurred. (6)

In seeking the basis for the Anti-Masonic party, the element of religion must be considered. The late twenties and early thirties were a time of great religious activity. The organization of a Christian political party was proposed as early as 1827. Many of the leading religious men of the country entered the Anti-Masonic party so that it become for all effects and purposes, a religious party, wielding religion as one of its most effective weapons. Churches passed resolutions against Masonic clergymen and laymen, and the Masonic order, resolutions which were endorsed by Anti- Masonic political gatherings. Among the churches condemning Freemasonry were the Presbyterian, Congregational, Methodist, Baptist, Dutch Reformed, Mennonites, Dunkards, and Quakers. (7) The Anti-Masonic movement had all the fanaticism of a religious crusade. No organization, whether civil, military, or religious, was free from its influence. Teachers were removed from their positions and the children of Masons forbidden to attend school, while ministers who were Masons were deprived of their pastorates, and members of churches were excluded from their churches because they were Masons and denied such privileges as the communion. (8)

But the Masons did not yield ground without opposition. Writers and speakers hastened to defense of the institution when the attack was begun on it because of the Morgan incident. So effective was the defense that there was a reaction in favour of the fraternity in early 1827. Members of the fraternity entered politics and openly defended the principles of the Order. This gave the Anti-Masons an opening, and they accused the Masons of attempting to use their society for the purpose of subverting the Government. (9) Attempts were made to deprive Masonic bodies of their chartered rights, and to secure the passage of laws forbidding Masons to hold meetings and perform their rites.

The latter met these attacks as best they could. Resolutions were generally passed by the Grand Bodies "disavowing all connection or sympathy with the outrage on Morgan and claiming that a whole great Fraternity should not be held responsible for the unauthorized and unMasonic acts of a few misguided men." (10) In many places they advised either that work be suspended or that the charters be surrendered. This did not satisfy the opposition "who insisted not only upon the renunciation of Masonry, but also its denunciation." If Masons refused to renounce their principles they were strongly denounced, while, if they did, their renunciation was regarded as added proof of their wrong doing. Under this persecution, Masonic work almost entirely ceased for a time. Even the Grand Bodies in some of the states suspended their meetings for years. In New York state about four hundred lodges, or two-thirds of the total number, suspended work and became extinct, while in Pennsylvania there were only forty-six active lodges in June, 1838. But there were, in every jurisdiction, a few faithful members who kept the work in hand, and were ready to revive the Order when the Anti-Masonic excitement died out. Thus, in the late "thirties" a rapid revival began and the Masonic fraternity again became prosperous. (11) These events had their effect on the political alignment of Masons in general. It was assumed that these were naturally in opposition to "Jacksonian Democracy," but circumstances forced most of them into the ranks of the Jackson men. One reason for this was that President Andrew Jackson, himself a Mason, was the only one of the great national leaders who dared support the Order openly. On one occasion, during the heat of the excitement, he declared that "the Masonic Society was an institution calculated to benefit mankind and trusted it would continue to prosper." A second reason for the Masons joining the Democratic party, was the coalition between the Anti-Masons and the National Republicans, (the other Anti-Jackson party in 1832), especially in the states of New York, Pennsylvania, and Ohio. Later, when it became clear that the Anti-Masonic party was essentially an Anti-Jackson party, many Masons returned to the National Republican ranks and worked with such Anti-Masonic leaders as Thurlow Weed. (12)

There are other facts of interest to be considered in connection with the origin and rise of the Anti-Masonic Party. One of the peculiarities to be noted is that it was a rural movement almost entirely. Its strength lay in the country districts, while the Masons were strong in the cities. (13) It is to be noted further that the New England influence was predominant in the movement, though the, Germans, and Scotch-Irish Presbyterians of Pennsylvania, and the Quakers were strong elements in the Anti-Masonic Party. The chief strength of the party lay in New England, New York, and in such other places as had received immigrants from that section. The chief leaders, such as Thurlow Weed in New York, and Thaddeus Stevens in Pennsylvania, were of New England extraction. (14)

The Anti-Masonic leaders were among the shrewdest politicians this nation has ever had, directing the movement to suit their own ends after the Morgan incident had kindled the necessary excitement. Among; the prominent men who sympathized with the purposes of this party were John Quincy Adams, John Marshall, John C. Calhoun, James Madison, Daniel Webster, William H. Harrison. Their attitude brought many into the fold of the Anti-Masons. The most active of the leaders were Thurlow Weed, William H. Seward, Albert Tracy, William H. Maynard, Francis Granger, Fred Whittlesey, John C. Spencer, Myron Holley, Henry D. Ward, Millard Fillmore, and Thaddeus Stevens, - a group of very brilliant newspaper men and politicians. These men conducted an active propaganda in behalf of their party. Numerous newspapers were established, one of the most prominent being the Albany Evening Journal, edited by Thurlow Weed. There re in 1832, no less than one hundred forty-one Anti-Masonic papers in New York, New Jersey, Pennsylvania, Delaware, Maryland, Indiana, Tennessee, Virginia, Alabama, Massachusetts, Maine, New Hampshire, Rhode Island, and Vermont. Over two-thirds of this number were concentrated in two states, New York having forty-five weeklies and one daily, and Pennsylvania fifty-five weeklies. (15)

Another means of strengthening the party was use of conventions. This party was the first to use the device of a national convention. One reason this was that the party had such few members in Congress that it could not employ a congressional caucus in making nominations for national offices. (16) State conventions were also held frequently. Between February 19, 1828, and July 23, 1830, there were six such conventions in New York, including three conventions of seceding Masons; two in Massachusetts; one in Kentucky; two in Vermont; two in Rhode Island; one in Ohio; and one in Michigan territory. (17)

Prominent leaders, as well as many lesser members of the party, travelled about spreading Anti-Masonic propaganda by means of public lectures and exhibitions. Among the most active of these were S.D. Greene, Jarvis Hanks, and Avery Allen, all of whom had been Masons but had renounced the Order. (18)

THE POLITICAL ACTIVITIES OF THE ANTI-MASONIC PARTY

Having considered the conditions which made the rise of the Anti-Masonic Party possible, attention will be directed to the party's political activity in various states. It is not intended to make an extended survey of this phase of Anti-Masonic history, but it is necessary to follow the cause of Anti-Masonry in the states to serve a background for the national Anti-Masonic party, which is intended to occupy the place of chief importance in this paper.

The first steps to organize a political party out of the opposition to Masonry aroused by the Morgan incident, were taken in February, 1827, when meetings were held at Batavia and at several other towns in western New York, and it was resolved to withhold support from Masons seeking election to public offices. Thus began a political organization which spread rapidly throughout the rural districts of western New York. Rochester became the centre from which the doctrines of Anti-Masonry were propagated. Little success was attained in the election of that year. (19) Thurlow Weed and other leaders in New York made attempts to unite the Adams men and the Anti-Masons in the election of 1828, but were frustrated by the more radical of the latter who nominated Solomon Southwick for governor. He polled 33,335 votes, while Judge Smith Thompson, the National Republican candidate, received 106,415 votes, and Martin Van Buren, who was elected governor, received 136,783 votes. The Anti-Masons elected seventeen assemblymen and four state senators. The vote on presidential electors showed that the western part of the state had given Adams sixteen electors while Jackson received twenty from the state. (20)

The year 1829 was marked by a state convention which met February 19, 1829, at Albany. The most active men at this gathering were Southwick, Weed, Whittlesey, Granger, Seward, Holley, Maynard, Tracy, and Ward. One of the most significant events of this convention was the resolving, on Feb. 20, to hold a national convention at Philadelphia, September 11, 1830. The election of 1829 was on the whole favourable to the Jackson party, though the Anti-Masons made slight gains in the state legislature. By this time true Anti-Masonry had come to mean Anti-Jacksonism. The National Republicans and Anti-Masons were united on most questions, opposing the administration forces on the leading questions of the day and both supporting the "American System," - the national bank, the tariff, and internal improvements. (21)

The New York Anti-Masons showed surprising strength in the election of 1830, their candidate for governor, Francis Granger receiving 120,361 votes and Emos Throop, the

