

THE UNIVERSAL FREEMASON

Volume 10

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Number 1

OFFICIAL.

TABLOID HISTORY IN BOOK FORM.

This issue of the Universal Freemason concludes the **Tabloid History of Craft Freemasonry**.

A Limited Edition of the **Tabloid History** will now be published in **BOOK** form. The size of same will be about 2½ by 4½ inches leather bound, and priced at \$1.00.

Those who subscribe for the **Tabloid History**, **BEFORE WE GO TO PRESS** early in July, will receive a number in the order of arrival at this office. Each subscriber will receive the **BOOK** with his number set opposite his name. The subscription books are now open.

On the 11th day of June, 1917, the following named Office-Bearers were installed into office in Lodge St. Johns No. 21, Los Angeles, Cal.:

Louis A. Vonderscher, R. W. M.; Louis A. Wunschel, Master Depute; Walter H. John, Master Substitute; Eugene Vonderscher, W. S. W.; J. W. Alley, W. J. W.; Solomon Hyams, Secretary; S. D. Loe, Treasurer; Fred De Bois, Chaplain; Tomasse Falcone, Almoner; Jacob Schurch, Marshal; W. B. J. Alley, Senior Deacon; Theodore F. Zimnier, Junior Deacon; Henry Schorman, Senior Steward; Fred Albus, Junior Steward; Paul Anfossi, Inner Guard; Albert A. Blom, Tiler; Harry A. George, Past Master; Wm. R. M. Beverley, Lodge Deputy.

CRAFT BUTTONS.

At the present we have for sale **Craft Buttons**, the official button, of the Scottish Rite, registered, and priced at \$1.00.

On June 11th, 1917, the following named Office-Bearers were installed into office in Lodge Trinity No. 44, Seattle, Wash.

T. J. Engelstad, R. W. M.; Emil Sauer, Master Depute; Geo. W. Roberts, Master Substitute; H. R. Alsleben, W. S. W.; Victor O. Anderson, W. J. W.; Paul Raden, Secretary; Harry Barnum, Senior Deacon; Theo. Carlson, Junior Deacon; E. P. Edsen, Orator; P. J. Brodesser, Marshal; Charles Fredlund, Senior Steward; John Fredlund, Junior Steward; W. S. Pulver, Inner Guard; H. E. Knowles, Tiler; Robert Stewart, Chaplain.

On June 1st, 1917, the following named Office-Bearers were installed into office in Lodge Fidelity No. 73, Rock Springs, Wyoming:

William Alenius, R. W. M.; Carl E. Johnson, Master Depute; Ole Johnson, W. S. W.; Christ E. Thobro, W. J. W.; C. M. Olson, Secretary; Axel Johnson, Treasurer; Louis Larson, Senior Deacon; Hjalmer Carlson, Junior Deacon; August Paulson, Senior Steward; L. A. Sandberg, Junior Steward; John Anderson, Inner Guard; R. J. Heitman, Tiler; Joseph Johnson, Lodge Deputy.

THOMSON MONUMENT FUND.

(Continued)

Lodge Fidelity No. 87 (second time)
\$6.10.

This contribution closes the Fund and the Monument has been erected as will be shown by photograph elsewhere.

SYMBOLIC GRAND LODGE OF CUBA.

The following officers were elected by the Symbolic Grand Lodge of Cuba:
M. R. G. M.: Manuel Gonzales del Valle, Gr.: 33.

D. G. M.: Jacinto Cisternas Fito, Gr.: 3.

G. P. V.: Agustin Bel Pascual, Gr.: 3.

G. S. V.: Rolando E. Hernandez, Gr.: 3.

G. O. F.: Daniel Bermudez Fernandez, Gr.: 33.

G. S. G.: Claudio Muniz Riera, Gr.: 33.

G. M. E.: Roberto Namer, Gr.: 3.

G. T. G.: Jaime Alvarado Soria, Gr.: 33.

G. M. de C.: Carmelo Cambon Rodriguez, Gr.: 30.

G. C. A.: Rev. Benigno Parada, Gr.: 33.

G. H.: Ricardo Gutierrez L. R., Gr.: 3.

G. G. T.: Severino G. de la Cruz, Gr.: 3.

GRANDES COMISIONES:

Justicia:—Pres.: Manuel Fernandez Frederick, Gr.: 33.

Sec.: Carmelo Cambon Rodriguez, Gr.: 30.

Vocales: Ramon Crespo Fernandez, Gr.: 18; Francisco Dominguez e Hidalgo, Gr.: 3; Ricardo Gutierrez, L. R., Gr.: 3; Felipe Bargallo Eixarch, Gr.: 3; y Damaso Perez Valenzuela, G.: 3.

Hacienda:—Pres. Agustin Bel Pascual, Gr.: 3.

Sec. Severino G. de la Cruz, Gr.: 3.

Vocales: Manuel Gorgas Jordan, Gr.: 3; Felipe Bargallo Eixarch, Gr.: 3; Roberto Namer, Gr.: 3.

Asuntos Generales:—Pres. Rolando E. Hernandez, Gr.: 3.

Sec.: Roberto Namer. Vocales: Manuel Gorgas Jordan, Gr.: 3; Francisco Dominguez e Hidalgo, Gr.: 3; y Damaso Perez Valenzuela, Gr.: 3.

Beneficencia:—Pres.: Jacinto Cisternas Fito, Gr.: 3.

Sec.: Benigno Parada, Gr.: 33.

Vocales: Felipe Bargallo Eixarch, Gr.: 3; Manuel Gorgas Jordan, Gr.: 3; y Carmelo Cambon Rodriguez, Gr.: 30.

TABLOID HISTORY.

The American Masonic Federation.
We have shown in the preceding chapters of this sketch, that while Masonry had been regularly and legitimately introduced into America through charters granted directly by the Mother Grand Lodges of Britain, these lodges originally regular, subsequently became clandestine and irregular by assuming power not given them by their charters and that by pretending to create Grand Lodges, their officers violated their installation obligation and officers and members alike violated the obligation of allegiance they took when first received into the Craft. That in consequence of this original defect—which defect has never been properly healed—all so-called Grand Lodges subsequently organized by lodges holding illegitimately, from these clandestine organizations, were equally irregular.

This condition has been recognized by the more intelligent members of these clandestine organizations, and they have been the apologies made, more or less ingeniously, for the original irregularity, political necessities, caused the transformation of the thirteen colonies into the United States of America. And the precedent professed to have been established by the four Grand Lodges that organized the Grand Lodge of England in 1717, are the primary excuses made; while some others have

acknowledging the original fault, claim a title to regularity has been lost by prescription.

has before been shown, neither of the excuses are valid. There is one way, and one way only, by which a subordinate lodge can be released from its allegiance to the power from whence its charter issued; that is by soliciting for a charter of renunciation, freeing from the vow of allegiance. This would, without doubt, have been granted had it been applied for.

The organization of the Grand Lodge of England established no possible precedent that chartered lodges could follow.

The position of the four old London lodges was unique and peculiar to times. They held from no superior power, but were absolutely independent. In independence they relinquished in favor of the Grand Lodge they themselves organized, and into which all formerly existing lodges in England subsequently merged. The era of independent lodges ceased, and that of chartered lodges began, the latter dependent for existence on the creating power, their authority and powers fully defined by the charters granted.

The plea of regularity obtained through prescription is equally untenable in Masonry, as that which was usually irregular remains so until sanctioned by competent authority.

We have no desire to impugn the motives of the members of these so-called Masonic lodges. Far from it. We know that the great majority of them are earnest and zealous workers for all that Masonry stands for, and honestly, though ignorantly, believe that they are legitimate Masons. This they do because of the misrepresentations and falsifications contained in what is to be Masonic histories, written for the purpose of misrepresentation. The brethren have much of the genuine Masonic ritual, and they in their hearts follow more or less closely to

Masonic usages. This, however, neither does, nor can, make them regular.

As one of their own authorities has put it, it is the technicality of the parents of a child having or not having gone through the marriage ceremony previous to its birth that makes it legitimate or illegitimate. So with their lodges. It is the original irregularity that has made all the subsequent progeny of Local Masonry illegitimate.

The organization of these clandestine bodies and the inauguration of the "Local" Masonic system replacing the "Universal" and world-wide system of Masonry, did not meet with the unanimous approval of the brethren. There were many who refused to bow the knee to the Baal of Modernism or Localism, but protested vigorously against these innovations, as they did also against the narrowness, bigotry and intolerance necessarily resulting from these deviations from the ancient usages of the Craft. Their protests were unheeded, and, despairing of effecting a reformation from the inside, many seceded and formed rival Grand Lodges.

That the motives impelling these brethren were for the good of the Craft cannot be doubted, but the Grand Lodges they formed were without authority, and were equally irregular with those against whose un-masonic actions their founders protested. They were without any central or connecting head; were unable to gain foreign recognition; their existence was but ephemeral, and their influence negligible.

It remained for a few earnest Masons in the State of Idaho to inaugurate a system that could effectively combat the monster of Localism and by reintroducing Universalism restore Masonry in America to its pristine purity. These were the founders of the American Masonic Federation. But few of them ever owed allegiance to the Local system, and two of the three incorporators

first saw "Masonic light" in other countries. Of these three, Brother M. McB. Thomson, the first Grand Master of the American Masonic Federation, was made a Mason in 1875 in Glasgow Melrose St. John, a pendicle of the ancient Lodge of St. John of Melrose, Scotland (the last of the ancient Scottish lodges to give adhesion to the Grand Lodge), afterwards affiliating into Newton-on-Ayr St. James No. 125, on the registry of the Grand Lodge of Scotland, ant Patna Bonnie Doon No. 565 on the same registry. Of the latter Brother Thomson was Right Worshipful Master for several years. He was also Grand First Principal of the Early Grand Royal Arch Chapter of Scotland; Grand Master of the Grand Encampment of the Temple and Malta in Scotland; Sovereign Grand Commander of the Scottish Grand Council of Rites, and later Grand Recorder of the same. Brother Thomson dimitted from his Scottish membership in 1896, affiliating with King Solomon lodge No. 27, of the Locals at Montpelier, Idaho, in 1898 (there being no Scottish Rite lodges there), in which he held office, and represented the lodge in the Grand Lodge of the State of Idaho for several terms. During the last term he served as Grand Orator.

In King Solomon lodge were several brethren desirous of taking the higher degrees in the Scottish Rite, and learning that Brother Thomson had the thirty-third degree, requested him to procure for them a charter to work. On being informed of the many splits into which the so-called Scottish Rite was divided in the United States, and the bitter war waged between these different sections, the brethren decided to procure a charter from Scotland direct, and received from the Scottish Grand Council of Rites the first charter granted to work the Scottish Rite in America by Scottish authority.

This charter only gave power to work

the Degrees of the Rite from the up, and in no way interfered with Craft lodge, yet at the first meeting the State Grand Lodge thereat the motion was introduced by a member the Southern Jurisdiction of Charleston Rite binding the Grand Lodge to recognize as the only Masonic bodies in the United States, the Grand Lodges of the several States, the Grand Chapter of the Royal Arch, Grand Encampment of Knights Templars and the Councils for the Southern and Northern jurisdictions of Charleston rite (falsely called Scottish), obtaining, or retaining membership in other bodies working these degrees to be a penal offense.

It was patent to all present at the meeting that this resolution was introduced solely in the interest of the named bodies. As to the Craft, the Royal Arch and Knights Templars there was no opposition, and sufficient of the brethren voted against the resolution to kill it for the time. It was easy, however, to see that the clandestine Scottish Rite meant to adopt the tactics successfully carried out by them in other jurisdictions, viz., to defeat by force of fraud opponents they could not successfully in open debate.

Brother Thomson, who had taken a leading part in defeating the resolution on returning home, in his report to the Lodge and Council, gave it as his opinion that at the next meeting of the Grand Lodge the clandestines would gather sufficient numbers to enable them to pass their resolution, and advised the brethren that they would have to decide whether they meant to be men or the serfs of a clandestine organization. Regarding what action should be taken opinion was divided. Such was the brethren as had been initiated in the lodge of the Local system and never had opportunity to measure its shortcomings by comparison with Universal Masonry were inclined to submit to the

the rulings, no matter how unma-
they might be. To those who had
ved Masonic light under other aus-
and had drunk from the pure
g of Universal Masonry, the un-
nic, unamerican and utterly selfish
lines of the local system had never
led. They had affiliated therewith
ce, as it was either that or cease
Masonic fellowship. Now, how-
when the issue was put straight to
they never hesitated. The only
ion to be solved was how to obtain
questionably legitimate authority to
Symbolic Masonry as a branch of
family Universal.

This difficulty was solved by Brother
Thomson applying to the Symbolic
Counsellor of the Supreme Council of
Illiana, of which he was an honorary
member and representative, for author-
ity to establish a Grand Lodge for the
Rocky Mountain region. This authority
was granted on the 14th day of Septem-
ber, 1906, signed by the Illustrious
Grand Master Joseph N. Cheri, then Sovereign
Grand Commander of the Supreme
Council and Grand Master of the Sym-
bolic Chamber, and attested by the
Grand Seal of the Council.

Grand Lodges were founded, and on Jan-
uary 9, 1907, the Grand Lodge "Inter-
montana" was regularly organized ac-
cording to the forms of the Ancient and
Accepted Scottish Rite, the first inde-
pendent Symbolic Grand Lodge of the
West in the United States. The found-
ing of the Grand Lodge Inter-Montana
did not then conceived the idea of a
wide confederacy of Masons, that
being first conceived when Masons
from other sections, hearing of the
action thus made, applied for affiliation.
The Grand Lodge then determined to
begin steps to enroll all Scottish Rite Ma-
sters for those who by affiliation became
members in the United States into one fed-
eration, they themselves becoming the
members thereof. On the 3d day
of March, 1907, the Grand Lodge of

Illinois A. F. and A. M. (Incorporated)
applied for and was admitted to mem-
bership, they being first healed and tak-
ing the oath de fidelit to the Scottish
Rite. The Grand Lodges Inter-Montana
and Illinois then formed the A. M. F.

On April 5, 1907, the members of five
lodges in and around the city of Bos-
ton, Mass., who had previously worked
in the Rite of Memphis, applied to be
healed. They took the oath de fidelit
and petitioned in regular form for char-
ters from the American Masonic Fed-
eration, which was granted; when the
lodges petitioned for a Grand Charter,
which was also granted them, under the
title of the Grand Lodge of New Eng-
land. This charter was installed on
May 11, 1907, by the President of the
A. M. F., Brother Thomson, assisted by
the Illustrious Brothers Harry Goode,
33d, Grand Representative in America
of the Gran Oriente Espinol and Past
Grand Master of the Regional Grand
Lodge of Pennsylvania, and W. Post,
also a Past Grand Master of the same
body.

The Federation was barely launched
when a campaign of persecution was in-
augurated against it by the Local sys-
tem, and to protect themselves legally
the brethren decided to incorporate.
Application for this was made on the
31st of August, 1907, by Brothers C. P.
Christiansen, who was made a Mason
in Aarhus, Denmark, M. McB. Thom-
son, made a Mason in Scotland, and J.
W. Langford, the only one of the three
originally a Local Mason. The incor-
poration was completed and the articles
filed on September 21st, 1907. The fol-
lowing are the Articles of Incorpora-
tion:

PREAMBLE.