Democratic candidate, receiving 128,892 votes. The fact that many Masonic adherents of Clay in eastern counties voted for the Democratic candidate rather than for Granger was all that assured the election of Throop. The election of 1831 produced little excitement. The greatest source of excitement was absent, since the "Morgan trials" had been ended by the statute of limitations. About thirty members of the party were elected to the state assembly. (23) In the election of 1832 the Anti-Masonic party in New York came out with the same platform as the National Republicans, namely, "The American system." The two parties united in supporting the same electoral and state tickets, though the state conventions of each nominated the presidential candidates put forward by their respective national conventions. In spite of this coalition, the Democratic party carried both the electoral and state tickets in the fall of 1832. (24)

In Pennsylvania, the various German sects, - Mennonites, German Reformed, Amish, Dunkards, Moravians, and others; the presence of Scotch-Irish Presbyterians; the Quakers; and other religious sects; and the dislike of the people of the Western part of the state for the Democratic state administrations' policy in regard to internal improvements, supplied fertile soil for Anti-Masonic propaganda. Efforts were made to organize the party in the western part of the state as early as 1827. Participation in the election of 1828 was ineffective. The election of 1829 showed the Anti-Masonic party well established in the state. The party candidate for governor, Joseph Ritner, polled 49,000 votes, while fifteen members of the house and one member of the state senate, as well as one congressman, were elected. (25) Ritner was president of a state convention held at Harrisburg, Feb. 26, 1830, while Thaddeus Stevens appeared as a delegate. The election of that year gave the Anti-Masons six congressmen, four state senators, and twenty-seven members of the house. (26) The Anti-Masonic state convention which met at Harrisburg, February 22, 1832, nominated Ritner for governor and endorsed the party's candidates on the national ticket. The state administration was condemned and it was charged that Governor George Wolf, a Democrat and a Mason, had brought the state government under Masonic influences. The coalition was in evidence in that state also, but nevertheless, the Democrats were victorious in the election. (27)

Though Pennsylvania and New York were the two strongest Anti-Masonic states, several other states were active in the movement. The movement was strong in Vermont but this was without much effect since the state was of little importance in national political affairs. The Anti-Masonic party was first really organized in this state at a convention held August 5, 1829. The chief significance of the movement in Vermont is that this state was the only one carried by the Anti-Masonic candidate for President in the election of 1832, William Ward. The party's candidate for governor, William A. Palmer, was

also elected by the legislature after forty-three ballots, the popular election having proved indecisive. (28) Anti-Masonry as a political movement, had its beginning in Massachusetts on November 1, 1828, though as a social movement it existed earlier. The party first showed strength in the election of 1830 when it elected three state senators and about twenty members of the house. The political strength of the party in this state was, however, negligible. (29)

Political Anti-Masonry was introduced into Ohio in 1829, but it was not marked with such bitterness as characterized the movement in other states. This state lacked the great party questions and the indifferences between sections which characterized Pennsylvania. The party failed to prosper and had, in 1831, only fifteen members in the legislature. In 1832, a coalition of Anti-Masons and National Republicans was formed, but was unsuccessful. (30)

In 1829, the Anti-Masonic party appeared in Rhode Island, but it did not gain any strength until 1831. The party's vote was insignificant, but was important locally because the Anti-Masons held the balance of power. (31)

The Anti-Masonic Party appeared in Connecticut in 1828. In February, 1829, a state convention was held. A coalition with the National Republicans in 1832, enabled the party to elect sixty-seven members of the lower house of the legislature, eight state senators, and one United States senator. (32)

The Quakers in New Jersey early took up the Anti-Masonic cause. The vote in this state was light, the vote for Wirt in 1832 being only five hundred. (33)

New England emigration to Michigan territory carried Anti-Masonry with it. The party made its appearance here in 1828 and showed its strength the next year by electing John Riddle as the Territorial Delegate to Congress.

Besides the states mentioned, political Anti-Masonry appeared in Indiana, Maine, New Hampshire, Alabama, Maryland, and North Carolina. Its career in these states was ephemeral, and the party never prospered in any of them. (34)

THE ANTI-MASONIC PARTY AS A NATIONAL MOVEMENT

The chief interest in the Anti-Masonic movement lies in a consideration of its career as a national political party and especially in the part played by the party in the election of 1832, when it had its own national ticket, in the field. The New York Anti-Masonic leaders had formed a plan for a strong national organization as early as 1827. Then began the search for a man who would make an acceptable national leader. John Quincy Adams in a letter had stated that he was not a Mason and never expected to be. This made him the national leader of Anti-Masonry in 1828. But, because he was unpopular in New York he was not the most acceptable candidate for the party's presidential nomination in 1832. Henry Clay was considered as a leader who could unite the Anti-Jackson forces, but he was a Mason and refused to renounce the Order, though his allegiance to it was half-hearted. In a letter he said, "Masonry and Anti-Masonry have legitimately in my opinion nothing to do with politics." In another letter he said that the use of the power of the Government "to abolish or advance the interest of Masonry or Anti-Masonry . . . would be an act of usurpation or tyranny." Giving up hope of securing Clay, the Anti-Masons had to look elsewhere for a leader. John C. Calhoun was considered but his advocacy of nullification in South Carolina made him unacceptable. Judge John McLean of Ohio was approached and consented to accept the party presidential nomination to oppose President Jackson in 1832 if no other opposition candidate was put in the field. (35)

Before a nomination for the presidency was made the Anti-Masonic party held two national conventions. The campaign of 1832 was opened in 1830 when a convention of New York Anti-Masons meeting at Albany resolved to hold a national convention in Philadelphia in September of that same year. (36) This convention assembled at the appointed place on September 11, 1830. Ninety-six delegates were present from New York, Massachusetts, Connecticut, Vermont, Rhode Island, Pennsylvania, New Jersey, Delaware, Ohio, Maryland, and the territory of Michigan. Francis Granger of New York was chosen president of the convention. No attempt was made to nominate a national ticket but an address was drawn up by Myron Holley setting forth the principles for which the party stood. William H. Seward was delegated to draw up the creed of the

party in the form of resolutions. (37) Before adjourning the convention voted to hold another national convention at Baltimore on September 26, 1831. It was to be made up of delegates, equal in number to the Congressmen and the United States Senators from each state, who were to be chosen by all those people who were opposed to secret societies. The purpose of this convention was to be the nomination of candidates for President and Vice-President in the election of 1832. (38) This convention met as had been determined, one hundred fifteen delegates being present from thirteen states. Among those in attendance were Thaddeus Stevens and William Heister of Pennsylvania; John Rutherford of New Jersey; Jonathan Sloan of Ohio; William Sprague of Rhode Island; John C. Spencer, Thurlow Weed, William H. Seward, James Burt, Henry Dana Ward, Gamaliel H. Barstow, James Wadsworth, Myron Holley, Samuel Miles Hopkins, Timothy Childs, George H. Boughton, James Geddes, David Russell, Samuel A. Foot, and Nicholas Devereux of New York. When the convention met, John McLean was the man in view for the nomination as presidential candidate. It was known prior to this time that Henry Clay had decided to accept the National Republican nomination for the presidency. Accordingly, McLean wrote a letter from Nashville under date of September 7, 1831, withdrawing his name from consideration by the convention, giving as his reasons that the multiplication of candidates might so distract the public mind as to prevent an election by the people. (39) After the convention had been organized it was resolved to invite Charles Carroll, of Carrolltown, a signer of the Declaration of Independence, who lived a short distance from Baltimore to sit in the convention but he was unable to be present. Chief-Justice John Marshall and William Wirt, ex-Attorney-General of the United States, were in the city and were invited to take seats in the convention, an invitation which they accepted. (40) John C. Spencer of New York was chosen president of the convention. (41) When the first meeting adjourned, Thurlow Weed accompanied by John C. Spencer, Albert H. Tracy, and Abner Phelps, called on Wirt, whom they found in sympathy with their cause and who consented to the use of his name as the party candidate for president. A few of the delegates, notably Thaddeus Stevens, were hesitant to accept Wirt as the presidential candidate, but were finally won over. (42) On Wednesday, September 28, 1830, the formal nomination took place, Wirt being named candidate for President, and Amos Ellmaker of Pennsylvania being nominated for vice-president. Each received one hundred eight votes out of one hundred eleven members present. It was then resolved to make the nominations unanimous and a committee composed of John Rutherford of New Jersey, Jonathan Doan of Ohio, and Thomas Elder of Pennsylvania was appointed to call on Mr. Wirt, to inform him of the convention's action and request him to accept the nomination. The convention assembled at eight P. M. that same day to receive Wirt's reply. In this address Wirt pointed out what he regarded as the principals of the Anti-Masonic party; stated that he had been initiated as a Mason in early life but had not attended a lodge for over thirty years, and said that he had seen no harm in Masonry until political Anti-Masonry had sprung up. This address was so strange, coming as it did

from the Anti-Masonic presidential candidate, that it deserves to be quoted in part. Speaking of the Masonry opposed by the new party, he said:

"But, gentlemen, this was not and could not be Masonry as understood by Washington. The thing is impossible. The suspicion would be parricide, nor can I believe that in the quarter of the union with which I am best acquainted, intelligent men of high and honourable character, if they have been drawn into these shocking and impious oaths, can consider them as paramount to their duties to their God and their country. It is true that after the practical exhibition of Masonry which we have had in New York, no man of common prudence can sleep over these discoveries, and will take care in every case of doubt to inquire. But both justice and prudence demand discrimination for the powers of a president ought not, in my opinion to be prostituted to the purpose of a blind and unjust proscription, involving innocence and honour with guilt and treason, and no man is worthy of a nomination to this high office in whose judgment and patriotism, confidence cannot be placed to make the proper distinction between them. In the view of all honourable men he would deservedly become an object of disgust, if he could stoop to commit himself to any pledges, in a case like this, as the price of his nomination.

"If with these views of my opinion, it is the pleasure of your convention to change the nomination, I can assure you sincerely that I shall retire from it with far more pleasure than I should accept it. If, on the contrary, it be their choice to abide by it, I have only to add, that in a government like ours, I consider no citizen at liberty to reject a nomination by so respectable a body, upon personal considerations."

The convention, after hearing this address read, unanimously voted to stand by the nomination. At the same meeting a communication was received from Amos Ellmaken accepting the party's nomination for vice-president. (48) The convention did not draw up a party platform but issued a lengthy address to the people of the United States, in which it denounced Freemasonry; exposed what it purported to be Masonic secrets; reviewed the Morgan incident, placing the blame on the Masonic lodge and urged political action to remove what it termed a "danger." Stating that the men who filled the nation's two highest offices should possess the qualifications of industry, intelligence, honesty, independence, vigilance, judgment, prudence, disinterestedness, and patriotism, it presented its candidates, William Wirt of Maryland and Amos Ellmaker of Pennsylvania, as being qualified for the offices of president and vice-president respectively. (44)

The campaign of 1832 was warmly waged, but as the anti-Jackson forces were divided it could hardly be expected that Jackson would be defeated for re-election to the presidency. Had the Anti-Masons and National Republicans been able to unite their votes for either Wirt or Henry Clay, instead of running them as rivals their chances would have been much better. The more zealous of the Anti-Masons were dissatisfied with the nomination of Wirt, stating that he "had no claim for support of the Anti-Masons superior to either Jackson or Clay." The leaders such as Weed, however, were satisfied with their choice. Wirt himself did not act in a manner to arouse confidence of enthusiasm. He was aged and sickly, and expressed a wish to withdraw from the race because he failed to unite the party as he had hoped to. (45) Though the Anti-Masons and National Republicans were running rival candidates for the presidency, they nevertheless formed coalition wherever it seemed expedient, as has been pointed out in the survey of the political activity of the Anti-Masons in the states. This coalition was bitterly denounced by the newspaper organ of the Jackson administration, The Washington Globe. One editorial contained the following vehement language, 'We see the Nationals, and the Nullifiers, the political Masons and the political Anti-Masons - all the malcontents who wish the Government pulled down and re-edified on their own principles, or severed and multiplied, to make the chief power accessible to the different aspirants - uniting their strength against one of the fathers of the Republic (President Jackson), whose patriotism and popularity rebuke their ambitious hopes. We rejoice to see this coalition among factious politicians. It unmask their depravity to the people.' (46) Previously, the Globe had expressed satisfaction when Wirt was nominated, because it made Clay and Wirt rivals, and so divided the Jackson opposition. (47) The coalition was especially active in Ohio and in Pennsylvania. In Ohio, the Anti-Masonic party was not very strong, so the party ticket was withdrawn in favour of Clay. The Globe "played up" this move in the following language: "Thus have the leading Anti-Masons bargained and sold their whole party to the Grand Royal Arch Mason, Henry Clay! Will the people who compose this party ratify this sale by their leaders? It is not only their votes but their principles which are bargained away! They are required to support a Royal Arch Mason for the Presidency, in violation of the fundamental principle of their organization." In order to compensate (as the Globe claimed) the Anti-Masons for their action in Ohio, the Clay electoral ticket in Pennsylvania was withdrawn, and the adherents of the "American System" were urged to vote for Wirt. (48)

The administration organ used effectively the weapon placed at its disposal by this political trade which it termed the "bargain and sale." It pointed out that the most electoral votes Clay could hope to gain were ninety, which was fifty-five short of the

required number. Since there was no Anti-Masonic ticket in Maine, New Hampshire, Delaware, Maryland, Virginia, North Carolina, Georgia, Alabama, Louisiana, Mississippi, Tennessee, Kentucky, Missouri, Illinois, Indiana and Ohio, the Globe showed the maximum number of electoral votes that Wirt could gain if he carried every state in which his party had a ticket, was one hundred twenty-four, which would be twenty-one short of enough to elect him. Having shown this, the editorial stated that it was the hope of the coalition, not to elect either Wirt or Clay in the popular election, but to prevent a choice by the people, so that Henry Clay would have a chance to "bargain" for the Presidency in the House of Representatives, as had been done in 1824. The people were urged to vote the Jackson ticket, "the ticket of Union and Liberty," unless they wanted to see the events of 1824 repeated. (49)

Another point on which the Jackson organ attacked the Anti-Masons was the bank question. It attacked both Wirt and Ellmaker, as it did Clay and Sergeant, the National Republican candidates, because they were all paid attorneys of the Bank of the United States. This was an effective attack, for the election showed that the people approved of the administration hostility to the bank. (50)

The election proved an overwhelming victory for Andrew Jackson. When the electoral vote was counted before a joint session of congress, on February 13, 1833, it was officially shown that Wirt and Ellmaker had carried but one state, receiving the seven electoral votes of Vermont. Clay and Sergeant carried five states, Massachusetts, Rhode Island, Connecticut, Delaware, and Kentucky, and, besides, received five of Maryland's eight votes. South Carolina threw her eleven electoral votes to Floyd and Lee. Jackson and Van Buren carried the remaining states, Jackson receiving two hundred nineteen votes. Van Buren received only one hundred eighty-nine votes, since Pennsylvania threw her thirty votes for vice-president to Wilkins. (51) THE DECLINE OF THE ANTI-MASONIC PARTY

After this election of 1832, the Anti-Masons rapidly declined both in the states and as a national party. However, the party did not disappear from each of the states at the same time. New York, the birthplace of the Anti-Masonic party, was one of the first states from which it disappeared. The election of 1833 was overwhelmingly in favour of the Democrats, they electing one hundred four members of the assembly out of one hundred twenty-eight, while the Anti-Masons elected only one state senator. "This election meant the death of the Anti-Masonic Party and the organization of the Whigs." (52) In

Pennsylvania, the party did not die out as soon as in New York, but lingered on. In 1833, twenty-three Anti-Masons were elected to the lower house and seven to the state senate. After 1833, the Anti-Masons voted with the Whigs, until, finally, they merged with that party. Before this took place, the party was to enjoy a period of prosperity under the leadership of Thaddeus Stevens. The election of 1835 resulted in an overwhelming victory for the party candidate for governor, Joseph Ritner, he receiving 94,023 votes to 65,804 for George Wolf. Nine Anti-Masonic state senators were elected, while all but twenty-eight of the lower house were Whigs or Anti-Masons. But the Whig-Anti-Masonic coalition went down to defeat in the election of 1836. This election showed the Anti-Masons practically absorbed by the Whigs, though the party did not entirely disappear until 1838. (53) The election of 1836 found the Vermont Anti-Masons, for the most part merged with the Whigs. (54) The election of 1836, in Massachusetts, showed all the Anti-Masons except a few radicals, united with the Whigs. (55) The Ohio Anti-Masonic party was dealt a death-blow by the election of 1832. In 1834, political Anti-Masonry united with the Whigs in that state. (56) By 1838, the Anti-Masons of Rhode Island were entirely merged with the Whig party. (57) The Connecticut Anti-Masonic Party vote in 1835 was insignificant, and after this the Whigs absorbed the remnant of the party. (58) In New Jersey the party dwindled away after the election of 1832. (59) By 1838, the Anti-Masonic Party was no longer a factor in the politics of the states in which it had flourished.