The association of the American Ma-
sonic Federation hereby affirms that
that there is not a legal body known as
The American Masonic Federation in
the United States of America. This
association is composed of Grand Lodges

and its constituent Lodges and Members.

Therefore, this Association of the American Masonic Federation is organized for the express purpose of establishing Lodges of, and practicing the Rites, Ceremonies, Usages and Customs of "The Ancient and Accepted Scottish Rite of Free Masons," as generally practiced in Europe and America at the present time. The specific Masonic authority vested in the Association is derived from and founded upon "The Scottish Rite" of Freemasonry. Guided by these principles and governed by the following Articles of Incorporation, and By-Laws in support thereof, we hope to be worthy followers of "The Ancient and Accepted Scottish Rite of Freemasonry."

ARTICLE I.

The name of this corporation is the American Masonic Federation.

ARTICLE II.

The purpose for which this corporation is formed, and its chief objects and business, shall be to dispense Charity to its members, to promote Harmony, Peace and Brotherly Love between Free Masons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the same, to establish, govern and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. A. S. Rite exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of the A. A. S. R. of Free Masons; and by its said incorporate name to have and use a common Seal which may be altered or amended at the pleasure of the corporation, and to make by-laws for the government of said corporation, and to elect and install officers, and to take, and receive, hold, con-

vey, mortgage or assign all such estate and personal property as may be necessary for the purposes and ends of said corporation; and to unify Masonic Rites by affiliation.

ARTICLE III.

The place where its principal business is to be transacted is Montpelier, Idaho, and, outside of Idaho, such place as Board of Directors or Trustees may designate, where meetings of Directors, Trustees, and of the Executive Committee may be held.

ARTICLE IV.

The term for which this Corporation is to exist is fifty years.

ARTICLE V.

The members of its Directors or Trustees shall be seven, and the manner method of their election shall be by ballot, and the term of office shall be three years from the date of their election and qualification, and the following shall be elected at the first meeting of the Directors or Trustees, viz: President, four Vice-Presidents, a Secretary and a Treasurer, who shall hold their respective offices until their successors are duly elected and qualified.

In witness whereof we hereunto set our signatures this 31st day of August, 1907.

C. P. CHRISTIANSEN,
M. McB. THOMSON,
J. W. LANGFORD.

State of Idaho,

County of Oneida—ss.

Before me, D. C. McDougall, a Notary Public, in and for the County and State of Idaho, on this day personally appeared C. P. Christiansen, known to me to be the same person who signed the foregoing instrument, and acknowledged to me that he executed the same for the uses and purposes therein mentioned.

Given under my hand and seal of office this 31st day of August, 1907.

My Commission expires July, 1911.

(Seal.) D. C. McDOUGALL,
Notary Public.

State of Idaho,

County of Bear Lake—ss.

Before me, George E. Marks, a Notary Public in and for the County and State aforesaid, on this day personally appeared M. McB. Thomson and J. W. Langford, known to me to be the same persons who signed the foregoing instrument, and acknowledged to me that they executed the same for the uses and purposes therein mentioned.

Given under by hand and seal of office this 9th day of September, 1907.

My Commission expires October 30, 1909.

(Seal.) GEORGE MARKS,
Notary Public.

ENDORSED.

State of Idaho,

County of Bear Lake—ss.

I, W. R. Holmes, Clerk of the District Court of the Fifth Judicial District of Idaho, in and for Bear Lake County, do hereby certify that the within and foregoing is a full, true and correct copy of the Original Articles of Incorporation of the American Masonic Federation filed in my office this 9th day of September, 1907.

In Witness Whereof, I have hereunto set my hand and the official seal of said court at Paris, Idaho, this 9th day of September, 1907.

(Seal.) W. R. HOLMES, Clerk.
By, Deputy.

CERTIFIED COPY OF ARTICLES OF
INCORPORATION, AMERICAN MA-
SONIC FEDERATION.

Department of State,
Secretary's Office.

Filed this 21st day of September, 1907, at 10 o'clock a. m., and recorded in Book "W" of Dom. Corp'n's at page 116. Records of the State of Idaho.

ROBERT LANSDON,
Secretary of State.

On the same day that application was made to incorporate the Grand Lodge Inter-Mountain held a special meeting and divested itself of independent authority in favor of the A. M. F. by executing the following deed:

T. T. G. O. T. G. A. O. T. U., Peace, Tolerance, Concord, Liberty, Equality, Fraternity:

Unto All Regular Masons of Whatever Rite or Grade, Greeting, in the Name of God Everlasting:

Know ye that the Grand Lodge "Inter-Montana, A. A. S. R. Symbolic, chartered on the 9th day of January, 1907, by Matthew McB. Thomson, representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a Sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

As witness our hands and the seal of our Grand Lodge, this 21st day of Eloul, answering to the 31st day of August, A. H. 5667, A. D. 1907.

(Seal.) M. McB. THOMSON,
M. W. G. M.
J. W. LANGFORD,
M. W. G. Secy.

Having thus taken steps masonically and legally to place the A. M. F. on a solid basis, the following proclamation was sent to all the Grand Masonic Jurisdictions of the world whose address could be had.

PROCLAMATION.

To the Sovereign Powers Governing Universal Masonry throughout the World, Greeting:

Worshipful, Venerable and Very Dear BB.:—In informing you, officially, of the organization of the AMERICAN MASONIC FEDERATION, A. A. S. R., we are but performing an ordinary

Masonic duty, but the bare performance of that duty, without an explanation, would be very unsatisfactory. We, therefore, in a brief way, place you in possession of the facts which formed the foundation of our action.

As you are no doubt aware, the "York" Rite has been in Masonic control of the United States of America since shortly after the attainment of their independence. Exercising this control has led to the most flagrant acts of tyranny and despotism and so intolerant has it become that Universal Masonry is practically unknown, or at least unrecognized. BB. from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the Tyler, it has been through suffrage and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried, in sickness he is refused relief, and at death he is denied Masonic burial. A brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European powers, who practice the Scottish Rite; they are classed as irregular and their members generally denied admittance to the Lodges, while in some instances they are admitted in one State and denied in others. In every York Rite Lodge a race test is applied, and in some States a religious one.

Confronted by these conditions, and in view of the fact that a careful estimate places non-affiliated Masons in the United States at 300,000, a very great many of whom stand well in the countries where they were made, and in view of the fact that these BB. had to either forego entirely all the fraternal associations so hardly gained and

so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania and the Grand Orient of France and Spain, at different times granted charters to work in the United States. The Lodges thus organized were branded by the "York Rite" as clandestine or irregular, and they refused to recognize their members as Masons, and BB. working under separate constitutions though of the "York Rite," were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, the members of the Scottish Rite deemed it advisable to form a national organization, which, by the presentation of a united front, and a determined effort they might win for their beloved Rite the same consideration accorded to all other countries of the world. Through these conditions there was born into the family of "Universal Masonry," THE AMERICAN MASONIC FEDERATION, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonic and civilly legal.

And now, Brethren, having explained to you our position, our aims and objects, and the difficulties and opposition with which we have to contend, we appeal to you for aid and assistance in our struggle for right and justice against tyranny and oppression, and in our efforts to spread the benign and elevating teaching of "Universal Masonry." This you can best do by granting us fraternal recognition and changing representatives with us. This will strengthen us by encouragement to our friend and discouragement to the enemies of "Universal Masonry."

Trusting that due and careful consideration will be given us in this regard, and our desires granted, we salute you B. T. N. K. T. T. E. O., and extend to you the fraternal embrace, in behalf

of the AMERICAN MASONIC FEDERATION.

(Sul.) M. McB. THOMSON, 33d deg.,
Montpeller, Idaho,
President-General.

(Sul.) ROBERT S. SPENCE, 33d deg.,
Evanston, Wyoming,
Grand Secretary-General."

Since then, in spite of all opposition, representation and persecution, instigated and propagated in the spirit of intolerance, the progress of the American Masonic Federation has been phenomenal. It is now represented by Grand and Subordinate Lodges in twenty-four States, and from the Atlantic to the Pacific coasts. It has also Lodges in Central and South America, the British West Indies, Africa and India. It is already recognized as a regular Masonic power, and foreign powers are exchanging representatives with it. Here, at home, as an exponent of Universal Masonry, it has the field to itself. The Brotherhood of Man is now recognized in the Brotherhood of God, and when Universal Masonry is known as an advocate of these principles and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother and depend upon his honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of B.B. who sought and found the Grand Master. So mote it be.

The American Masonic Federation has passed from the stage of experiment to being a factor that must be counted with when Masonry in the United States of America is being considered, and its influence is even felt in distant lands. It exchanges representatives

with Grand Orients, Councils and Lodges in England, Scotland, France, Spain, Portugal, Italy, Germany, Roumania, Turkey, Egypt, Haiti, Cuba, Nicaragua, San Salvador, Argentina, Brazil and Mexico, and at the request of several foreign Grand Bodies, called a congress of the world's Masons to meet in San Francisco in the year 1915 to discuss Masonic affairs. This congress was subsequently abandoned on account of the war in Europe—1914.

The Supreme Lodge of the American Masonic Federation controls only the Craft degrees and is independent of any control by any higher grade body.

In its system of government the A. M. F. is purely democratic, every office is elective and any Brother properly qualified is eligible for election to the highest office in it. There are three units in the Federation. First, the Daughter Lodge (the term "subordinate" is not used, being considered un-Masonic); second, the Regional, District or Provincial Grand Lodge, composed of the Masters and Wardens of the Daughter Lodges within a given radius; third, the Supreme Lodge A. A. S. R., Symbolic for the U. S. A., composed of one representative from each Daughter Lodge in the Federation. It is worthy of notice that the Supreme Lodge is not styled as "of" but as "for" the U. S. A., as better denoting its position as a representative body. Carrying out the same idea, the chief executive officer is not styled the Grand Master "of" the Supreme Lodge, but as the Grand Master Mason "in" the Supreme Lodge, his position being simply that of first amongst his brethren. Elections are held in the Daughter Lodge twice a year, on the feasts of the SS. John, the Baptist, and Evangelist. Provincial Grand Lodges elect annually on the feast of St. John the Evangelist, and the Supreme Lodge elect Triennially on or near the 21st of September, the anniversary of its incorporation.

While recognizing the whole of the

degrees of the Scottish Rite as Masonic, the Supreme Lodge exercises entire and exclusive control of the Craft degrees which it denominates the great degree of St. Johns Masonry and declares to be, Entered Apprentice, Fellow of the Craft (with the Mark), and Master Mason (with the Installation to the Chair). The Honorary Degree of Excellent Master is given by the Supreme Lodge to worthy brethren as a reward of merit.

From its inception the A. M. F. has taught the doctrine of Liberty, Equality and Fraternity, not as euphonisms sounding well in the ritual, but as actual living doctrine, it has also taught that when the Masons Lodge is said to be in length from the north to the south, and in width from the east to the west, it is meant thereby that Masonry knows no geographical, racial or national boundaries, much less that the adherents of one rite of Masonry should be proscribed by the adherents of another rite, but that all who have knelt at the same altar and taken the same obligation are Brothers, irrespective of difference of rite or system of government. That the only contention among Masons should be "who best can work, and best agree."

The question of the status of the Colored Man in Masonry has ever been a vexed one in America, the ordinary American while theoretically admitting the political equality of white and colored, that being a requirement of the United States constitution, has ever denied him social equality, and the local Mason has refused to consider the possibility even of the colored man being a Mason, and the only Grand Lodge of the locals that ever granted a charter to a colored lodge, the Grand Lodge of New Jersey, was for years ostracised by its conferees in consequence.

In this sketch the question of the legality or illegality of the colored lodges in America has not been touched on, both white and colored lodges of the

local system stand on the same footing the one is as regular, or irregular as the other, though this much can be said in favor of the colored Mason that while the colored lodges became clandestine through force of circumstances, the white local lodge became clandestine through choice.

While the A. M. F. has never drawn a color line, leaving the ballot to arrange that as it does other requirements of membership. The first official requirement of colored lodges for membership in the Federation was in 1913, by the Grand Lodge of the District of Columbia, A. M. F. & A. M., incorporated, through its Grand Master, Bro. Henry C. Scott, who is at present Grand Master of the colored branch of the A. M. F.

The subject was one requiring careful deliberation and diplomatic treatment. That the colored Mason was worthy of recognition we were agreed, the only question was how to do it in a manner which would give no offense to either colored or white. In arriving at a satisfactory arrangement, we were ably assisted by our colored Brethren themselves, who fully appreciated the difficulties of the situation and acted both as true men, and as true Masons, asking only to be received as true Scottish Rite Masons; full members of the great universal brotherhood. The arrangement finally made was that colored BB. should receive charters and diplomas on special terms, that they should form a separate branch to be known as the colored branch of the A. M. F. with their own Supreme and Provincial Grand Lodges, which, while being bound by the constitution of the A. M. F. and the landmarks of Masonry, would otherwise be entirely free from outside control; they would pay no assessments or dues of any kind to the A. M. F.; that the branches should in all be so distinct, that colored BB. should not visit white lodges unless invited by white BB. colored lodges without

The A. M. F. desires nothing better than to be allowed to work out its own destiny in its own way, with good will to all and ill will to none, if it has ever seemed to attack the local system, and in telling unpleasant truths, given offense to others, it has not been from choice, but in self-defense and in every case it has regretted the necessity forced on it. Many of those who but a short time ago were bitterly opposed to the universal principle in Masonry have read in the signs of the times the necessity for drawing nearer together, and the time is not far distant we hope when the differences that separated the Masons of America, will be reconciled, and it will be there as in other lands that different rites of Masonry will live in harmony together, even as branches of the Christian or other churches can even though in other and more intolerant days they may have persecuted each other, and they will only be counted best who do best.

May the Grand Architect of the Universe hasten the day.

EDITORIAL.

Bi-centenary of the Grand Lodge System.

"King George I entered London most magnificently on September 20, 1714; and, after the Rebellion, A. D. 1716, the few Lodges in London wanting an active Grand Master, by reason of Sir Christopher Wren's Disability, thought fit to cement under a new Grand Master, as the Center of Union and Harmony. For this Purpose, the Lodges,

1. At the Goose and Gridiron, in St. Paul's Churchyard.

2. At the Crown, in Parker's Lane, near Drury-lane.

3. At the Apple-tree Tavern, in Charles Street, Convent-Garden.

4. At the Rummer and Grape Tavern, in Channel-Row, Westminster, and some old Brothers met at said Apple-Tree; and having put into the Chair the oldest Master Mason (being the Master of a Lodge) they constituted themselves a Grand Lodge pro Tempore in due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the GRAND LODGE) resolved to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly,

On St. John Baptist's Day, in the year of King George I., A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron; now removed to the Queen's-Arms in St. Paul's Church-yard.

Before Dinner, the oldest Master Mason (being the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands, elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the Badges of Office and Power by the said oldest Master, and installed, was duly congratulated by the Assembly, who paid him the Homage.

Mr. JACOB LAMBALL, Carpenter,
Capt. JOSEPH ELLIOTT,
Grand Wardens.

Two hundred years ago on the feast of St. John the Baptist certain Brethren in London, England, conceived the, then novel-idea, of gathering the Masonic Lodges in England under a centralized authority. Before then the Lodges had absolutely no form of government, or rather there were no Masonic Lodges in England; as a certain number of Brethren met, they could open a Lodge and admit members. No minutes or records of any

kind were kept of such occasional meetings unless (as in the oft quoted case of Elias Ashmole) in the private diary of the Intransigent, and this of course would only happen in the case of learned and non-operative class. It is worthy of note, that while the first Grand Lodge of Masons was formed in England, the ruling spirits at its formation were not Englishmen. One, Dr. James Anderson, a Presbyterian Minister, was made a Mason in Aberdeen, Scotland, the other, Dr. Theophilus Desaguliers, was a French Huguenot, the date when, or the place where he was made a Mason is unknown, and the very technical terms used by them and which have ever since been part of the ritual, were not of English but Scottish origin.

The Grand Lodge organized by four Lodges on the 24th of June, 1917, did not at first claim jurisdiction over all England; only over London and Westminster. In course of time however its authority spread over the whole Kingdom, though it was nearly 100 years later (1813) before there was one generally recognized Grand Lodge for the whole of England. Therefore it was in reality the bi-centenary of the Grand Lodge of London and Westminster, not of England, that was celebrated on the 24th day of last month. And while it is lawfully entitled to be termed the Premier Grand Lodge of the world it is not, nor has it ever claimed to be, the Mother Grand Lodge of the world, as so many of our American co-temporaries style it. The Grand Lodges of Ireland and Scotland, though later in date of organization, were of independent origin, neither owed anything to England, but the pattern after which they both built, while in the case of Scotland an organized system of masonic government by Mother Lodges had existed hundreds of years before the centralized Grand Lodge system was dreamed of.

Cerneausim.

We are in receipt of literature from the "Supreme Council Thirty-Third and last degree of the Ancient Accepted Scottish Rite Masonry, as organized by the Ill. Joseph Cerneau M.P.S.G.C., October 27, 1807, for the United States of America, its Territories and Dependencies," consisting of Council Reports, and controversial pamphlets by Bro. Francis T. Watson. This Supreme Council, as most of our readers are aware, is one of the two bodies each of which claim to be the legal successors and representatives of the Cerneau Council of 1807, neither of which recognize the other, while both are denounced by the Charleston Council and its Northern offspring.

Bro. Watson succeeds in making out a clear case against his opponents and their advocates, being especially severe on Bro. Homan of New York, who writes fiction and dubs it masonic history. And if Bro. Watson could as successfully show the legitimate descent of his body from Cerneau's Council, as he shows the fraudulent nature of his opponent's claims, his position would be incontestible.

The quarrels of these quasi-Scottish Rite bodies is of little interest to us of the Genuine Scottish Rite. They have neither art or part with us, and we have no desire to mix in their quarrel unless compelled to do so sometimes in self defense.

Congratulations for the Cuban Masons.

We extend our congratulations to our Brethren of the Serene Grand Orient of Cuba on their progressiveness in separating the Symbolic and Philosophic branches of the Rite, and establishing a Grand Lodge for the government of the Craft degrees. The Serene Grand Orient of Cuba since its inception has

been thoroughly progressive and universal, and this last act of theirs puts them in line not only with modern ideas so far as Latin Masonry is concerned, but with ancient masonic usage, which ever made the Craft Lodge the foundation of all masonry. The list of the officers of the Grand Lodge is given in another column of this issue.

Is there Masonry in Germany.

In proof of the correctness of the charge that there is no masonry in Germany, as Anglo-Saxons know it, we quote the following from the latest issue of the "Swiss Bulletin":

"The Masonry of Germany alone," writes a German newspaper, "deserves esteem and respect; English Masonry is perhaps a grand charity institution, that of Latin countries is instrument of politics and atheism, in Germany, Sweden, and Norway, Masonry is entirely free from politics, and concerns itself with social and moral problems."

Ideas, however, vary somewhat as to the international character of the Association, the fundamental principle of which is that of fraternity.

"The war," says a German writer, "has taught us that the Masonry of our country must become exclusively national. It must wear a German dress, and have a German character. It must renounce every connection with the World's Masonry."

"The war," says another German journalist, "has destroyed all idea of Masonic Internationalism. International Masonry has become bankrupt. This opinion is general in all German Lodges. Masonic Cosmopolitanism is, therefore, a fiction. German Freemasonry has no need of the "International," which has nothing to offer it. It cannot entertain relations with Grand Lodges that are only political instruments and which make use of Free-

masonry for political plots. (!?)

Other have been still more violent:—"The so-called English Masonry, which made such a boisterous entrance into the world in 1717, notwithstanding its unimportance, was very different from what we German masons represent to ourselves as models of virtue. It was a very narrow—and very English—organisation which had absolutely no thought of a union of humanity, but which troubled itself only about England and sought only to favour the relations between Catholics and Protestants, between Scotch and English. The great extension of the idea to the whole of mankind is the work of International "Deutschtum;" it is only the German brain and the German heart that can carry the enterprise to a successful end, together with the current of the World's Union. Let us be frank; for us Germans, our ideal dream of Internationalism has come to nought. Instead of being figurants we have become actors. In future we shall also continue to practise the model of Masonic virtues, but we shall not carry them out into the vast world."

And lastly here is the conclusion arrived at by a Bro.:—"We German Freemasons will have nothing more to do with international relations and about all we will have no official relations. Long live German Freemasonry! Down with international fanaticism! It has deceived the world long enough and now deserves to be struck down!"

We could multiply such declarations for they abound in the German Masonic newspapers.

There is however one other masonic power in Germany that is not in any way associated with the mis-called masonic bodies above quoted. That is the Grand Council of the Scottish Rite in Germany which has consistently tried to act masonically through these times of trouble. With this, this Supreme Council, the A. M. F. is in amity.



This is the Monument the Brethren erected.

THE UNIVERSAL FREEMASON.

Published on the first of each month at
Salt Lake City, Utah.

EDITORS:

M. McB. Thomson, Thomas Perrot.

Entered as Second-Class Matter at
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June 1st, 1912.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada, 841 Broadway; Acting Secretary, M. D. Alba, 1263 Mason street.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Sec. retary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Poik and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. Emil Kliese, R. W. M., 2120 So. C. St. Erich Siburg, Secretary, 1339 So. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Siniarski, 32, 3138 N. Lawndale Ave.

Blue Ridge No. 16, A. F. & A. M. Meets the 4th Wednesday in each month at No. 88 Belville Ave., Newark, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 203 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., Edw. E. Stackhouse, Secretary, 245 E. 41st St. Visiting B.B. ways welcome.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119½ South Spring St.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornstad, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m., 1223 Milwaukee Avenue. R. W. M., Albert Derus, 1414 N. Robey St. Secretary, V. A. Szalaj, 1403 W. Chicago Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

Provincial Grand Lodge (Symbolic) C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President General Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. B.B. Washington, D. C. Other Officers: Bearers BB. Thomas H. Harper, B. Snyder, Alex Dabney, Dan. Williams, Mingo Saunders.

THE UNIVERSAL FREEMASON

Volume 10.

August 1917

Number 2

OFFICIAL.

Important to Lodge Secretaries.

The attention of Lodge Secretaries is again called to the law requiring all official papers used by the Lodge (except letter heads and envelopes) must be the form authorized by the Supreme Lodge. These can be procured from the Grand Secretary General, and none others will be recognized or acknowledged.

Exempt from Supreme Lodge Dues.

By resolution of the Executive Board of the A. M. F., Brethren members of a Lodge in the Federation who have been drafted or who have enlisted in the army or navy of the United States of America shall be exempt from payment of dues to the Supreme Lodge or Council during the continuance of the war.

DEATHS.

Chris Pappagionopoulos of Rising Star Lodge No. 84 died on June 22, 1917.

Spencer S. Ranson, D. G. O. for New York, has been crowned and throned a Sovereign Grand Inspector General 33d degree.

The following have been expelled from Lodge Echo No. 48, Chicago, Ill., for gross unmasonic conduct:

J. Markiewicz.

Charles Gaslorek.

Bruno Stwiertnia.

A. A. Katariski of Justice has been nominated to the Academic Degree of Master in Masonry.

Mr. Ferrario has been expelled from Lodge St. Johns No. 21 of Los Angeles, Cal., for gross unmasonic conduct.

The following brethren have been honored with the degree of Excellent Master for notable services rendered to the Craft:

George F. Peck, Harmony Lodge No. 60, Monohon, Wash.

Joseph C. Larala, Galileo Lodge U. D., New York.

Samuel Treves, Monte Moriah Lodge U. D., New York.

St. Siniarski, Viking Lodge No. 75, Chicago.

Stanislaus J. Clemnoczolowski, Alpha Pulaski U. D., Cleveland, O.

Alexander Kalla, Haladas Lodge No. 49.

On the eighth day of June the following-named Office-Bearers were installed in Lodge Viking No. 75, Chicago, Ill.:

Stanley J. Katariski, R. W. M.; Alexander Busch, W. M. Depute; Joseph M. Wold, W. M. Substitute; M. Orlowski, W. S. W.; Martin Gnatek, W. J. W.; Stanley Siniarski, Secretary; Theodore Glese, Treasurer; Adam Majewski, S. D.; Bernard Sosnowski, J. D.; Anton Zdzieblowski, S. S.; Konstan Dobrzanski, J. S.; Ignatius Winkler, Almoner; Anton Mydlach, I. G.; Michael Krajewski, Tiler.

On the 12th day of June the following-named Office-Bearers were installed in Lodge Echo No. 48, Chicago, Ill.:

Albert Derus, R. W. M.; Joseph Suchon, W. M. Depute; A. Willa, W. M. Substitute; Z. Lepkowski, W. S. W.; B. R. Kukawski, W. J. W.; Vincent A. Szalaj, Secretary; St. Robaszewski, Treasurer; R. Koza, S. D.; J. Labecki, J. D.; J. Winiarski, S. S.; Fr. Kiedrowski, J. S.; A. Wesolowski, Almoner; W. Nawrocki, I. G.; St. Janiak, Tiler.

On the 5th day of June the following-named Office-Bearers were installed in Lodge Irving No. 100, Chicago, Ill.:

August S. Johnson, R. W. M.; Henry Roos, W. M. D.; Leonard Hensel, W. M. S.; Rene Louis Vignerot, W. S. W.; Fred Antonsen, W. J. W.; H. P. Meyers, Secretary; Gustav Pfiffer, Treasurer; Edward S. Thompson, S. D.; Charles Cohn, J. D.; Ed. Heyman, S. S.; F. Bianchi, J. S.; M. Guldorf, Almoner; C. Joachim, I. G.; Luccio Murillo, Tiler.

On the first day of June the following-named Office-Bearers were installed into office in Lodge Fidelity No. 73, Rock Springs, Wyo.:

William Alentus, R. W. M.; Carl E. Johnson, W. M. D.; Ole Johnson, W. S. W.; Christ E. Thobro, W. J. W.; C. M. Olson, Secretary; Axel Johnson, Treasurer; Louis Larson, S. D.; Hjalmer Carlson, J. D.; August Paulson, S. S.; L. A. Sanberg, J. S.; Gust Larson, Almoner; John Anderson, I. G.; R. J. Heltman, Tiler.

The following named Office-Bearers of Lodge Savoy No. 35, Chicago, Ill., were installed on the Feast of St. John the Baptist:

Joseph Anatasi, R. W. M.; Frank Varrallo, W. S. W.; Frank Zingarilli, W. J. W.; August Bellavia, W. M. Depute; Saverio Pitosse, W. M. Substitute; Antonio Accardo, Secretary; Antonio Bel-

lavia, Treasurer; Rosario Candela, S. D.; Liborio Licata, J. D.; Michele Amato, I. G.; Fred Diasio, Tiler; Saverio Civello, S. S.; Primo Bostimoso, J. S.; Giulio Jacquini, Marshal; Bene Scellaro, Almoner; Dr. V. Guagliata, Orator.

The following Office-Bearers were installed in Lodge Alliance No. 101, Chicago, Ill., on the 1st of June, 1917:

A. A. Katarski, R. W. M.; Pol. W. Rzynkiewicz, W. M. Depute; J. Slipski, W. M. Substitute; J. Smolen, W. S. W.; J. Szwedo, W. J. W.; Frank Szczepkowski, Secretary; K. Bojkowski, Treasurer; F. Kaznowski, S. D.; J. Wojcik, J. D.; J. Majcher, S. S.; P. E. Wilkowiak, J. S.; N. Bobinski, Almoner; Walas, I. G.; M. Drygalski, Tiler.

The following named Office-Bearers were installed in Lodge Fidelity No. 92, Benld, Ill., on the Feast of St. John the Baptist:

James Wesley, R. W. M.; Fred Scobbs, W. M. Depute; A. B. Utay, W. S. W. Substitute; Louis Cadona, W. S. W. Steve Vigna, W. J. W.; John Rossini, Secretary; Joe Zerbollo, Treasurer; John L'adame, S. D.; Victor Eric, J. D.; Pete Scala, S. S.; Barney Chiorro, J. S.; Ferruccio Lelli, Almoner; Joe Venturi, I. G.; Herman Berger, Tiler.

On the 27 of June the following named Office-Bearers were installed into office in Blue Ridge Lodge No. 1, A. F. & A. M. C. B., at 88 Belleville Ave., Newark, N. J.

William Moss, R. W. M.; J. W. B. sey, D. M.; M. M. Jones, W. S. W.; M. Seabrooks, W. J. W.; Mend Johnson, W. J. D.; Clynton Royster, W. S. W. William Jones, W. J. S.; James E. Hill, W. S. S.; I. L. Evans, Secretary; Samuel Cole, Treasurer; Martin Blake, Almoner; Wash Perkins, Orator; Charles Wilson, Chaplain; S. J. Hunt, Tiler; Richard Locket, Marshal.

Following Office-Bearers were in-
Rizal Lodge No. 86:

Lozada, R. W. M.; F. Ven-
W. S. W.; J. R. Robledo,
U. Santos, Secretary;
rez, Treasurer; S. R. Fernan-
on; V. Hontiveros, J. Deacon;
S. Steward; B. Bagnio, J.
Peralta, Almoner; F. Sa-
Guard; E. Llarando, Tiler.