The election of 1832 showed that it would be useless again to run a national ticket on the issue of Anti-Masonry and the leaders regarded the party as dead politically. Though dead as a national party the leaders wished to swing the Anti-Masons to the support of an Anti-Jackson candidate in the next election. Anti-Masons were unwilling to unite in support of Henry Clay. Daniel Webster was regarded with favour because he had condemned Masonry, but he was a New Englander, and hostile to the South, so was unacceptable as a national leader. Finally, in 1835, the Anti-Masons nominated William Henry Harrison, who was also the Whig candidate. But the Anti-Masonic Party did not entirely lose its identity in the campaign of 1836. A convention, composed of fifty-three Anti-Masons from the States of Ohio, Pennsylvania, New York, and Massachusetts, met at Philadelphia, September 11, 1837, and decided to hold a nominating convention in the same city the next year. This convention met on November 13, 1838, and named Harrison and Tyler as their candidates. These were also the Whig candidates. This event practically completed the merger of the Anti-Masonic Party with the Whig Party, and was the closing activity of the party, in national politics. Thus came to an end one of the strongest parties in American political history. (60)

- (1) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, p. 370. This authority holds that the disappearance of William Morgan was merely incidental to the formation of the party.
- (2) Seward, Autobiography, pp. 69-70.
- (3) Gould, Hist. of Free Masonry, Volume 4, p. 327.
- (4) Weed, Autobiography, Volume 1, pp. 332-335.
- (5) Typical of these were: Brown, A Narrative of the Anti-Masonic Excitement, a defense of Masonry; and Giddins, The Anti-Masonic Almanac, which bitterly attacked Masonry, and revealed what it purported to be the secrets of Masonry.
- (6) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 369-370.
- (7) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 540-543.
- (8) Gould, Hist. of Free Masonry, Volume 4, pp. 327-328.
- (9) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 538-539.
- (10) Gould, Hist. of Free Masonry, Volume 4, pp. 327-328.
- (11) Gould, Hist. of Free Masonry, Volume 4, p. 328; McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, p. 539.
- (12) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, p. 539-40.
- (13) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, p. 546-47.
- (14) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902 pp. 547-548.
- (15) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 548-549.
- (16) Ibid., p. 549.
- (17) Giddins, Anti-Masonic Almanac, Volume 4, p. 45.
- (18) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 549-550.
- (19) Ibid., pp. 372-374.

- (20) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 375-383, passim.
- (21) Ibid, pp. 384-391, passim
- (23) Ibid., "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902,
- (24) Ibid., pp. 412 - 420, passim
- (25) McCarthy, "Anti-Masonic Party," Am. Hist.Am.Rep, 1902, pp. 427-432, passim.
- (26) Ibid., pp, 432-35.
- (27) Ibid., pp. 437-503, passim.
- (28) McCarthy, "Anti-Masonic 1902, pp. 604-614, passim.
- (29) McCarthy, "Anti-Masonic 1902, pp. 515-525, passim. 1902, pp. 515 - 525, passim.
- (30) Ibid., pp. 526-530, passim.
- (31) Ibid., pp. 526-530, passim.
- (32) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep, 1902, pp. 554-555.
- (33) Ibid., p. 555.
- (34) Ibid., p. 556.
- (35) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 531-533.
- (36) Seward, Autobiography, pp. 76-77.
- (37) Seward, Autobiography, p. 79.
- (38) Stanwood, Hist. of the Presidency, Volume 1, p. 156.
- (39) Weed, Autobiography, Volume 1, pp. 385-389.
- (40) Ibid., p. 390.
- (41) Nile's Register (1831), Volume 41, p. 83.
- (42) Weed, Autobiography, Volume 1, pp. 390-391.

- (43) Nile's Register (1831), Volume 41, pp. 83-85.
- (44) Nile's Register (1831), Volume 41, pp. 166-174.
- (45) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 534-535.
- (46) Washington Globe, Aug. 25, 1832, Volume 2, No. 76 (p. 3, column 3).
- (47) Washington Globe, Oct. 1, 1831, Volume 1, No. 86 (p. 1, column 3). (48) Washington Globe, Oct. 27, 1832, Volume 2, No. 94 (p. 2, column 1). (49) Washington Globe, Oct. 27, 1832, Volume 2, No. 93 (p. 4, column 1). (50) "Washington Globe, Oct. 13, 1832, Volume 2, No. 90 (p. 2, column 3).
- (51) Washington Globe, Feb. 16, 1833, Volume 3, No. 23 (p. 1, column 4).
- (52) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 424-425.
- (53) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 454-503, passim.
- (54) Ibid., p.514.
- (55) Ibid., p.625.
- (56) Ibid., p.530.
- (57) Ibid., p.554.
- (58) Ibid., p.555.
- (59) Ibid., p.555.
- (60) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 535-536.

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THE OLDEST MASONIC BIBLE

Blair Lodge, Chicago, which is a representative body in the Fraternity and very successful in the administration of its affairs, owns one of the earliest imprints of King James' version of the Bible, printed in 1615. It is asserted, according to the "Illinois Freemason," that no Masonic lodge in America has an older Bible. During the tercentenary celebration of its translation a few years ago this Bible was read from in several of the most prominent Chicago churches.

This Bible is nearly fifty years older than the one which George Washington was initiated in Alexandria-Washington Lodge in Virginia, which later was also used at the laying of the corner stone of the national Capitol building in Washington. Up to about ten years ago the tiler of Alexandria-Washington Lodge had represented to visiting Masons that theirs was the oldest Bible owned by any lodge in this country. None has disputed its honour until Brother Elmer E. Rogers of Blair Lodge brought him to further light.

EDITORIAL

ONE OF THE first things learned by the newly-admitted brother is that he shall learn to control his desires, that he may improve in our Art. There is a suggestion of a two-fold function in the work in which he is about to engage - to attain noble conduct and a perfected character.

In common parlance, sin is understood to be the wilful expression of one's powers against those things enjoined by good judgment, wisdom and righteousness. Masonry requires that such acts be avoided by its members. To practice morality is of extreme importance. Frequently many things meant for human happiness and the enrichment of life in general have been frowned upon as evils, and rules for virtuous conduct have been from time to time laid down by society through the enactment of prohibitive statutes. A more moderate analysis of some of these things affecting the moral life has brought us to a realization of the fact that it was not the principle itself that was demoralizing, but a licentious indulgence resulting in the general abuse of such principle. This modified idea has been adopted by Masonry.

Our habits must be governed, not by unlimited license, but by moderation and the exercise of selfcontrol. The Doctrine of the Balance, with its teaching about the Equilibrium, proves to us that there is a common medium between two extreme attitudes; and what that medium permits as being just and proper, it is wisdom to follow. The practices of the ascetic and those of the sensualist are both extremes; each possessing elements detrimental to the fullest expression of human happiness. Temperance, that cardinal virtue of Masonry, provides the middle ground between rigid self-denial and excess; and this Equilibrium keeps us sanely balanced between the two extremes.

Goethe's saying that "man contains within himself the germ of every conceivable evil," is a truism, and the oft-quoted remark of John Wesley, "There, but for the grace of God, hangs John Wesley," made when he saw a young man hung on Tyburn, is a splendid complement to Goethe's quotation inasmuch as it singles out a man of remarkable culture and grace as being aware of the need for the subjugation of the passions in order to live a life that was worthy of emulation. And the subjugation of the lower in man in the interests of the higher is the fundamental ground on which the upbuilding of character becomes possible.