20th day of June, 1917, the
named Office-Bearers were in-
dice in Caledonian Lodge No.
a, Wash.:

Benthien, R. W. M.; W. J.
V. M. D.; John Rostgaard,
C. E. Hillstrom, W. S. W.;
Johnson, W. J. W.; Erich
Secretary; Sam Simon, Treas-
V. Heide, S. D.; A. Askelson,
nes Jensen, S. S.; Demonic
S. J. Baldwin, Almoner;
rd. I. G.; James Reid, Tiler.

of the Grand Lodge of Vera
ro:

Que en la Gran Sesión
brada el 29 de Marzo de
E. V. en este Gr. Or. .
tos e instalados los sigui-
des funcionarios:

p. Gr. Maest., V. H. Trinidad
go.

p. Dip. al Gr. Maest., V. H.
go.

p. Gr. Prim. Vig., V. H. Jose
ro.

p. Gr. Seg. Vig., Ismael
go.

p. Gr. Secret, V. H. Joaquín
go.

p. Gr. Tesor, V. H. Ángel
go.

p. Gr. Orad., V. H. Juan de
go.

p. Gr. Hosp., V. H. Eduardo
go.

p. Gr. Maest de Cerem, V. H.
on Cossa.

Muy Ven. Gr. Prim, Diac., V. H. Ed-
uardo Martínez B.

Muy Ven. Gr. Seg. Diac., V. H. Jose
Arellano.

Gabinete Consultor del Gran Maest.:
VV.: HH.: Plutarco I. Ramirez, Vi-
cente Ortega, Jose Alvarez Castro, Ed-
uardo Doval, Antonio Parnas, Gabriel
Garzon Cossa, Armando Perez y Duque
de Estrada, Angel Cruz, Juan de Dios
Bonilla y Joaquín Montenegro.

Presidente Honorario de todas las
Comisiones, V.: H.: Plutarco I. Ramí-
rez:

Comisión de Hacienda: Muy VV.:
HH.: Vicente Ortega, Presidente, Is-
mael Aguirre y Manuel Hernandez.

Comisión de Relaciones: Muy VV.:
HH.: Ángel De Valle, Presidente, Vi-
cente Ortega y Armando Perez y Duque
de Estrada.

Comisión de Jurisprudencia y Judi-
cial: Muy VV.: HH.: Armando Perez
y Duque de Estrada, Presidente, Pedro
Z. Pernia y Juan de Dios Bonilla.

Comisión de Administración y Con-
servación del Templo: Muy VV.: HH.:
Antonio Parnas, Presidente, Joaquín
Montenegro, Vicente Ortega, Jose Al-
varez Castro y Eduardo Doval.

Comisión Administrativa del Colegio
"Esperanza": Muy VV.: HH.: Gabriel
Garzon Cossa, Presidente, Ambrosio
Silva, Teófilo Remes, Jose Coffin, Ed-
uardo Martínez B., Ángel Cruz y Man-
uel Hernandez.

Comisión de Beneficencia: Muy VV.:
HH.: Eduardo Doval, Presidente, Au-
gusto Mirando y Eduardo Martínez B.

Y para vuestro conocimiento, lo
firmo y autorizo con el sello de esta
Muy Resp.: Gr.: Log.: enviandoos el
Abr.: Frat.: con los SSig.: q.: n.: s.:
CCon.:

El Gr.: Secr.:

JOAQUÍN MONTENEGRO.

El Gr.: Maest.:

TRINIDAD C. MALDONADO.



THOMAS PERROT, GRAND SECRETARY-GENERAL. A.M.F.

COMMUNICATION.

Dear Editor: It has often been said in the Universal Freemason that "Truth mightily and will prevail," but I think that the editor should qualify the statement by calling attention to the fact that Truth, like the Leaven, can only accomplish results where it comes in contact with some substance. Such being the case, and it being the object of the A. M. F. to spread the Truth, the attention of the members of the Federation should be more forcibly drawn to the need of a more active propaganda, and have no doubt that all could gladly respond instead of letting the Supreme Lodge carry the entire burden, which seems to me neither fair nor just.

I should think, if one live and active member were appointed by the Grand Master for each District to solicit funds for this noble purpose, enough subscriptions could be secured to place the Universal Freemason on the newsstands and in the libraries of the United States, where reading Masons could find the Truth regarding Freemasonry not available elsewhere.

All one can find in public libraries are Masonic periodicals boasting either of Northern or Southern Jurisdictions in the United States in their attempt to justify their origin, or promulgating the dogmatic fallacy of exclusive jurisdiction maintained by the English and Lodge System of Modern Masonry in this country, with the object of making a "subjective monopoly" to establish Lodges of Freemasons in a certain territory, the very thing that dragged Freemasonry from its high pedestal of Brotherly Love, Truth and Tolerance to the depths of Intolerance and Commercialism.

Can one, then, be surprised at the ignorance of the average Mason regarding Masonic history, and the tenets and objects of true Freemasonry? How

can they do otherwise, but join in the "great farce" displayed before them? Should not every member of the Federation uphold the arms of the Supreme Lodge to secure the publicity needed for the realization of our great objects?

Most fraternally,

Alexander P. Riedel, 33, 90, 96.

MASONS IN THE MAKING OF AMERICA.

Through the kindness of the editor of "The Gavel," published at Newburgh, N. Y., we reprint in part the address of the Rev. Bro. Madison C. Peters, under the auspices of Hudson River Lodge, and are sorry our space would not permit us to give it in full, because it covers a period of time and incidents in the history of our country in which we are now especially interested:

Dr. Peters quickly passed over early American Masonic history until Nov. 4, 1752, at which time George Washington sought and found admission to a lodge in Fredericksburg, Va., three months before he was 21 years of age; the question was not asked and he may not have known of the regulations. The records and seal of the lodge are still preserved, also the Bible, printed in 1688, on which he was obligated.

The most distinguished lodge in America, said Bro. Peters, is that at Alexandria, the members of which participated with Washington as a Master Mason in laying the cornerstone of the District of Columbia, also the Capitol building in Washington, and which had the honor of conducting the ceremonies when Washington was laid to rest in his Mt. Vernon tomb. This lodge, with the exception of Mt. Vernon, has in its possession the largest collection of personal relics of Washington in existence, among which are the bier on which our of Mt. Vernon; his military saddle; tomb, the crepe that draped the door illustrious brother was borne to his

Williams' portrait of Washington, in pastel, done from life when he was 62 and in Masonic regalia, said to be the best portrait of Washington extant, and for which the lodge has refused \$100,000; also his Masonic apron and sash of silk, embroidered by Lafayette's wife; a penknife which had been given to Washington by his mother with the injunction to "always obey his superiors." He carried the pocket-knife constantly and years later told its history to Gen. Knox. At Valley Forge, when Gen. Washington became so disheartened that he wrote out his resignation as commander-in-chief, Knox recalled the incident, saying: "You were commanded to lead this army and no one has ordered you to cease leading it. Think it over." Half an hour later Washington tore up his resignation.

Speaking of events leading directly to the struggle for American independence, Bro. Peters named as leaders, besides Washington, Samuel Adams, Jas. Otis, Patrick Henry, Paul Revere, Robert Newman, William Dawes, Joseph Warren, Joseph Quincy, Peyton Randolph, John Hancock (whose signature to the Declaration of Independence was so bold that "the King of England could read it without spectacles"), Richard Henry Lee, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, Robert R. Livingston, Robert Treat Payne, John Wetherspoon, Thomas McKean, Lewis Morris, Edward Rutledge and others, all of whom were Masons.

Referring to the famous Poston Tea Party, Bro. Peters said the preliminary meeting was held around a chowder supper at the home of Masons—the Bradlee brothers—on Hollis and Tremont streets, and the "mother" of that party was Sarah Bradlee, who arranged the disguises for the "Indians" the day before and kept the water boiling, so that the men upon their return from

Griffin's Wharf might wash off the red stains and revert to "white Christians." "Who were these 'Mohawks' Sons of Liberty, in paint and gear?" continued Dr. Peters. "Free Masons, members of St. Anthony's Lodge, led by Junior Warden Paul Revere. In fact the Poston Tea Party was a Masonic night out."

Dr. Peters declared it as his belief that all but one of the signers of the Declaration of Independence were Masons.

Passing to the war of 1776, Dr. Peters said Gen. Joseph Warren was the first grand offering of American Masonry on the altar of liberty, when he fell at Bunker Hill on June 17, 1775. Among Washington's major generals who were Masons were Henry Knox, Lafayette, Nathaniel Greene, Baron von Steuben, General DeKalk, William Moultrie, General Stirling, Israel Putnam, John Sullivan, Benjamin Lincoln, St. Clair, Richard Montgomery, Philip Livingston, James Clinton, Nathan McIntosh, David Worcester, "Mad Anthony" Wayne, Henry Lee, Charles Pinckney. The four arch-plotter against Washington—Gates, Mifflin, Conway and Charles Lee—were not Masons.

Benedict Arnold was a Mason. He was raised in Hiram Lodge, New Haven, Conn., regularly attended Solomon's Lodge No. 6, Poughkeepsie, N. Y., and in the minutes of that lodge, May 15, 1781, it was ordered that his name be obliterated from the minutes, and his name was cut out. Dr. Peters gave the most remarkable defense of Benedict Arnold that the writer ever read or listened to. "The Mason believes in a square deal—a think Arnold never got," said Dr. Peters. He then traced the events leading to the storming of Quebec, saying that Arnold's march from Cambridge, through sleet storms, frozen lakes and dense forests, to the plains of Abraham, was in many re-

pects more wonderful than Napoleon's flight from Moscow. His knee was shattered in the fight. He told of the fight with the British fleet near Valcour Island, on Plattsburg, at Saratoga, how Gates never once rode on the field of battle, and that, with the exception of Morgan's riflemen, the conflict was waged with Arnold's division alone. The speaker said that in this crisis the country owed its salvation to Arnold. He related how Congress created five new major generals, all juniors in rank, over Arnold; how Gates, in the second battle of Saratoga, took his division away from him and gave it to Lincoln. These, and numerous other injustices, according to Dr. Peters, turned Arnold's mind to hatred, and revenge triumphed over patriotism. Treason and flight followed.

"One hundred and fifteen years ago," continued the speaker, "in a London garret, lay Benedict Arnold—dying—half dressed—his legs concealed in long military boots. The minister of religion sat by his side, when suddenly the dying man arose, tottering along the floor, threw open a valise, drew thence a faded coat of blue. The coat was spotted with his own blood, the coat with a bullet hole pierced at Quebec, the coat he wore when he planted the banner of the stars at Ticonderoga, and with the minister's help he put on that coat of blue. The good minister spoke to him of that faith which pierces the clouds of human guilt and walls them back from the face of God. 'Faith,' he cried. 'Faith! Can it give me back my honor?' There, unwept, unhonored and unsung, in all the bitterness of desolation, the patriot and traitor gave back his spirit to God, while the corpse was clad in the uniform of a Continental soldier."

Notable among Washington's brigadier-generals—all of whom were Masons except Stephen Moylan—were General Nicholas Herkimer, the hero of

Oriskany, who hailed from St. Patrick's Lodge of Johnstown, N. Y.; John Stark, Francis Marion, Muhlenberg, Kosciuszko and Pulaski. Whipple, Rufus Putnam, Ethan Allen and others.

Among the Masons who shaped the destinies of the new Republic after the war were John Jay, first Chief Justice of the United States; John Blair, John Marshall, Edmund Randolph, Robert Morris and Haym Salomon, the Polish Jew broker in Front Street, Philadelphia, who, with Morris, the financial backbone of the nation, gave all told \$685,000 to the cause of Freedom. These men came to the rescue when Congress was fairly on its knees praying for funds, and, said Dr. Peters, "when Congress prays, you can bet the treasury is clean out." In fact, the speaker said the Jews had not been given full credit for their part in the making of America, for, said he, Columbus and all his crew were Jews, and that it was not the Queen's jewels, but Jewish money, that financed the expedition.

Other Masons were Alexander Hamilton, the genius of the Revolution, and James Madison, who gave the Federal Constitution many of its wisest provisions.

When Washington was inaugurated every man on the platform was a Mason, and the oath of office was administered by a Mason.

TWO CENTURIES OF FREEMASONRY

"Two Centuries of Freemasonry. 1717-1917," just issued, in English and in French, in one volume, 260 pages, with 100 illustrations. Fr. 3.50. Published on the occasion of the bi-centenary of the 24th of June, 1917. Contains Facts, Principles, Men, Books. Address to Mr. Ed. Quartier-La-Tente, International Bureau for Masonic Affairs, Rue des Beaux-Arts 26, Neuchatel, Switzerland.

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M. McB. Thomson, Thomas Perrot.

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EDITORIAL.

Three Dangers to America.

Our good step-brother, George Fleming Moore, who heads the body that professes to represent the Cuckoos progeny hatched in Charleston, S. C., and miscalled Scottish Rite, delivered an address to over 300 members of his organization in Louisville, Ky., at their spring reunion. Bro. Moore is an eloquent speaker at all times, and if he talks of things as being as they ought to be, not as they are, it is because he wishes them to be as they ought. To assist our good Brother we will correct some points on which he seems to be hazy. He states that Germany has no Supreme Council of the Scottish Rite, and he doubts if Russia has. It may therefore be news to him that Germany has for many years had a Supreme Council of the Scottish Rite, and that Russia has had one for at least six years, as for that time it has been represented in the Supreme Council of the American Masonic Federation, and at the present time both Supreme Councils are thus represented.

It is true that these bodies are both REAL Scottish Rite bodies, in fact, as well as in name, and in so far differ

from Brother Moore's Council, which has nothing Scottish about except the name—and that was stolen. This may account for his ignorance of their existence.

To come to the three dangers which, according to Bro. Moore, menace America, he gives them as Autocracy, foreign immigration and ecclesiastical hierarchy. In this we agree with him, but—are these things more dangerous to the free government of our country than they are to Freemasonry? And are they not the foundation on which the body he governs rests? What system could be more autocratic than that wherein the officers elect themselves, and in which the rank and file have no voice? And the Grand Commander is a Masonic Kaiser.

It was by foreign immigration that his Council was organized and the system they introduced, and which is still adopted by their successors, is of the most unamerican character.

Their government is patterned after that of the Romish church, according to their own statement. In the one the Pope appointed the Cardinals, and the Cardinals elect the Pope; in the other the Commander appoints the 33ds and the 33ds become, in turn, the Commander, while the common member has nothing to say in the whole matter. How easy it is to see the mote in another's eye, but how difficult to see the beam in our own.

The Order of the Palm and Shell.

For the last two months there have been inquiries in our contemporary "The Builder," concerning the Order of the Palm and Shell; if it is still in existence, and did anyone know of a copy of the Ritual in existence? Why do not the inquirers apply to the A. M. F. as in so many other cases where the Locals are in the dark on Masonic subjects? The Order of Oriental Knights of the Palm and Shell is one of the

many orders and degrees controlled by the Confederated Supreme Council in the A. M. F. The Degree was given by the originator, Brother Rob. Morris, to the Grand Council of Rites of Scotland before it was given in the U. S. A., and when the Confederated Supreme Council for the U. S. A. was instituted by the Grand Council of Rites, gave that order with all the others that it worked to the former body. Again we would advise our step-brothers of the Local system, whenever they are in doubt, to come to us. Our mission is to throw light into the dark places, and we desire nothing better than to fulfill our mission.

The Lesser Lights.