That Life itself is a problem demanding a solution is perhaps the greatest reason for such an organization as Freemasonry today. Our Fraternity possesses the most unique method for presenting this problem to the initiate, for it takes him and places him in a "world within a world."

In this "world within a world," the great tragedy of human life is enacted as from the cradle to the grave. "Naked we came into the world, and naked we go out of it," is emphasized here as nowhere else.

That great biologist, Charles Darwin, closes his famous book, *The Descent of Man*, with this notable paragraph:

"We must, however, acknowledge, as it seems to me, that man with all his noble qualities, with sympathy not only to other men but to the humblest living creatures, with his God-

like intellect which has penetrated into the movements and constitution of the solar system - with all these exalted powers - man still bears in his bodily frame the indelible stamp of his lowly origin.”

If we may place alongside of this a phrase from the writings of St. Thomas Aquinas we shall have what we may reasonably conclude to be the complementary conceptions of evil as they are best expressed from the religious and from the scientific point of view:

“Man is determined by a combination of reason and appetite, that is, by a desire whose object is consciously apprehended by the reason as an end to be attained, and he is therefore self-moved.”

Evil, as herein discussed, is seen to be a matter both of heritage and of choice, and our common assent to these propositions, as Freemasons, at least, is readily given. It obviously does not ascribe the authorship of evil to God, and gives full knowledge to the abuse of free will as being largely responsible for the moral evil existing in the world. That this free will is recognized as a sovereign attribute of man, every Mason may testify for himself, as upon the exercise of his own judgment was he admitted into the Fraternity. Here, then, is one entering into this “world within a world,” with the regality which Shakespeare attributes to man in the tribute rendered in these lines of Hamlet:

“What a piece of work is man. How noble in reason. How infinite in faculty. In form and moving how express and admirable. In action how like an angel. In apprehension how like a god. The beauty of the world. The paragon of animals.”

But alas, even as in the life of the Danish prince, himself a “paragon of animals and in apprehension like a god,” the great problem of evil is pertinently the great contender against his right to live and to attain the highest and noblest ideal within reach.

The initiatory ceremonies of Masonry brings the candidate to a realization of the fact that the solution of the problem of human life depends upon a source of strength from without as well as from within himself; that his progress will be everywhere met by definite contending forces, and that his struggle toward the summit of his aspirations is one of continuous emerging from darkness into light.

The ceremony of circumambulation serves to accentuate the teaching that life is lived one day at a time; that the road is one of many dangers, and that the ultimate light can only be obtained through a never-ceasing labor after that which satisfies the great within. Man's misdirected energy, like a great Niagara run amuck, is largely the source of the sinfulness and misery in the world. That energy, properly directed, would result in great good to the individual, and leave as an imperishable memorial, a good that would bless his kin and kind.

One of our healthful philosophers who has dealt most fruitfully with the great problem of evil and the necessity for its eradication, has spoken to us in these sublime words:

“What we call Evil, must ever exist while man exists; Evil, in the widest sense we can give it, is precisely the dark, disordered material out of which man's free will has to create an edifice of Order and Good. Ever must Pain urge us to Labor; and only in free Effort can any blessedness be imagined for us.”

- Robert Tipton.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

IN DAYS when books were rare, no doubt they were treasured much more than now. Indeed, we question whether there be any passion for reading these days, but such a reflection would be contradicted of course by the pronouncement regarding the huge sales of "best sellers." Whether or not these best sellers all have character, resolves itself into a rather dubious question. A taste for the salacious is the one thing witnessed too frequently in the enormous outputs of such books, whose realism has known no border line that admits of delicacy beyond.

That there is a function to be performed by realism in the realm of fiction one cannot doubt after reading such masterpieces as Romaine Rolland's *Jean Christophe*. A skillful master in the portrayal of human experience with a psychological analysis of the emotional as it is revealed in human experience, Rolland's work has been a decided literary contribution. But following in the wake of Rolland are a thousand imitators whose chief joy seems to be to ransack the world's darker places that they might coin phrases that depict life inaccurately, and too frequently in offensive and detrimental form.

To speak with the general run of those who are inveterate readers of best sellers would be to discover that their tastes were anything but cosmopolitan. Nay, more: it often would indicate that a perusal of a certain type of novel had become an obsession with them.

Even as Billy Sunday in his pulpitoring antics generates a multitude of lesser Billy Sundays, vainly imitating and disgustingly aping him, to the shocking of those who possess finer sensibilities as to the propriety of religious exercises, even so we find a multitude of so-called literary satellites that are persistently and forever aping those realists whose contribution to human happiness is to be rightly determined by future generations, rather than ours.

That the world of fiction has been a potent educational factor, bringing to many minds glimpses of a variety of fields of knowledge, is without question. But the discriminate propensity to enlighten as to the actual realities of life, whether it be about sex or the life of the spirit, has unquestionably possessed serious limitations.

To throw George Moore's Confession of a Young Man into the midst of an agitated world could not help (if those who read were influenced thereby) but lessen the moral tones and act as an inhibitive force upon such ambition and aspiration that a young man may have to live a clean, pure life, and yet Moore's Confessions, because of the literary genius of the writer that embellishes every page making it at least readable, would be a less detrimental force than the spleeny outpourings of those who frequently are cited as the authors of best sellers. Moore, in his Confessions, dilates upon those vicissitudes of life that are usually attendant upon that type of man who has come to be dubbed "a man of temperament."

We were rather astonished to learn that it was the fashion of the Parisian diabolists in the days of Moore to gloat over any form of cruelty, and this, we are told, was a method by which they revealed their superiority over those who adhered to Christian morality. Moore, himself, for the satisfaction of this abnormality, kept a pet python and cultivated his own paganism by watching it devour rabbits alive.

Our conclusion is that this cult of diabolists is a very wide one in the world even yet, inasmuch as we seem to see in every direction, an absolute indifference to the morality subscribed to, at least by former generations in this country, and a particular manifestation of pride in the things that savor of the bestial, vulgar, and degrading. And nowherb as it seems to usCare these lamentable qualities of tastes evinced than in the run of books that, we are told by publishers, all people are reading.

A great editor who, we understand, receives a larger yearly income than the President of the United States, has said that the reason for the inflammatory character of so many of the metropolitan journals is that they are catering to people's tastes, and giving them what they ask for.

In view of this we believe that the time is ripe for the coming of the man who will give the people the kind of literature they need, rather than what they ask for. A Carlyle or an Emerson is what our generation needs, to give us a robust, healthy literature, and to remold the tastes of the American people to an appreciation of those literary works which enrich life, and do not minister so prolifically to its deterioration.

We need someone to lift us toward the stars, and not to persistently agitate us to wallow in the slime. A Lincoln walking many miles to secure a book is a tremendous indictment on our generation with its libraries galore, neglected; or if patronized, patronized most for a spree of reading of the stuff that has resulted from the brainstormings of certain neurotics.

Splendid are the visions of those who still seek the nook with a book, and glorious would be our experience if on our journeyings we could discover those beloved vagabonds eulogized by poets who make life's road a friendly one because of their admirable and inspiring dissertations, resulting from the companionship of those who have lived and are still living in the book that they once wrote.

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Two or three books have come to our study these last few weeks that will probably prove interesting to many Masons, should they purchase them. Our recent editorial discussion of the Fatherhood of God prompted us to read one of these books - Dr. Faville's "I Believe in God the Father," - with absorbing interest. It is an admirable setting forth of the doctrine of the Fatherhood of God from a distinctly liberal Christian point of view. Pertinent, indeed, is the emphasis upon what would be the effects upon the world, should there everywhere be an adoption of the conception of the Fatherhood of God.

In an early portion of the book he dilates upon the preference of the word "Parenthood" to "Fatherhood," revealing it to be truer to Jesus' thought and life. The complementary relationship of childhood that is all-extensive is likewise forcefully touched upon. The difficulty that has hitherto been experienced in accepting the conception of the Nazarene, intimates Dr. Faville, regarding the Fatherhood of God has been due to the persistency with which humanity has clung to certain anthropomorphic ideas concerning Him.

To believe in God as Sovereign, Etuler, or a Supreme Judge, or even as a Supreme Architect of the Universe, is too frequently to alienate Him in his contact with life. If there was something preeminent in the life and teaching of Jesus that he loved to dwell upon more than others, it was his close intimacy with his Father. "I and my Father are one."

Doctor Faville reveals the indebtedness of the world to Jesus for the purest conception that the mind of man can entertain regarding the author of life. "Here," says he, "is the world's foremost teacher and leader about God and man and life, about this and all worlds. He knew God the Father." There is a fine passage in one of the discourses that make this book interpretative of the reason of so much that is wrong in the world, and it is wonderfully provocative of thought and deep consideration. "Too much reverence for privilege and too little for the people, too much legislation for business, too little for the children, too much sacredness attached to property, too little to humanity: these conditions have come first because we have not lived with God the Father and Jesus the Brother."

We feel that this little volume will richly enhance the library of religious literature that Masons may possess. It can be purchased from the Stratford Company, Boston, and is the work of Dr. John Faville, D. D., a Congregational minister of Appleton, Wisconsin.

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Some years ago the writer became rather enamored of a philosophy that has paraded under the name of Fierbach, an epitome of which, as it recurs to our mind, was that "man was just what he ate." A blanker sort of materialism, of course, could not be conceived of. It seemed a rather unfortunate thing that a young man, with no academic advantages should have been led into the world of philosophy by those who viewed life from a standpoint of rank pessimism, but such was our fate. This, no doubt, made us very unwise - (this was as true in our case) as it always is with those who possess little knowledge) - we aired our views promiscuously and certainly much to the concern of those dear old souls about us, whose view of life might be designated as a mild sort of Puritanism.

We well recall reading Frederick Engle's little book on Fierbach in a sort of ecstatic frenzy, which indeed implies that rather than thoroughly understanding what was on the written page, we were imagining the many things that had been said regarding the book by our companions of radical tendencies. The climax of one particular evening was the shocking of the good old soul who presided over our household, when, in a discussion of a religious nature, we impertinently exclaimed that there was no God. We had sometime

previously heard the story of a certain prominent Englishman of agnostic propensities who, we were told, had taken out his watch and dared God to strike him dead at a certain time, if a God there really was, and the narrated incident fresh in mind, together with Engel's Fuerbach, no doubt were the unconscious sponsors for our foolish outburst.

The night of our blatant declaration was very stormy and as if intent upon adding insult to injury we continued the conversation persistently and in deliberate fashion upon what seemed to the faithful old souls around us blasphemous utterances regarding the providences and power of God. We confess it was a terrible frame of mind for a young man to entertain. From this vantage point of years we view it as but a natural expression of one who had not had the advantages of learning, but who was being disastrously nursed in the atmosphere of atheistical radicalism, a school of thought that has not yet ceased its influence, and today probably is basic as a power in the promotion of that propaganda which is biasing the minds of men to interpret life solely with reference to their stomachs and naught else.

Our rescue came from the reading of Reginald Campbell's New Theology. The Christianity evinced in that small volume proved in our case a redemptive force, and while with the years we can appreciate the grounds of objection voiced by certain orthodox theologians toward much that was in Campbell's notable little book, we have not yet been able to understand Campbell's entire repudiation of his own work.

Campbell's interpretation of life in terms of the imminent God, working out the mighty purposes of the universe, afforded a ground of intelligible understanding of what we are continuously designating as problems of life.

We were reminded of the youthful experience that we have just narrated, together with what seemed our redemption from a dismal materialism, by the reading of a little book on prayer by Aaron Martin Crane. Much of its thought seemed to be a reflection of the idea of the imminent God of Campbell's New Theology. The comprehensive title under which most books of this character are known today is New Thought, which ever postulates a living intelligence as the casual agency of all phenomena, rather than the fortuitous concourse of atoms of the scientists of materialistic propensities that dominated the middle half of the nineteenth century.

A logical and reasonable work, it delineates in a very convincing fashion the relationship of God and man. Of course there is a fatal tendency toward pantheism and it is only saved from such doctrinal nature by its insistency upon the individuality of man. We have not been able to appreciate to the extent that the author desires, the function of prayer in the art of healing, yet the case is lucidly stated as he argues it from the experience and method of Jesus.

This posthumous work indicates the great reasoning qualities of the author. "Ask and receive," indeed is a challenge to those who doubt the efficiency of prayer, and a convincing promise to those who believe in its power. As Masons we have been taught to seek divine aid before entering upon any great and important undertaking.

This little work is published by Lothrop, Lee & Shepard Co., Boston, at \$2.00.

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We have hitherto drawn attention to some of the works published under the name of Fenwicke Holmes, a Californian who is interested in the science of mind, showing how to discover and find the personal spirit. There is a kinship in fundamental character to the book that we have so recently spoken of. While volumes have been written to emphasize the influence of mind over matter, many of them but duplicates of others, the province of showing that basic in the action of mind over matter is the universal mind itself, still affords for the metaphysician a field for work. There probably is a real need for such literature at this juncture when the solution of all problems is endeavored along lines of legislation.

If men were possessed of a philosophy that would enable them to govern their inner life, no doubt much of what is inharmonious and distress-breeding in the world without would affect them in a much lesser degree than today. Any work that convincingly sets forth that man, in an immeasurable degree, is the shaper of his own destiny, is worth while. The

traditional quotation attributed to Solomon that “As a man thinketh, in his heart, so is he,” cannot be emphasized too greatly. We must, of course, take the speculative deductions regarding the unseen world as they are expressed in such works as Mr. Holmes' with some reservation, while avoiding the ugly skepticism that will evoke unnecessary contention.

Holmes has made good use of Maeterlinck. His citations of the Eberfield horses are made to emphasize the presence of intelligence and an understanding mind in horses. Personally we feel that all about the Eberfield horses has not yet been told, but there is an admirable setting forth that all the universe is but a materialization of the thought of divine mind, and we have little doubt but that many to whose hands this little volume comes, if they but read sympathetically rather than critically, that they will gain much from its perusal.

It is published by the McBride Company of New York and is uniform with the other volumes of Mr. Holmes' that have hitherto been presented to the public.

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In all lands, and among all people, Freemasonry has been found on the side of individual, social, and political righteousness; it has stood against wickedness among the high and lowly; it has spread the light of social and political truth; it has proclaimed a high code of ethics for men and governments; it has withstood evil and promoted works of private and public beneficence.

But as eternal vigilance is the price of liberty, it is up to us, the lovers of freedom, to keep the temple of government in order. We must recognize that the forces of destruction are ever present and that there are those who take liberty for license.

But know ye, our rite is not the warrior's rite; yet we are lovers of this our own fair land; and we shall maintain its liberty-inspiring principles to the last ounce of gold and the last drop of human blood. But, to maintain this patriotic spirit, we must have a state worthy of

our service and devotion. Our concern must be for the well-being of every individual; our judgments must be impartially administered, and we must see to it that the scales of justice do not tip to the weight of gold.

Our Order teaches the democratic spirit-democracy of state, of social reforms, of religion, and of race. These teachings will tend to strengthen our faith in one another; will renew our allegiance to humanity, no matter how it is encased. Our Order teaches patriotism based on something bigger, greater, and better than identity of race-a mutual forbearance, the divine gift of “seeing ourselves as others see us”; a supreme loyalty to ourselves, our country, our families, and our God; the determination stronger than death to make life worth the living. - Bro. Louis F. Hart, Washington.

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They are never alone that are accompanied with noble thoughts.

- Sir Philip Sidney.

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A good intention clothes itself with sudden power.

- Emerson.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not

champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

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

THE RELIGIOUS TEACHINGS OF FREEMASONRY

I am sure that you are both willing and able to give me the following much desired information, to-wit:

What does Masonry really teach with regard to God? That is as to His general attributes; His character; His dealings with men; His gifts, that is spiritual and temporal gifts; His glory; His goodness; His joy over His people; His law; His triunity; His revelations to men?

I would highly appreciate your answer to the above ten questions. B. M. H., North Dakota.