As an example of explaining without an explanation, we must give the palm to the Master of the Clandestine Grand Lodge of the Philippines. In an article appearing in the "New Age," this learned Brother attempts to show that our operative predecessors, many of whom were unable to sign their names, were so well versed in the mysteries of antiquity that they patterned their everyday work, the tools they worked with and the stations of the officers in their Lodges after Indian, Persian, Egyptian or Grecian mythological usage. When will these wisecracks cease from their nonsense and be content to take for granted that our ancient operative Brethren meant just what they said; that with them a spade was just a spade? They saw that during the day the Sun gave light and life; that the darkness of night was illuminated by the Moon and the fixed Stars. What could be more natural, then, than that they, having the three officers who governed the Craft giving light and instruction, should be likened to these luminaries?

If our rather learned brethren of the Locals would only condescend far enough to seek in ancient Masonry the

true meaning of symbolism there would be less danger of their making asses of themselves, and more likelihood of their instructing their Brethren.

The Craft is now as it has been in all ages divided into the grades or branches of Apprentices or learners, Fellows of the Craft, or journeymen, and those who having completed their apprenticeship, had been made free of the guild brothers, and permitted as Masters to teach others. Each of the subdivisions was governed by its Master, who represented one of the great luminaries with his emblematic light burning before his station, and if only that one grade was present one light only lit the Lodge. When all grades were present the three lights burned. And so it is with genuine Masonry today. We would advise all and sundry who seek true Masonic light to apply to the genuine Masonic fraternity, as found in the U. S. A. in the Lodges of the American Masonic Federation.

The Work in the Eastern States.

Since the last issue of the Universal Freemason the Grand Master was called officially to visit the eastern Lodges. Starting on the 16th of June, accompanied by Brother Perrot, Grand Secretary General and assistant editor, we dedicated the monument erected by the Brethren to the memory of our first Grand Depute Master, and visited St. Johns Lodge, Montpelier, Idaho, the oldest Lodge in the A. M. F., and Justice Lodge, Diamondville, Wyoming, the second oldest Lodge. From there the Grand Secretary returned to the duties of the office, while the Grand Master proceeded east.

In Chicago we visited the Lodges and Councils, and installed the Charter of Justice, previously working U. D. Also granted a dispensation for an Encampment of Knights Templars, conferring the degrees on classes in Lodge, Council and Encampment.

In Indiana Harbor we granted a dispensation to a new Lodge and installed its officers.

In Detroit, Mich., we met with the several Lodges and installed the Charter of Kopernik Lodge, previously working U. D. Also the Charter of Darius Council of Kadosh. While in Wyandotte we granted a dispensation for a Council of Kadosh.

In Passaic, N. J., we met with Alpha Passaic, found the Lodge in good working condition, and that they were spreading the work into the adjoining city of Newark.

In New York City we met with Benjamin Franklin Lodge and had present deputations from the other New York and New Rochelle Lodges, and found conditions very satisfactory and the Brethren all enthusiastic. Dispensations were granted for two new Lodges, both with good prospects of soon being able to apply for Charter. As an example of how the work grows in the Empire city, it is only necessary to state that 200 members surrounded the Altar at closing, and at the banquet which wound up the proceedings 1,000 shares were subscribed for the new Masonic hall.

The A. M. F. at its inception was considered to be purely a western institution, and, indeed, for some time afterward. Now, however, the work of Universal Masonry is spreading eastward so rapidly that the Brethren in the west will have to bestir themselves lest some day the balance of membership will be so great in favor of the east that even the seat of government may be changed.

Master in Masonry.

Four years ago at a meeting of the Supreme Lodge, a law was passed creating the academic degree or distinction of "Master in Masonry." The motive prompting this action on the part of the Supreme Lodge was to incite the

Brethren to study and research. The Grand Masters Deputy in the several Provincial Grand Lodges were created ex-officio Preceptors of the Lodge, or lodges of instruction within their Province. These lodges of instruction were to be open to all Master Masons, and any Brother proving himself proficient in the esoteric work and ritual of the Craft degrees could be recommended by the Preceptor to receive the distinction, the reception of which would qualify him for election to the East without passing the South or West. Notwithstanding the privileges attached to the grade and the little trouble necessary to attain it, the first application for it has just been received. All honor to Bro. Katarski for qualifying! But what shall be said of all the Brethren who have not qualified but who could?

Tabloid History

The first volume of the Tabloid History of Freemasonry, which at the request of the Brethren we agreed to edit some months ago, and which has since been issued monthly in the Universal Freemason, has been now completed, and is in the hands of the printer, to appear in book form. Some time this month it will be ready for distribution to the subscribers, and with the September issue of the Universal Freemason will be started the second volume.

The second volume will treat of the degrees professing to Masonry other than the Craft, tracing their rise early in the eighteenth century when first they appeared as amplifications of the Craft degrees, worked under the same charter and ruled by the same officers, to the period when they took to themselves independent governments and styled themselves "Rites." We will endeavor to show how few of the existing rites have a claim to legitimacy, while so many of them are the product of fraud and imposture. Dealing specially

with those that style themselves "Scottish."

In the second volume, as in the first, an effort will be made to condense as much as possible, and to that end the Masonry of Britain and the U. S. A. will be mostly dealt with, and even then we will, as far as possible, give the facts as they are patent to the unprejudiced observer, leaving ourselves of the Scottish Rite of and from Scotland; the eccentricities of other and falsely styled Scottish Rite bodies possess to us only an academic interest, and will be dealt with only so far as is necessary to show the falseness of their claim to the title.

As authorities we will quote from Hughan, Gould, Yarker, of England; Crowley of Ireland; Rebold of France, and Lyon of Scotland, supplemented in the latter with first-hand knowledge which we possess of Scottish Masonry.

THE FOREIGNERS IN AMERICA.

A great deal of conversational rot is indulged with reference to foreigners in this country. Who are the natives? The Red Man, and his true descendants. Every other person is in a lineal sense a foreigner, according to some of our wiseacres. A foreigner is a person who owes allegiance to some other country — not having been born in this country or taken out naturalization papers. The fact is, that frequently a naturalized citizen is more valuable than the native born, as it was the former's choice and the latter's unavoidable place of nativity without his consent or choice. It does not bespeak well for an intelligent and lofty mind, when slurring people whose ancestors happen to not be of the same as their own. The ancestors of some Americans must have been of a very low type, judging by the standard of some of these degenerated descendants.—Exchange.

MASONRY IN ARGENTINE.

Bro. Chevallier Boutell, replying to a toast in a Lodge in England, said he had lived in the Argentine for forty-three years, and in that Republic Freemasonry flourished under the English Constitution—the Craft, Royal Arch, Mark, Temple, and Knight of Malta were all under the noble banner of Great Britain. In the Argentine there was a small colony of 26,000 British subjects, of whom 14,000 were males; of these, 10,000 men went forth at the call of the Motherland, and 7,200 had been sent over as qualified volunteers. That was why the Lodges in the Argentine were so depleted of numbers, but all were in an excellent and flourishing condition, though they could not make much headway. The Lodges of the Argentine had contributed £15,000 to the British Red Cross fund; he personally had collected £11,000 by lecturing; £82,000 had been sent over from the Republic up to the end of last year. Masonically, continued Bro. Boutell, he had ruled over territory as large as Europe (excepting half Russia), including twenty Craft Lodges, four Royal Arch Chapters, four Mark Lodges, etc. His Lodges were situated many hundreds of miles apart, and he visited each one of his Lodges every year. He once journeyed for fifteen days, including the crossing of the Andes, especially to install a Master.—The Masonic Sun.

GRAND LODGES OF QUEBEC.

In Quebec the Grand Lodge is first called to order by the Deputy Grand Master, who ascertains that the Grand Officers are at their stations, and that the constitutional number of Lodges are represented, which being done, the Grand Master, preceded by his Directors of Ceremonies, and accompanied by the Past Grand Masters, enter and open the Grand Lodge.

THE FRATERNAL DAWN.

When the armies of earth are disbanded,
And their trappings are coated with dust;

When the musket forever is silent,
And the cannon is cankered with rust;
When the sword and the helmet lie tarnished

'Mid the rubbish of pomp and display—

We shall wake to the glorious dawning
Of the promised Fraternal Day.

And that day shall bring joy to the nations,

For the glow of its generous light
Shall invade the morasses of darkness
And dispel the miasmas of night.

Then the Empire of Right shall be founded,

And the sway of its scepter increase,
Till mankind shall stand shoulder to shoulder

In the ranks—not of war, but of peace,

And the drones of oppression shall crumble

And the hearts of the tyrants shall quake;

And the haughty shall learn to be humble,

And the mighty their mockings forsake,

For the spirit of Truth shall reign o'er us,

And Humanity's banner float free,
Till Fraternity's message is wafted

To the uttermost isles of the sea.

—Anonymous.

SOFT STUFF.

"Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell."

THE DUKE OF ATHOLL.

The new Duke of Atholl, who made a notable reputation as the Marquess of Tullibardine, in public and military circles, was an equally enthusiastic Freemason, rising to be the Grand Master of Scotland, a position from which he retired a few years ago.

As regards English Freemasonry, he was a guest at the Gallery Lodge No. 1928, London, on 2nd March, 1912, and in replying to the toast of his health, remarked:

"Personally, he had never been in an English lodge. When first he became a Mason he was a soldier, and wandered about all over the world, and his Masonic career was taken up by his own lodge. At least two of his forbears had been Grand Masters of England. His great grandfather, when things were not going quite right, became Grand Master of England, and set the Craft going smoother, while he also did much to stave off the idea at that time that Freemasonry was an injurious secret society. Many of his forbears had been Grand Masters of Scotland, and when he was offered the office he did feel it his duty to accept it, and endeavor to be a credit to the good Masons who had gone before him.

The following interesting details concerning the Duke of Atholl are taken from Gould's "History of Freemasonry":

The 3rd Duke of Atholl was Grand Master of the Ancients' from 1771 to 1774; and the 4th Duke from 1775 to 1781, and again from 1791 to 1813. The former was Grand Master of Scotland in 1773—when an entente cordiale was established between the two Grand Lodges under his jurisdiction—and the latter in 1778.

Towards the close of the century, in the Colonies, the United States of America, and wherever there were British garrisons, the authority of the 'Ancients' or (as it was often called) the 'Athol'

Grand Lodge, was slowly but surely extending, while that of the older Grand Lodge of England was as steadily diminishing. At the close of 1789, forty-nine Army warrants had been granted by the Brethren, and upon the influence which the 'Atholl' and the Irish 'Travelling Lodges' exercised both in the Old World and the New, I have enlarged in a previous work (Military Lodges, *passim*).

A motion in favour of a union with the 'Moderns' was made, but was defeated, at the December meeting of the Grand Lodge, in 1797.

In 1799, it was enacted by Parliament that all societies, the members of which were required to take any oath not authorized by law, should be deemed unlawful combinations, and their members should be liable to a penalty. The Bill, however, owing to the united efforts of the Duke of Atholl and Lord Moira, was much modified in its passage through Committee, and the Act was ultimately framed so as to embrace as participants in its immunities all lodges of Freemasons complying with the requirements.

The present Duke of Atholl was initiated in Lodge St. John, No. 14, Dunkeld, and occupied the chair of that lodge for ten years. He was Grand Master Depute of Scotland in 1907 and 1908, and on the 30th November of the latter year he was elected Grand Master Mason, an office he held until 30th November, 1913.

The late Duke of Atholl was initiated in Lodge St. John, Dunkeld, and was afterwards Provincial Grand Master of Perthshire West. In Grand Lodge of Scotland he held the office of Senior Warden.—Freemason's Chronicle.

The Grand Lodge of Ireland has established a Lodge of research to investigate the history of Irish Freemasonry.

MASONIC BAPTISM.

The following account of a Unique Ceremony is taken from "Moore's Freemason's Magazine, December 1865." It was first printed in the New York Times. It was not approved by Bro. Moore, as will be seen by his comments that follow the story of the incident. Possibly his disapprobation may have been increasing by non-agreement in matters of Scottish Rite Masonry with Albert Pike who was prominent in the incident, as he was in the Scottish Rite of the Southern Jurisdiction. The account is printed under the title: "Impious Folly in New York."

The following is an account of a remarkable occurrence in the city of New York, which if accurately reported, describes the greatest atrocity yet committed in the name of Freemasonry. If the time, place and circumstances were not so distinctly set forth, and the names of the prominent actors so boldly proclaimed, we should have supposed the article to have been a very clumsy attempt to libel the fraternity, and to cover with ridicule the individuals named. But we are forced to the conclusion, as no denial has appeared, that the follies described have been actually perpetrated. We shudder as we contemplate them, and reproduce the account to fulfill an imperative duty in reprobating and denouncing the abomination.

Interesting Masonic Ceremony — Baptism of six children by Albert Pike of Arkansas.

Last evening one of the interesting and the same time novel ceremonies connected with Freemasonry was performed in Masonic Hall, Thirteenth street, near Fourth Avenue, by the Thrice-Potent Grand Master of the Scottish Rite, Albert Pike, late general in the rebel army; the Senior Warden being General J. H. Hobart Ward, late of the Union Army. It consisted of

the baptism of six children, ranging from six months to eight years of age, according to the Masonic ritual. This being the first time this ceremony was performed at the North, a large number of Masons, with their wives, daughters, sons, etc., were present, so that the lodge-room was crowded. The ceremony took place in a Lodge of Perfection, which was opened publicly. In the East, on a platform were placed a font filled with oil, a vessel of consecrated oil, and a plate of salt. All being ready, two lines were formed, consisting of a guard with drawn swords facing inwards, and the officers and members of the Grand Lodge of Perfection entered in procession to the music of a grand march by the organ. After several alarms, the parents and children entered with the godfathers and godmothers, the latter dressed in white; the children who were unable to walk were carried on a cushion covered with blue silk by the master of ceremonies; after him came a Brother carrying the lighted candles, black, white and rose color, in the form of a triangle, while the choir sung the chant "Out of the mouths of babes and sucklings, Thou has perfected praise." Then came the other children, two by two, then the fathers and mothers. The procession went three times round the lodge room, the organ playing the chant still proceeding while the Master and Wardens repeated certain sentences, the mystic sentence commencing "Suffer little children to come unto Me," etc. After questions asked of the fathers and answered by them, the children were brought to the front and an impressive prayer offered up by Brother Wilson Small, as Grand Chaplain. This was followed by a hymn, and the Master informed the godfathers of their duty, while the Orator in the North, the Senior and Junior Wardens admonished them and their parents to be true to themselves, to others, to their country

and to God. Another prayer was then offered, and the children were brought to the altar. Their names were: Harrison Small McClenachen, Harry Sheridan Lee, George Small Anderson, Zeo Virginia Gibson, Anna Theresa Gibson and Charlotte May.

The baptism was performed as follows: placing the hand of the child in the font filled with perfumed water, the Master said, "Harrison Small McClenachen, (naming each) I wash thee with the pure water. May God give thee, and maintain thee, in that innocence and purity of heart of which this is a symbol." He next marked the Delta with the consecrated oil on the forehead of each child, being the symbol of the wisdom, might and love of God, and blessed them according to the ritual. After a hymn was sung, all the brethren knelt and made a solemn vow, which they confirmed by eating salt, to protect the children through life.