The Old Charges, generally adopted by Grand Lodges as fundamental law, and which were ordained to be read "at the making of new Brethren, or when the Master shall order it," provided in the very front of the 1723 Constitutions of the Freemasons that, "concerning God and Religion":

"A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though in

ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denomination or Persuasion they may be distinguish'd; Whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among Persons that must have remained at a perpetual Distance.”

From this enunciation of principles we may reasonably infer that Freemasonry is religious but not a religion. For a religion teaches some particular system of faith and worship, involving of course a belief binding the spiritual nature of man to the supernatural Being. But to be religious is to have in action a conscientious faith in the Divine, a thorough and genuine living fidelity, devout and devoted, expressing in the affairs of this world an abiding conviction of the next one rewarding the good in due season for all present ills. Religion is some faith formulated for mankind respecting the Supreme Power, but to be religious is for mankind to exhibit faith in God. Thus Freemasonry, religious but not a religion, insists upon no creed beyond reliance in God, acceptance of the Bible as a source of instruction, and belief in the assurance of immortality.

“Monotheism, the sole dogma of Freemasonry,” is recognized by the Grand Lodge of Massachusetts as the first Landmark. See page 4 of the Constitutions, 1918. Furthermore, the preamble to the Constitutions of the Craft in that State says on page 1:

“Freemasonry . . . is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altar whenever a Lodge is in session, worship of God is ever part of its ceremonial, and to its neophytes and Brethren alike are constantly addressed lessons of morality; yet it is not theological.”

The “Proceedings” of the Grand Lodge of Ohio for 1911, page 38, say:

“As Lodges we know no creed except belief in God and to be good men and true.”

The Grand Lodge of Ohio, "Code of Masonic Jurisprudence," Section 15, page 112, says also:

"No religious test shall ever be required of any applicant for the benefits of Masonry other than a steadfast belief in the existence and perfection of Deity; and no Lodges under this jurisdiction shall receive any candidate without the acknowledgment of such belief."

Evidently, and especially as these quotations are similar to the statements of other Grand Lodge jurisdictions of the United States, Freemasonry ignores all the differences of sectarianism but holds fast to the foundation principles wherein religious sects find unity.

Religious Freemasonry very wisely does not endanger the unity of its fellowship by dogmatizing over any of the details of whatsoever religion has in the past aroused bitter strife among theologians of the several schools. Our Masonic profession is seen by the laws here summarized to be the noble practice of the basic faith, leaving to each other his own interpretation of theology, merely requiring of every initiate that conception of God in which we can all agree.

Purposely we have not here considered Freemasonry beyond the confines of this country. The fraternity in Sweden and in France have widely different beliefs upon religious matters as officially acknowledged in these respective countries but we need not now examine that phase of the situation as the queries at present propounded are likely to lead us sufficiently far afield and the thorny topic of overseas Freemasonry is too involved for any brief discussion here.

Let me further say that the Bible, in James I, 26-27, has something very much to the point which may be quoted as a conclusion:

“If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and keep himself unspotted from the world.”

R. I. Clegg.

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THE TRUE ROYAL ARCH EMBLEM

Can you inform me of a Chapter emblem different from the keystone which seems to have become universally adopted as that of a Royal Arch Mason? F.A.G., Connecticut.

The keystone is not a Royal Arch emblem, but simply the emblem of the Mark Master degree.

The true Royal Arch emblem is a triple-tau cross within a triangle, enclosed within a circle.

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CORRESPONDENCE

A FLASH OF MASONIC LIGHT

In July, 1919, I found myself in the city of Omsk, in far away Siberia, where I was serving as an American Y.M.C.A. secretary with the Czechoslovak troops which were stationed in that city. The atmosphere was not a pleasant one; every day we heard about defeats suffered by the army of Admiral Kolchak, who at that time styled himself the Supreme Ruler of All Russia, though his rule extended only there where his interests were covered by American, Czechoslovak and other Allied armies. This government was very unpopular because it was in the hands of inefficient reactionaries, who, like Bourbons, did not forget anything and learned nothing. Russian officers, of whom there were about sixteen thousand in that place, paraded on the streets in their glowing uniforms while the army at the front suffered because of the lack of leadership. Admiral Kolchak, though a good and honest man himself, was entirely helpless; he was surrounded by members of the old imperial regime who imagined that the country existed for them and their particular interests, his orders were not obeyed, the army at the front was robbed even of the most necessary provisions. Therefore one need not wonder that the Allies slowly began to reject the temporary government which was sliding down with the greatest possible speed. One city after another was occupied by Bolsheviki troops, revolutions were breaking out all over the Tran-Siberian Railroad, the station at Omsk was full of refugees who were telling us about the atrocities that were committed by Red troops, every rich and influential citizen was selling all he had and escaping to Japan.

There were a few Americans in that doomed city. In the first place the Consul-General, whose position was an extremely difficult one, was located there. The American Red Cross had a hospital with about 1000 beds, under the able supervision of Bro. Capt. A. F. Jackson, M. D., who had left his home in the Hawaiian Islands in order to help these people who needed American medical services and materials. Then there were five Y.M.C.A. secretaries, who were doing our best in helping Czechoslovak, Russian and other Allied soldiers, besides working among Austrian and Hungarian prisoners.

Each of us felt the depressing conditions. We knew of the discontent that was brewing in the bosom of the Russian population. We were fully aware of the fact that Kolchak could not trust his own army for we had seen officers of high rank shouldering guns and doing guard duty on bridges, before barracks and other governmental buildings.

And we were thousands of miles away from our dear ones, with only one railroad track between us and the Pacific Ocean. There were many tunnels along that great railway and we knew that, should they be blown up by thoughtless revolutionary enthusiasts, our fates would be sealed. But our duty kept us in our places, and I know that none of the Americans would have left his place even if he could.

On one of those excited days I was approached by a Red Cross man who knew me to be a Mason, who invited me to come that night to the Hotel Modern where Masons were to meet for fellowship and friendly counsel.

Needless to say, when the hour arrived I was there. Nine brothers of the fraternity greeted me and we then sat down at one of the tables where we were sure of not being interrupted, ordered a delicious Russian dinner and opened this extraordinary meeting.

One brother hailed from Hang Yang Lodge No. 1043 in Seoul, Korea, another from Bluff City No. 71, in Council Bluffs, Iowa. Arcana Lodge of Seattle, Wash., had a representative, as did Forest Grove No. 3, of Oregon. There was a brother from Bon Homme No. 101 of the Grand Lodge of South Dakota. California had two representatives, one from Morning Star No. 68, and another from Mariposa No. 24, also a brother from a Hawaiian lodge, and last but not least, a Mason who was initiated, passed and raised in a lodge in Dresden, Saxony.

We had a most interesting time. Not one of those present will ever forget that unique meeting. Here were brothers who had traveled in Central and South America, in Mexico, in the Orient, Europe, Africa and I do not know where else, who told us how in every country they found Masonic hands outstretched and open fraternal hearts. Every one present related his Masonic history. It was dark when this meeting adjourned and as I walked home through the dark streets of Omsk (there being no lights in that city which at that time sheltered about one million people) I could not but think of the great power of the Masonic light which found me even in that far away and dark country and gave me such fellowship, such warmth and such peace which is known only to those who know that great and mysterious word which we all love and revere.

Miloslav Filipi, Wisconsin.

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EDUCATIONAL WORK IN THE U. S. ARMY

I have read with deep interest the several articles that have appeared in THE BUILDER on the subjects of Americanization and Education, and I thought that it might be possible that yourself and some of my brother readers would like to know something about the steps that our Federal Government has taken along these important lines.

It is not intended in this article to give you a detailed account of the history and organization of the Recruit Educational Centers of the United States Army, but to call your attention to certain facts which should be of interest to every red-blooded American no matter what his or her profession or business, and that is, Americanization.

Under our present laws all the public education is primarily the function of the several States and not of the Federal Government. We had in this country according to the census of 1910, eight and one-half million people who were entirely illiterates or could not read and write the English language. This is a greater number than the population of the Dominion of Canada at that time. The organization of our national army by the draft act, showed that 24.9 per cent of male population between the age of 21 and 31 years were unable to read an American newspaper or write a letter home to their people.