A locket was given to each girl, and a ring to each boy, with the assurance that if they were in distress or danger they only had to send the locket or ring, and they would be assisted. A jewel was also given (the Delta), with Masonic emblems, to each child, who was also invested with an apron, and the Senior and Junior Wardens proclaimed the baptisms along their columns, after which all clapped three times, and striking the palm of the hand against the left shoulder cried huzza three times. The Orator next delivered a discourse and Wilson Small delivered an address on behalf of the godfathers. Two young ladies were then selected to make a collection. It was announced that the money would be given to some Brother whose name would not be publicly known, if there were any such known to a Brother present, or it would be given to the Grand Almoner, who would send it to a distressed Brother, without the knowledge of any one but the Master, and

the Brother would not know where it came from.

The Grand Master then said: "The labors of the day are concluded; may they be profitable to all. Go in peace; and may our Father in Heaven bless and prosper us in all our laudable undertakings. Amen."

The brethren then retired in procession, in the same order as they entered, and the Lodge was closed.

So much for the indecent and hideous record. Now we venture to say, all the circumstances considered, that never, in this country or any other, was any form of Freemasonry prostituted to a more vile and impious use than in this instance. On the continent of Europe, particularly in Germany and France, but here only in Louisiana, we believe, many farcial and fantastic rites and ceremonies have been attempted to be foisted on the fraternity by crazy and misguided men or, by clandestine and illegitimate bodies of such, which, after an ephemeral existence, have perished from memory. But, for the part in their madness, and a semblance at least of avoiding plain contradictions of the fundamental principles on which Masonry is founded. The old charlatans were astute enough to steer clear of openly offending the religious sense of the community, and refrained from direct insult to the most sacred mysteries of Revealed Religion. It seems it was reserved for the present time that more audacious men should unblushingly use what purports to be a Masonic organization as a vehicle of sacrilegious mummary, in a stupid burlesque of a Christian Sacrament.

What renders this enormity more presumptuous is, that the ritual was invented for the occasion. It is not impossible that the clandestine body, in whose presence this blasphemous farce was enacted, may have in use, for common purposes, a ritual resembling

that which renders the ceremonies of a true Lodge of Perfection so solemn and imposing. But with all its imperfections we presume to say that it contains nothing which would necessarily disgust a Christian man, or offend the moral sensibilities of any. It argues, therefore, the existence of a virus of depravity heretofore undescribed, which should prompt the invention of a special form through which their own impiety might be exhibited, and the initiatory sacrament of Christ might be ridiculed and blasphemed.

It is well known that the Ancient and Accepted Rite has provided for no such ceremony as above described; and all its teachings inculcate a spirit which would render impossible, on the part of its faithful disciples, an affront to God or Christ. It is a marvel, therefore, passing comprehension, that the chief actor in this flagrant wickedness should so scandalously violate his solemn Masonic vows and obligations by participating in it.

We said in the outset that a sense of duty obliged us to reprobate and denounce this irreligious folly. We should be recreant to Masonry if we did not. A failure to rebuke it might in future be construed into complicity with it. We therefore record our loathing and horror at the whole transaction. We cannot condescend to argue the matter; we will not stop to point out in detail the glaring inconsistencies of Ineffable Masonry, we solemnly brand it a sacrilegious impiety, an outrage on Freemasonry and an insult to the moral sense common to mankind. We see in such developments the natural result of rebellion against lawful authority, and the necessary consequence of a spurious and unprincipled combination usurping the functions of a lawful Lodge of Perfection and above all, a speaking commentary on the words of Scripture, "By their fruits ye shall know them."—New England Craftsman.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada, 841 Broadway; Acting Secretary, M. D. Alba, 1263 Mason street.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Polk and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski. Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Monday night at 8 o'clock, at the Flower Auditorium, 1720 South Flower St. A. L. Vonderscher, R. W. M., 424 West 66th St. G. H. Hyams, Secretary, 247 South Broadway.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., Edw. E. Stackhouse, Secretary, 245 E. 41st St. Visiting BB. always welcome.

Blue Ridge Lodge No. 16. A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 887 Belleville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornsten, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Avenue. R. W. M., Albert Derus, 1414 N. Robey St. Secretary, V. A. Szalaj, 1403 W. Chicago Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic) C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W., Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., B. B. Washington, D. C. Other Officers: Bearers BB. Thomas H. Harper, B. B. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

CRAFT BUTTONS.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

THE UNIVERSAL FREEMASON

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September 1917

Number 3

OFFICIAL.

Through an oversight the names of two brethren were omitted from the list given in the August number of those honored for services rendered.

J. F. Skory who received the Honorary Grade of Excellent Master.

Adam Kowalski who was created a Knight Grand Cross of the Order of the Temple.

TABLOID HISTORY OF MASONRY.

Second part, High Degrees and Rites.

When, where and by whom the original simple ceremony attending the admission of the candidate into the mysteries of Masonry in Operative times became divided into the Degrees and Rites as we now know them has ever been a vexed question. Volumes have been written thereon by the adherents of two schools; one, denying the existence of more than one simple ceremony prior to the Grand Lodge era, while the other claims that the "High Degrees" antedate the degrees of the Blue Lodge. We agree entirely with neither school. We believe that there is some truth in both arguments, e. g., in the days of our Operative predecessors while there were more than one or two degrees, they were much less ornate than at present; while without doubt some of the degrees or orders now embraced in the advanced Masonic curriculum, had a separate existence before 1717.

This we will endeavor to prove, not as a partisan of either side, but as an independent student. "In naught extenuate, or aught set down in malice" the task will be a difficult one as each one has likes and dislikes, and as our illustrious Bro. Burns says, "when self the wavering balance holds, it is seldom well adjusted."

Among the foremost advocates of the one degree system were D. M. Lyon of Scotland and Hughan and Gould of England. Lyon based his theory on the assumption that as none of the pre-18th century Scottish Lodges made any specific mention of separate degrees in their lodge minutes, that such degrees were unknown to them. Yet in his own "History of the Lodge of Edinburgh" he quotes under date of March 2nd, 1653, an instance of a brother being affiliated into that lodge who had been "Entered and Passed" in the Lodge of Linlithgow, and this is the more noteworthy as the brother was not an operative Mason but a Slater. Bro. Lyon also, while laying stress on the frequent mention of the "Mason Word" as inferring that a knowledge of this "Word" was the beginning and end of the esoteric instruction given the candidate for Masonic knowledge, overlooks the terms in which the Lodge of Edinburgh complained of the Journeyman having "Entered Apprentices and Passed Fellow Crafts," also the mention in the minute book of Lodge of Dunblane of the secrets of the Mason word and the further mention in those of the Lodge of Haughfoot that in 1701 that the Word was accompanied by a Grip. In an

imperfect minute of this same Lodge a year later is found the following, "of enterie as the apprentice did Leaving out (the Common Judge). Then they whisper the word as before and the Master Mason grips his hand after the ordinary way." This fragment seems cryptic until read in connection with the "Chetwood Crawley MS," commenting on which Bro. Hughan wrote that it was "evidently, early 18th century date, possibly prior to the famous year 1717. Unfortunately we are in ignorance of its custody until recent years, and even its date is uncertain, for though some of our trusted experts place it at 1730, or a little earlier, it is near enough to the "Revival of 1717" to possibly be slightly before that event, and hence its importance when placed side by side with the curious minute of the old Lodge at Haughfoot, Scotland, of Dec. 22nd, 1702, it is certainly very suggestive, and apparently completes that record."

Following is the "Chetwood Crawley MS. following Bro. Hughan I italicise the most vital portions, as completing and explaining the Haughfoot fragment.

"First of all the apprentices are to be removed out of the company, and none suffered to stay, but only Mason Masters. Then he who is to be admitted a member of the Fellowship is put again to his knees, and gets the Oath administered to him anew. Afterwards he must go out of the Company with the youngest Master to learn the words and signs of the Fellowship. Then coming in again, he makes the Master-sign and says the same words of entry as the prentice did, only leaving out the Common Judge. Then the Masons whisper the word among themselves. . . . Then the Master gives him the word and grips his hand, and afterwards all the Masons; which is all to be done to make a perfect Mason!"

The similarity of phraseology between the prefect and imperfect minutes show indisputably that both refer to the same

ceremony, and as the Haughfoot minute is of undoubted date and authenticity there can be no doubt but that other than one degree was given in the 17th century whatever earlier.

This should dispose of Bro. Lyon's claim that there was but one degree in Masonry prior to the Grand Lodge of 1717, concerning the degrees worked by the Mother Lodge of Kilwinning we will have more to say later when treating of the Scottish degrees. As Bro. Hughan and Gould depend on Lyon as authority for the one degree system when the latter is disposed of, the arguments of the former fall also, how many degrees there were in the operative era is open to question, but there is good reason to believe that there were at least three which, though undoubtedly simple in form, contained the essentials of the craft degrees of the present day, and therefore pass to the subject of the degrees beyond the Craft.

A Masonic "Rite" is understood as being a certain sequent and orderly arrangement of degrees, the word itself from the Latin *Ritus*, a ceremony, therefore a Rite is a ceremonial arrangement of the many such, dead, or yet existing ceremonies. The most widely known is the "Scottish Rite" when the title is applied to the Masonry of Scotland, as one would naturally conclude it would be), it is also the most ancient of rites. Unfortunately the title has been fraudulently assumed by a self-created body in America which has used the Scottish name only to disgrace it. Of this more will be said later when treating of the Rites in America. Now we will treat of the Scottish Masonry of Scotland.

From a date "beyond which the memory of man runneth not," advanced esoteric instruction beyond the teachings of Symbolic Masonry was given in the Scottish Lodge to the Brother anxious to advance. This instruction in the first of advanced degrees, was imparted

the elder BB. deputed by the Lodge for this office on account of superior knowledge after the usual business of the Lodge had been transacted, and the less informed, or interested, had retired. These Elders were at different times, and in different districts known under different titles. Of such were the "Quarter Masters," of whom the minutes of the Mother Lodge Kilwinning speaks as being appointed to sit in Ayr and act on their behalf, and the six "of the maist perlyte and worthiest of memorie" that were to be chosen yearly from the BB. of the same Ancient Lodge. Latterly these BB. were known as the Council of Patriarchs who formed an inner circle, who were in the Lodge but not of the Lodge.

As this esoteric instruction (or degrees) was given by the Patriarchs after the Lodge was closed for ordinary business, no minutes were ever kept of the meetings; our knowledge of them and the business they did is all derived from existing diplomas for degrees or chance mention of monetary transactions with the Lodge, and old papers preserved in Lodge chests. This system continued for centuries, before and after the erection of the Grand Lodge and fully satisfied the desires of the Scottish BB. of the period who considered the Craft Lodge not only the foundation, but the ruling power in all Masonry.

This happy condition prevailed until the close of the 18th century when disturbing elements, politically and Masonically conspired to bring changes. As stated in the former part of this history, the Mother Lodge Kilwinning, after a short connection with the newly formed Grand Lodge, and during which she had never resigned her chartering granting powers, withdrew from it altogether, retaining her former complete independence.

She thus became a formidable opponent to the new body, especially as her conditional acceptance by the craft as

the repository of the higher knowledge, gave her a pre-eminence the other could never hope to attain. The jealousy resulting divided Scotland into two camps Masonically, the east where the high degrees were, but little known, was the stronghold of the Grand Lodge, while the west, which was the home of the higher grades, acknowledged the rule of the Mother Lodge, which was also revered and respected in all lodges where the higher degrees were known. To combat this influence, the Grand Lodge took advantage of the Illegal Oaths Act, and professing to believe that the Irish refugees who had fled to Scotland after the suppression of the rebellion of 1798 were engaged in treasonable practices under the guise of higher Masonic degrees, issued in 1800 an edict forbidding her daughters to practice in their Lodges any degrees other than the three great degrees of St. Johns Masonry, thinking thus at one blow to kill the growing influence of the high degrees, and the prestige of the Mother Lodge as their source.

The Scottish BB. possessing the higher degrees were now placed between the horns of a dilemma. They had either to create a governing body themselves for these degrees, a course which was repugnant to the inbred Scottish love of regularity and legitimacy, or seek from foreign sources such authority. At that time England had no separate governing body for the higher degrees, such as they knew were practiced under the auspices of the Craft Lodge as had been the Scottish custom. The Mother Lodge could not grant charters for the working of degrees which she considered appanages of the Craft Lodge.

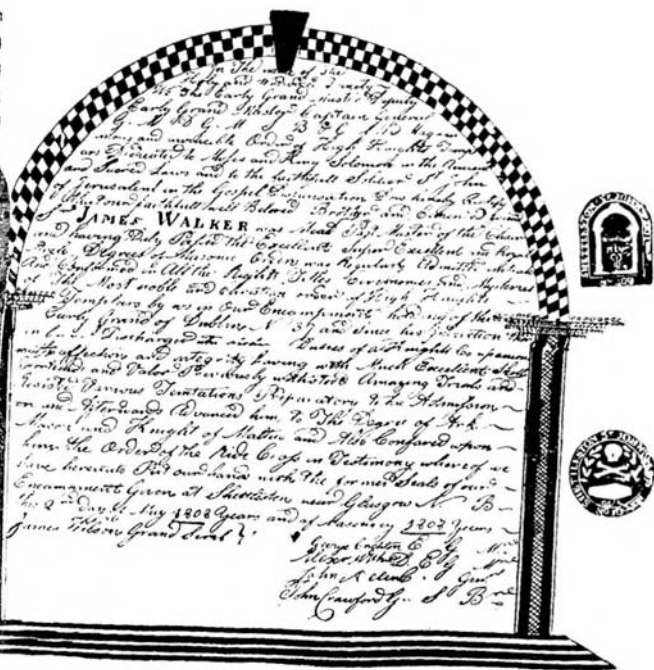
In Ireland, however, there existed a high degree power styled the "Early Grand Encampment of High Knights Templar," claiming to have existed for over a century, and which had already chartered at least one Encampment in Scotland. To it the BB. turned for the needful authority to work in a regu-

leeb, one as far south as Wigton and one in Edinburgh. Of the latter there will be occasion to speak more fully later on. As will be seen from the reduced photo-reproduction here given, the charters were pictorially illustrated and fraternal in character as shown by the caption, which was also used on all official documents, "In the name of the Holy and Undivided Trinity, Three Persons in One God, Amen."

For 20 years the system inaugurated was followed, the Knight Templar as the ruling grade, and for it only the

Early Grand Encampment granted a diploma, working, no doubt, on the principle that the greater, embraced the lesser, most of the Encampments in Scotland granted a diploma for the Royal Arch system of degrees, a reproduction of one of these follows:

In the interim two attempts were made to disrupt the Early Grand Encampment in Scotland, each resulting in the organization of schismatic bodies. The first of these was inaugurated by the Commander of E. G. Encampment No. 31 of Edinburgh who, in 1812, seceded from



Reduced to scale of 1808 Diploma issued by the Shettleston Encampment, No. 37 on the Irish Roll, referring to the Red Cross Degrees.

the Early Grand and organized a clandestine body under English patronage which he styled a Grand Conclave, and which worked the same degrees as the regular Encampments, controlling both Royal Arch and Knights Templar. The second and more insidious attempt at disruption was made in 1818, when a governing body for the Royal Rrch, separate from the Encampment, was organized. Of both these bodies mention will be made later.

The organization of these irregular bodies induced the regular Encampments to seek a charter of renunciation from the Irish Early Grand Encampment and thus found a regular supreme authority for Scotland, and it was agreed by them that formal application for this should be made. Sir Charles Cameron in his work on the "Origin and Progress of Chivalric Masonry in the British Isles," says: "In 1822, Frater Robert Martin of Kilmarnock proceeded to Dublin and presented a petition to the Early Grand Encampment requesting, on the part of Encampments Nos. 28, 33, 39, 40 and 42, the creation of a Supreme Knight Templar body for Scotland. He was received by the Council of the Early Grand Encampment on the 11th of May at the house of the Grand Commander "Sir" Peter Kelly, Wood Quay. The Council resolved to grant the prayer of the petition. It presented Frater Martin with a Warrant creating him Grand Master for Scotland, and on the 24th of June, 1826, sent to him a Charter of renunciation of authority over the Scottish Encampments. Martin remained Grand Master until his death in 1857. Since then there has been a regular succession of Grand Masters down to the present one."

A later and complete renunciation was made by the Irish Early Grand in 1827 when the severance (except sentimental) between the two Grand Bodies was made complete. We give herewith facsimiles of the Charter of June, 1826, and

of a document which accompanied it giving what professes to be an account of the origin of the Irish Body.

We also give in extenso the historical sketch which prefaced the older edition of the laws of the Early Grand Master Encampment of High Knights Templar of Scotland, the name adopted by the Scottish body on assuming its complete independence.

"Historical Sketch of Knight Templar and High-Grade Masonry in Scotland."

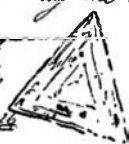
In issuing this amended edition of the laws of the Knight Templars and cognate bodies in Scotland, it has been deemed advisable, as in the edition of 1881, to preface it with a short historical sketch of the Order for the information of the fratres. In doing this it is unnecessary for us to dilate upon the period when the Order of the Temple was a purely military organization, as its history from its inception in A. D. 1118, with Hugh de Payence as Grand Master, to its dispersion in A. D. 1309, under the Grand Mastership of Jacques de Molay, is too well known to need repetition, so we will devote but a few words to its existence in Scotland where it was first introduced by King David I about the middle of the twelfth century, who established it at Templeton on the South Esk. Further grants were subsequently made by Malcolm his grandson, and William the Lion and Alexander II, his successors. The career of the Order was as prosperous in Scotland as in other countries until the persecution initiated by Pope Clement IV and the whole energies of Scotland being at that time employed in resisting the encroachments of the tyrant Edward of England, the Knights were persecuted as in other countries. Instead of being utterly effaced as they were elsewhere, here they continued to exist united with, but not merged into the Order of Knights of St. John, and so continued until the surrender to

We the Early Grand Christian Encampment of Ireland and I do hereby
 full repair and build (rough) Temples and Mosques. by this our charter
 empower and install and empower Sir Robert Martin as our lawful appointed
 deputy and Early Grand Master for Scotland to act under us and we
 authorize and empower him to act and transact in all matters for us as if
 we were formally present and under the Grand authority and empower Sir
 Robert Martin to make laws and regulate our matters and
 bound to use the Encampment that holds their authority put he to
 pay the sum of 2/6 by for every year that when and power is given
 and each encampment is bound to send 2/6 by of yearly dues with
 the enrollment of the names must be sent from each encampment year by
 year to the Early Grand Encampment of Ireland and to Sir Robert
 Martin shall cause each encampment by your authority to send two men
 to form a county committee to assist him to make such laws and regulation
 as in an authority out of the in power. These two men must be master and
 wardens and overseers and whatever laws are made by them at their
 grand meeting from encampments is bound to comply accordingly
 and the two men from each encampment is bound to bring their yearly dues
 and enrollment along with them to be paid in the meeting and the bills
 to be made up and wait for Dublin in their presence of the committee
 so as it may save reflection of our Early Grand Master in Scotland and
 and any encampment refusing to comply with the our commands they
 shall be deleted document and new warrants sent to substitute them
 no Encampment need expect privilege they are in an area so all power
 and authority is committed to Sir Robert Martin as a proper person
 capable of executing the order in Scotland.



Grand Certificate 2/6 given

an grand encampment held
 in Dublin the metropolis of
 Ireland this day 15 July 1826



The Grand Master		The Grand Secretary	
James Mackay	6	James Mackay	6
Pat O'Connor	6	James Mackay	6
Thomas O'Connor	6	James Mackay	6
James Mackay	6	James Mackay	6
James Mackay	6	James Mackay	6
James Mackay	6	James Mackay	6
James Mackay	6	James Mackay	6

Reduced Facsimile of Charter of Acknowledgment by the Grand Encampment
 of Ireland in favour of Grand Encampment of Scotland, 1826.

State of the last of the Temple lands in 1560 by Sir James Sandilands, Preceptor of Torphichen. With this act, and the subsequent expatriation of those knights who held by the Romish See, under the leadership of David Seaton, Grand Prior of Scotland, ends the history of the Scottish Templars as a military and religious body. Such of the knights, and they were many, who adopted the reformed religion, created a new history for themselves by uniting with the building fraternities, under shelter of whose esoteric character they continued to practice the Temple rites and ceremonies. Their subsequent history during the troublesome period of civil and religious strife which followed the Reformation is little known until we find them appearing, in the early part of the eighteenth century, as the protectors and conservators of High-Craft degrees. That this was so is amply proved by the minute books of many old lodges, especially in the western part of the kingdom, where is found the cradle both of Blue and Black Masonry. At this time there was no separate head in Scotland for the higher as distinguished from the Craft degrees; the possessors of the higher constituting in each lodge an IMPERIO IN IMPERIO, and conferring the degrees of the Red, Black, Green, and White upon such of the Brethren as they thought worthy. This method continued to hold until A. D. 1800, when the Craft Grand Lodge, alarmed by the reported spread of republican and atheistical doctrines under the guise of Masonry, and also to comply with the Illegal Oaths Act passed in Parliament, issued an edict forbidding the practice by lodges holding under her of any other than the first three degrees. The votaries of the high grades being thus deprived of the authority under which they had previously wrought, and being, as good Masons should, law-abiding and strongly averse to unwarranted assumption of

authority, numbers of them applied to their fratres in Ireland—who, with a history in many respects similar to their own, had an established Grand Encampment—for Charters, which were readily granted by the Early Grand Encampment of Ireland; and in a short time between forty and fifty Encampments were working under that constitution in Scotland. One would now naturally suppose that, having in a constitutional manner overcome the difficulty created by Grand Lodge, all would have been harmony. But this was not to be, as in 1811-12 a traitor appeared in the person of Alexander Deuchar, E. C. of Edinburgh Encampment No. 31, Early Grand Constitution, who, in gross violation of his Templar vows, and with the aid of others as unprincipled as himself, established a schismatic body which he styled the "Supreme Grand Conclave of Scotland," and appealed to Edward Duke of Kent and Strathearn, Grand Master of the newly-formed English Grand Conclave, to patronize his misbegotten offspring. The success attending this treasonable production was but scant, as the tyrannical assumption of the Grand Mastership for life by the chief traitor displeased his fellow-conspirators, and his Conclave was rent with internal dissensions, which caused what was practically its death in 1830. It was remodelled in 1836 under the Grand Mastership of Admiral Sir David Milne, when it was deprived of its Masonic character by non-Masons being admitted to membership, notable amongst whom were the Bishop of Aberdeen and the Duke of Leeds, the latter of whom they created Grand Prior of England, thus repaying England for assisting them in their secession from the mother jurisdiction by invading English territory. This body proved to be more short-lived than its predecessor, as another remodelling process took place in 1856, when the old system of Masonic qualification as

a pre-requisite was reverted to. Deuchar's schismatic Conclave continued to work the Red and Black under one head, as had been the custom with the Ancient Body before the split. This simple and efficient plan did not, however, suit the views of some ambitious Brethren, whose only chance of filling high office lay in creating further division. Thus, in 1818, occurred a schism from a schism, and an illegitimate granddaughter of the Early Grand was born, and christened the "Supreme Grand Royal Chapter." Brother Lyon, the learned Grand Secretary of the Grand Lodge of Scotland, speaking of this occurrence, says: "The Charter of Constitution which was then adopted proceeds on the assumption that the Royal Arch had existed in Scotland prior to the erection of the Grand Lodge, and that it was embraced in the 'Degrees of Freemasons,' the jurisdiction of which had from time immemorial been vested in the Barons of Roslin." Commenting on this, Brother Lyon says, "It is an erroneous statement"—(a stronger and more terse expression would not have been misplaced.) While rampant treason seemed thus for a time triumphant in its endeavor to reverse the orthodox Masonic aim of bringing order out of chaos, each division in its own ranks making confusion worse confounded, those of the Brethren who had a nobler conception of the value of an O. B. voluntarily undertaken, remained firm in their allegiance to the Early Grand Constitution. For them ducal patronage had no attraction when purchased at the expense of Masonic probity; so, uninfluenced alike by threats or cajollery, they held on the even tenor of their way, though reduced in numbers and for the most part confined to the western counties, the original home of the Order.

We must not think, however, that the legitimate high-grade Masons were content to remain under foreign control

because they refused to share in the illegal secession of Deuchar and his imitators. Far from it; but while they desired the Order in Scotland to have a national head, they were equally anxious that the end should be gained by regular and legitimate means. To this end Frater Robert Martin, E. G. of No. 33 Encampment, Kilmarnock, presented a petition to the Early Grand Encampment of Ireland, from Encampments No. 28 Muirkirk, 40 and 42 Kilmarnock, and 39 Ayr, praying that the Scottish Encampments be erected into a sovereign jurisdiction. The prayer of this petition was favorably considered at a meeting of the Early Grand Encampment of Ireland, held in Sir Peter Kelly's Wood Quay, Dublin, on the 23d day of June, 1822, and Fra. Martin was commissioned Provisional Grand Master pending a representative meeting of the Scottish Encampments to organize their Grand Encampment. This was immediately done on Fra. Martin's return to Scotland, at a meeting held in Kilmarnock in July, 1822. To this meeting he presented an excerpt of the minute of the Dublin meeting renouncing all authority over the Scottish Encampments, signed by Joseph Cuthbertson, Grand Master, and sealed with the Grand Seal of the Order; also his Provisional Commission as M. E. G. M., which the Fraternity present unanimously confirmed. At this meeting Encampments No. 50 Newmilns and 61 Saltcoats, were installed. These were the last charters granted by the Irish Grand Encampment to work in Scotland. It, however, sent a circular letter to all Encampments chartered by it, notifying them of the erection of the Scottish Grand Encampment; and subsequently, on the 24th of June, 1826, sent a formal Charter of Renunciation to the latter body. This was done in consequence of the schismatics professing to doubt the formal erection of the Scottish Grand Encampment, which body, however, it

spite of all the efforts of its enemies, continued to lead a quiet and uneventful existence, until recently unbroken by any event of sufficient importance to be worth recording here. Donald Campbell's General Grand Chapter, which was a Glasgow schism from the Edinburgh schismatics, sought union with the Grand Encampment, but the negotiations fell through owing to irreconcilable differences in working. The first event of real importance in recent times was the resolution of Grand Encampment, in 1880, delimitating the powers of the Grand Encampment and the Grand Council of Rites, enumerating the degrees to be controlled by each, and handing over the control of Red Masonry to the "Early Grand Mother Chapter," the three bodies working in harmony with each other and having many ties in common. The next event of importance was the receipt of a letter from the Grand Scribe E. of the schismatic Grand Chapter in Edinburgh, in 1891, intimating the nomination of a committee to meet with one from the Early Grand, to endeavor to arrange a union between the two bodies. This effort was at the time abortive. Negotiations were again opened this year at the instance of the Early Grand, and a meeting of representatives of both bodies was held in the Central Hotel, Glasgow, on the 15th of February. The matter, however, is still *SUB JUDICE*, but it is to be hoped, for the sake of Masonic unity, that these strayed sheep may be brought back to the Early Grand fold.

In conclusion, although we claim to be the only legal and untainted possessors of ancient high-grade Masonry in Scotland, we have no desire to act in a spirit of antagonism to other bodies which may claim to work some of those degrees. Our spheres of work and influence are entirely different, following as we do the ancient methods, and believing that any Master Mason in good

standing in his Craft Lodge is worthy to belong to any Order in Masonry; our constitution being thoroughly democratic and representative, as opposed to modern oligarchical systems. While believing the origin of these bodies to be indisputably illegal, because, being either self-constituted or introduced into Scotland while there was already an existing organization working the same degrees, yet during the years which have passed since their origin the softening hand of time has soothed the angrier feelings with which our old *Fratres* regarded these bodies, and, remembering that as Craft Masons we have all knelt around the same altar and mutually vowed love and fellowship, we are content to live and let live. At the same time, however, we would warn the Brethren against those who, from the profound depths of their own ignorance, stigmatize as illegal the ancient Early Grand Constitution, of which they themselves are but spurious offshoots.

And now, Sir Knights, viewing the difficulties we have surmounted in the past, and looking confidently toward the future, remember our ancient motto: "WE WERE THE FIRST; WE SHALL BE THE LAST."

The Tabloid History of the Craft Degrees is now bound in Book form and priced at \$1.00 per book, every Brother who may secure five yearly subscriptions to the Universal Freemason will be presented with one copy of the Tabloid History.

— All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 422 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. McB. Thomson, 418 Vermont Building, Salt Lake City, Utah.

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M. McB. Thomson, Thomas Perrot.

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EDITORIAL.

Can the leopard change his spots?

We have scriptural authority for believing that the above is impossible and we have personal knowledge and also the proof supplied us every day that it is equally impossible for the average Local Mason to speak truly when talking or writing of the A. M. F. or of Universal Masonry. The latest specimen brought to our notice of Local mendacity is contained in a circular letter sent to the Lodges of the locals in Alabama over the signature of one Walter Smith, describing himself as Grand Master, and attested by G. A. Beauchamp, as Grand Secretary. We know as little of these gentlemen as they apparently know of the A. M. F. Unlike them, however, when writing of anything or any one, of which we have not personal knowledge, we are willing to believe that they are honest in intention at least, though grievously in error in their conclusions.

For example, in this circular it is stated that there has been lately established a so-called Masonic Lodge in the City of Birmingham; that a number of persons have been induced to join this lodge by leading them, or allowing them to under-

stand that they were joining a regular lodge, and that thus to believe they were entitled to the right of visitation with regular lodges. The so-called identification card of the above mentioned clandestine lodge is produced on the reverse side of this sheet." The identification card referred to reads:

"Front side of Xmas Greeting Card, with August Bellavia 33. signature."

"The Supreme Lodge, etc., rear side."