The draft furnished the man power for the building of the National Army, but no account was taken of the fact that to produce a highly trained soldier, one of the first qualifications required is to be able to read and write and be able to understand the language in which he is to be instructed in. This was only one of the many problems that the Army worked out in those first days of the war; of course the first steps along these lines were different in each camp and many were the different ways taken by the various Commanding Officers

to accomplish this end, and here were the first steps that the Army made toward what is now the Recruit Educational Centers of the United States Army.

Today we have six Recruit Educational Centers in the United States Army: Camp Jackson, S. C., Camp Lewis, Wash., Camp Travis, Texas, Camp Dix, N. J., Camp Pike, Ark., Camp Grant, Ill., six large mills that are working day and night producing better citizens at the rate of from thirty to one-hundred men per school every two weeks.

In order to determine the educational acquirements which are called for by the Army Literacy test, Dr. R. B. Teachout, Psychologist of the Recruit Educational Center, gave the Army Literacy test to the children from the third to the eighth grade in four of the Rockford, Illinois, Public Schools. It was found by an examination of these tests that the children in the sixth "B" grade averaged about 15 points on the Army Literacy test. This was then taken as our standard for the graduates of the Recruit Educational Center at Camp Grant, Illinois, which indicates that the average reading ability of the men that have graduated from this Center is equal to the average reading ability of the children in the sixth grade of the Public Schools.

The fact that in the public schools there is a difference of only three points in the literacy tests between the children in the third grade and in the sixth grade indicates that after a certain degree of literacy is acquired, it requires a much longer time to make a proportional increase in reading ability.

The Recruit Educational Center at Camp Grant, Illinois, is closely connected with the Camp Recruit Detachment where every recruit for the Sixth Division is sent as soon as he is enlisted. As a recruit comes into the Recruit Detachment those of whom there is a question about their literacy are sent to the Recruit Educational Center where the Center Psychologist gives these men the Army Literacy test. Men who fall below the 12 points on this test are ordered to the Recruit Educational for a course of instruction. As these men enter the school, they are given an intelligence rating by the Army Intelligence Examination for illiterates known as the Beta test. By means of the information secured by this test, the men are grouped in different sections according to their intelligence, so that in each group there are men of practically the same mentality. When this grouping according to intelligence has been made, the men are sent to the classification room which is called

the pool. In this room the educational performances of the men are determined by a capable instructor, and the men assigned to one of the first six of the eight levels in the school. In this work in the classification room, those men who are unable to speak the English language enough to get along in the regular classes in the school are placed in a special English class where they are given instruction in speaking the English language.

By means of this double classification according to intelligence and educational performance, it is possible to have in each group men who have practically the same mentality and reading ability. By this very fine classification it is possible to avoid waste of time and make every minute of instruction count for the utmost.

Each of the eight levels in the school represents two weeks work; at the end of each two weeks all men in the school are given an examination and rated according to this examination. If his rating is high enough to promote the man, he goes into the next higher level; if it is too low to promote him he remains in the same level in which he has been and stays there until he is able to pass the requirements for a higher level. By means of these bi-weekly examinations the fine classification which is made when the man enters the school can be maintained permanently.

There being eight levels of two weeks' work each, it takes men who start in the first level sixteen weeks or four months to complete the course; men who are started in the higher levels can and do complete the course in less time.

The nature of the material used in the Recruit Educational Center course is adapted to accomplish the two-fold aim of the school. In the first place, the material is of such a nature that it is a usable means by which the man can be taught the mechanics of reading and writing. While this is not the most important aim of the school, it is one of the things that must be done before anything else can be taught. If the soldiers in the school are unable to read and write, it is impossible to give them ideas and facts which will help to accomplish the second and most important aim of the work, which is Americanization of the men.

The man who has never learned to read and write the English language has, by the very nature of the limitations which have been placed upon him, been unable to learn those things that make it possible for him to appreciate the American institution and American spirit. If he is given the mechanics of our language, he has a tool by which he can get for himself anything that he desires to know about our country, its traditions and institutions.

In order to awaken in the man a desire to know more about the country in which he lives, the material which he reads while in the Recruit Educational Center is so selected as to give him a bird's-eye view of the great field of printed pages that are open to him by his mastering of the English language. He learns the high points of American history; he reads of the lives of our great men, and learns the most important things about our Government; he is taught that a good citizen owes certain obligations to his Government.

The Educational department teaches reading, writing, arithmetic and government; everything possible is done to give the man all that is possible in the time that he has to devote to his study. It is not an unusual sight to see a large number of the men leaving the class rooms taking their books to their barracks so that they may use them in the evening to study their work that they have in the class rooms.

The school now has three full companies of one-hundred and fifty each, divided into four platoons to a company. Even a man is assigned to the Recruit Educational Center he is sent to one of these three companies where he is placed in one of the four platoons in that company; if he has had no military training at all he is placed in the fourth platoon or lowest platoon; if he has had some military training he is given an examination by the officer in charge of drill and assigned to the platoon that corresponds to the degree of military training that he has had. Examinations in military instruction are held every two weeks and promotions made in each platoon to the next higher platoon. With this system the man completes his military training at the same time that he completes his educational training.

All instruction in drill is given in what is known as the cadence system, that is, the instructors tell the men what to do and they give the commands and execute them. By this system we not only teach the man to speak English but bring into use a method whereby we obtain coordination of mind and body and bring into use the sense of hearing as an aid

to learning the drill. The course of instruction in drill covers the school of the soldier, squad, platoon and company which is the elementary training of all soldiers regardless of branch of service.

The day's work at the school is so arranged that each man receives for five days a week three hours educational and four hours military of which one hour is physical training. Saturday mornings are devoted to company inspections and such other military details as required by the Company Commanders. Saturday afternoons and Sundays are holidays for the men to visit the city or spend as they wish. No other duties are required of the men while at the school except those connected with their instruction, either educational or military.

The Physical Training course covers army calisthenics, apparatus work, boxing, wrestling and out-door games such as base ball and foot ball. The object of the course in physical training in this school is to develop the physical attributes of every individual to the fullest extent of his possibilities.

AMERICAN ALL SQUAD

1st Lieut. Barret De T. Lambert, 54th Infantry officer in charge of squad.

Corpl. Martin J. Knovpka, 2nd Company R. E. C., born in Russia.

Pvt. Louis Chassie, 2nd Company R. E. C., born in Cuba.

Pvt. Alfred Marringer, 2nd Company R. E. C., born in Canada.

Pvt. William Hermanson, 2nd Company R. E. C., born in Norway.

Pvt. Brani Dulski, 2nd Company R. E. C., born in Poland.

Pvt. Joseph Weneut, 1st Company R. E. C., born in Lithuania.

Pvt. Joseph Rozmeski, 1st Company R. E. C., born in Bohemia.

Pvt. Angle Martinez, 1st Company R. E. C., born in Spain.

Pvt. Stanley Kaspozski, 1st Company R. E. C., born in Hungary.

The above squad was part of the last class to graduate at the center in the month of January and gave an exhibit before the Union League Club at Chicago on January 13th. Squads of this kind have appeared before delegations of the Chambers of Commerce and other civic bodies interested in the subject of Americanization of the cities of Chicago, Ill., Cleveland, Ohio, Toledo, Ohio, and others. It is a fair sample of the average of the classes turned out of this school every two weeks. No member of this squad has been in the United States Army longer than six months; only one member of the squad could read when he entered the school; none of them could write or do simple sums in arithmetic; now every member of the squad can read, write and do any simple sum in arithmetic. The longest time spent at the school by any member of the squad is four months and the shortest is two months and ten days. There are nine men representing nine different countries.

We have had in the past six months as high as forty-five racial groups in the school at one time, and almost one-half of the attendants have been American-born illiterates. America has been spoken of as the melting pot of the world; if that be the case then the Recruit Educational Centers of the United States army are the metal in the pot.

The same squad that appeared before the Union League Club of Chicago was exhibited before the Sir Knights and their ladies on our last social night of Crusader Commandery No. 17, here in Rockford. Illinois.

B. De T. Lambert. Illinois.