In the whole circular there is but one true statement, that is that the A. M. F. established a lodge in the City of Birmingham, Ala., and (we overlook the palpable evidence of smallness of mind displayed in the use of the term "so-called") the circular omits to state that the membership of this will compare favorably with that of any lodge of the locals. All else is a tissue of falsehoods which fully qualify the compilers to full membership in the Ancient Order of Annaniasians. No candidate can be received into a lodge in the A. M. F. until he has read and signed the official application, one clause of which reads, "I am well aware that your lodge has no connection with the Grand Lodge A. F. & A. M. of the State of Alabama or of any lodge working under that Grand Lodge." The Alabama BD. were indeed told that they were joining a regular Lodge of Masons, and that they could visit any other regular lodge, but they were also informed that the so-called (to use Messrs. Smith and Beauchamp's euphemism) the Grand Lodge of Alabama A. F. & A. M. was not a regular lodge inasmuch as it was self-created, that it was a clandestine organization inasmuch as it held no charter from a superior power.

Regarding the attempt to make an "Identification Card" out of a card of Christmas Greeting can only be excused on the ground that the authors of the circular were too ignorant of Masonic usage to know the difference, or it may be that they knowing how ignorant the

average local Mason is of all things Masonic, were sure the imposition would never be discovered by their members. Lest our readers might think that we are unduly biased in the above criticism, and that perhaps the writers of the circular possibly knew the difference between a Christmas Card and a Lodge Card of Identification, we again quote from a foot note of the circular:

"Note.—The above is a *fas simile* of the so-called Identification Card supplied to its members by the American Masonic Federation."

Not satisfied with the tirade against the A. M. F. collectively, the following shot is taken at its Grand Master individually: "It will also be re-called that the Grand Master of the same was within the last year or two, expelled by the Grand Lodge of Scotland." If, in making this statement, Messrs. Smith and Beauchamp rely on information given them, they have been grievously imposed upon. If they profess to know this of themselves they LIE. The Grand Master of the A. M. F. Demitted from the Scottish Lodge over 20 years ago, placed the dimit with King Solomon Lodge No. 27 in the jurisdiction of Idaho, remained in active connection therein for nine years, during which time he filled office in Lodge and Grand Lodge, demitting from that lodge in 1906 to re-affiliate with the Universal Masonic system, as represented in America by the American Masonic Federation.

Physician. Heal Thyself.

The "New Age," organ of the Charleston Council of the bogus Scottish Rite, if not always instructive, and though seldom allowing the imagination of its editors or contributors to be hampered by the crude requirements of truth, is nevertheless occasionally (if unpremeditatedly) guilty of saying good things. Of this nature was the following item in the July number: "In all kindness, we submit that it is distinctly improper for any Mason, particularly any Scottish

Rite Mason, to talk about anything at all that is not definitely well known to him to be a fact, particularly with regard to all matter relating to Masonry." While we thoroughly agree with the above sentiment, we submit that it bears rather hard on most of New Age's contributors, and might even put a stop to their contributions, and that even the editor might occasionally apply it to himself and be the better for it; i. e., the "New Age" published the Alabama circular noted in the foregoing item, and in the same issue with the recommendation to regard truth he trots out the old wornout and threadbare story which he has the hardihood to call a "fact," "that the First Supreme Council of Scottish Rite Freemasonry in the World was established in Charleston, S. C., May 31, 1801, and today that body is known as the Supreme Mother Council of the World."

The query might be pertinently asked by whom is it thus known? In our reading of Masonic history we have only found one Masonic historian (not a member of it) that has accorded it the title "Mother," and he termed it the "Mother of all the bastard children of Freemasonry." And if it was the first council of Scottish Masonry what becomes of the Scottish Masonry that was centuries old before the pimp and procurer Latour gave the peddler Morin a commission to peddle Masonic degrees in the West Indies? If may be that the "New Age" is of the school that denies that Scottish Masonry originated in or had in fact anything to do with Scotland. If that be so, then we are willing to concede that his Supreme Council is the Mother of its kind, even if that kind be what the French writer claims it to be; but why, then, retain the title Scottish? There is a Federal law punishing the use of false titles and descriptions as applied to articles of commerce. It would be well to apply it to Masonic frauds as well. Then the

"New Age" would be the organ of the "Charleston Rite," and be a practitioner as well as a preacher of truthfulness, and his body would cease to disgrace the Scottish name by using it.

Does Any One Believe It Now?

We are prompted to ask the above question by seeing the following item in the "Masonic Sun":

"Freemasonry Prior to 1717.

"The following items from 'Anderson's Publication, A. D. 1738,' and authenticated in the official Masonic Year Book of the Grand Lodge of England (1911) are of interest to Masonic students:

"Saint Alban formed the first Masonic Lodge in Britain, 287; King Athelstan granted a Charter to Freemasons, 926; Grand Lodge formed at York under Prince Edwin, 926; Edward III, revised the Constitutions, 1358; Henry VI initiated, 1450; Inigo Jones constituted several Lodges, 1607; Earl of Saint Albans regulated Lodges, 1637; Sir Christopher Wren, Grand Master, 1685; William III initiated, 1690."

These stories have so long been relegated to the limbo of fable that it is astonishing to see them published as apparent facts in such a reputable magazine. History has amply demonstrated that there never was a Grand Lodge—as we understand the term—before 1717. That the title "Grand Master" was first used by Anthony Sayer at that time. The nearest approach to the title used before that date was that of "Chief Master Mason," used by William Schaw in Scotland in the seventeenth century.

Dear Editor:

I am particularly glad to announce the advent into the field of Masonic activities, of Lafayette Lodge, U. D., A. M. F., of New York City.

We have an abiding faith in the broad vision of the American Masonic Federation, and believe that we have embarked

on a mission of undoubted usefulness.

We have that confidence that in the lodges of the A. M. F. is gathered those who are banded to unify the greatest force existent, making for the brotherhood of man.

Here is represented the unity of purpose that must and will carry their principles to a successful conclusion.

Is it not passing strange that while all interests have been welding themselves into closer relationship for the accomplishment of its avowed purpose, only the A. M. F., in America, has sought to see? On the other hand, the so styled Masonic organizations have chosen to remain in stately isolation. And because of this isolation we behold the pitiful spectacle of our half brothers working in feverish haste to equip those of their number who may have been called to European service—with degrees, conferred in haste with identification paper; with cards printed in the French, Italian and German. That they may receive the benefits, the succor, the kindly fraternal encouragement of those whom they have denied, despised, and disdained.

In not one lodge of the York Rite organization is France recognized. In but two is Italy given recognition. Of the German,—but why continue, it is the same, same story always. Does it not savor of extreme nerve?

This brings me to the letter printed in the "Universal Mason" signed by Bro Riedell.

The suggestions are timely. I firmly believe that a more thorough knowledge of the tenets of the A. M. F. will rectify the prevailing conditions, and this knowledge can only come from our efforts to spread it.

I would be glad to have you print further comments thereon.

Yours fraternally,

J. GEORGE FRANK, R. W. M.
Lafayette Lodge, U. D., A. A. S. R. A.
M. F.
New York City.

ADVICE TO NOVICES.

(The Masonic Observer.)

Wear substantial and serviceable clothes.

Whatever you do, keep good-natured. Wisdom and prudence will prompt you not to get smart.

Leave cares and troubles at home, as new ones will await you.

Be of good cheer, for you will be deeply impressed by the agility and strength of your escorts at every turn in your perilous pilgrimage.

Keep your eye on the imprinter of the Royal Seal, your head cool and feet warm and pray to Allah and the Patrol to preserve and protect that portion of your anatomy located in the general region of the center gravity.

Lots of men would leave footprints

Time's eternal sands to grace,

Had they gotten Mother's slipper

At the proper time and place.

All novices who missed mother's slipper will be reminded of a substitute at this meeting.

If joining the Shrine doesn't make you happy, it will at least cause you to forget for a time some of your other troubles.

After the ceremony, those who have mantels in their dining rooms will be able to eat without feeling pain in their sitting room.

Our Temple goats are fat and sleek.

The camels are in their prime,

And each Novice, bold or meek,

Is bound to have a time.

Don't be late just because you think that you must take a bath—you will need it lots more after the work.

Don't dispute with your guides—take it from them, they know.

Don't cuss or swear—"It ain't no use."

If you hear an unusual commotion, just duck and smile—don't ask what it means.

Nobody loves a fat man, but the Patrol, for they make swell candidates.

If the sands get cool, don't be alarmed. Ten to one, something is about to happen.

If you lose hold of the rope,

Keep a-goin'!

The track is slick as old soft soap,

Keep a-goin'!

'Tain't no use to moan and whine

You are headed down th' line,

An' like as not doin' fine

Keep a-goin'!

If the desert sands are hot,

Keep a-goin'!

They may burn, an' they may not,

Keep a-goin'!

Do not go into a trance,

Better cross them with a prance,

It's about your only chance.

Keep a-goin'!

When it looks like all is up,

Keep a-goin'!

There'll be zem zem in your cup,

Keep a-goin'!

Maybe they will treat you bad,

Maybe you will get real mad;

That will only make them glad.

Keep a-goin'!

—Yaarab's Notice.

WORDS, THOUGHTS, MEANINGS.

There are many who can recite our ritual from Alpha to Omega without the omission of a word or a syllable, unconscious of the fact that behind the play of words lie concealed thoughts and meanings which invite our investigation and well repay us for our research. The demand of the hour is not for men who recite the ritual, but for men who know what the ritual means, and who are willing to live its teachings in their daily lives and conduct. —Masonic Sun.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada, 841 Broadway; Acting Secretary, M. D. Alba, 1263 Mason street.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Polk and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski, Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Monday night at 8 o'clock, at the Flower Auditorium, 1720 South Flower St. A. L. Vonderscher, R. W. M., 424 West 66th St. G. H. Hyams, Secretary, 247 South Broadway.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., E. E. Allison, Secretary, 527 Chamber of Commerce Bldg., Portland, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 887 Belleville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornsten, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Avenue. R. W. M., Albert Derus, 1414 N. Robey St. Secretary, V. A. Szalaj, 1403 W. Chicago Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams. Mingo Saunders.

CRAFT BUTTONS.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

THE UNIVERSAL FREEMASON

Volume X.

October 1917.

Number 4.

OFFICIAL.

Expelled.

August Neustein has been expelled from Kopernik Lodge No. 103, of Detroit, Michigan.

Excellent Master.

Brothers Joseph Fischer of Justice Lodge No. 191, Chicago; Adolph Newman of Haladas Lodge No. 49, New York, have received the honorary grade of Excellent Master for services rendered to the Craft.

TABLOID HISTORY (Continued).

As will be seen by the foregoing, high grade Masonry in Scotland as late as the middle of the 19th century was of a distinctly Christian character, as even after the charter of renunciation granted by the Early Grand of Ireland to the Scottish Encampments the Knight Templar was in effect the ruling grade. As, however, the Charter granted the Scottish Fraters specifically made mention only of the Templar grades, it was considered wise to form a permanent and separate head for the more advanced degrees, this was accomplished by organizing the Grand Council of Rites in the Town of Kilmarnock on the festival of the Holy Cross, 1822. Provision being made for retaining the connection between the Grand Council and Grand Encampment in the proviso that the Grand Master of the latter should be ex-officio Grand Commander of the former. The degrees below those enumerated in the Templar

Charter continued to be given under its authority as preparatory steps until 1880, when the Grand Encampment divested itself of all authority over the Chapter degrees in favor of "The Early Grand Royal Arch Chapter," which was then organized.

The number and arrangement of the degrees of the Early Grand National Scottish Rite of Freemasonry were as follows:

1. The Blue Series of which the first three were controlled by the Grand Lodge.

4. Funeral Master, the degree on which Lodges of Sorrow were held and funerals were conducted.

5. Fellow Craft Mark (sometimes called "Mark Man") at one time given to Fellow Crafts and still theoretically a part of that grade in the Scottish system.

6. Mark Master. Given only to Master Masons. Connected with the appointment of H. A. B. as Chief Architect, and the History of the Cope Stone.

- 7-8. Architect and Grand Architect. Related to the choosing of the successor to H. A. B.

9. Master of the Blue. Treats of the visit to Solomon of Balkis, Queen of Sheba.

10. Master of the Symbolic Lodges. Similar to the present Installed Master. Second Series.

Red or Chapter Degrees, under the control of the Grand Chapter.

11. Royal Ark Mariner. Treats of Noah, the building of the Ark, and the Flood.

12. Fugitive Mark. Teaches methods

of relief and escape of fugitives or traveling brothers.

13. Link and Chain. Is a conclusion of the former.

14. Sublime Master, sometimes termed "Jacobs Wrestle," treats of the struggle of Jacob with the Angel at Penueel. These four degrees were anciently grouped under the title of "Ark, Mark, Link and Wrestle."

15. Order of the Scarlet Cord. Treats of Rahab and Joshua's spies.

16. Order of Brotherly Love. With the love of David and Jonathan as example.

17-18. Royal and Select Master. Treats of Hiram and the Building of the first Temple.

19. Most Excellent Master. Celebrates the completion of the first Temple and placing the "Corner Stone."

20. Excellent Master. Treats of the journeying of the Israelites under Moses.

21. Super-excellent Master. Takes up the travels under Joshua.

22. Holy Royal Arch. Both the Arch of Zerubbabel and the Arches of Enoch were given.

Third Series.

Black or Encampment Degree.

23. Knight of the Red Cross of Rome and Constantine. Treats of Constantine's vision and conversion.

24. Knight of the Holy Sepulchre, Chivalry and Crusading.

25. Knight of St. John. Also Chivalric.

26. Order of the Christian Mark. Apocalyptic.

27. Holy and Illustrious Order of the Cross. Treats of the Crucifixion.

28. Pilgrim. Preparatory to the Knight Templar.

29. Knight Templar. Treats of the Crusades.

30. Knight of St. Paul, or Mediterranean Pass. Treats of incidents connected with the Knightly Orders of the Temple. Hospital and Mary.

31. Knight of the Hospital of St. John (commonly called Knights of Malta).

Fourth Series.

Green or Temple Degrees.

32. Suspending Cross of Babylon. Treats of the three Holy Children and Balshazzar's feast.

33. Prince Mason, also called Prince of Jerusalem and Knights of the East. Treats of the building of the second Temple.

34, 35, 36. Knight of the Black Cross, Knight of the White Cross, Knight of Bethany. These refer to the Death and Resurrection and Ascension.

37, 38. Knight of Patmos. Knight of Death, Apocalyptic.

39. Knight of the Rosy Cross of St. Andrew, and of Heredom of Kilwinning. The loss and re-discovery of the "Word."

40. Knight of the Black and White Eagle. Kadosh.

Fifth Series.

White or Tabernacle Degrees.

41. Priestly Order of the Temple, also called House of Holy Wisdom and Knight Templar. Priest. The Clerical branch of the Knights Templar.

42. Priest of the uSn.

43. Priest of Eleusis (Philosophical).

44. Master of the Royal Secret and Mother Word. Philosophical and Historical.

Sixth Series.

Purple Degree (official) held only by the Triplite Council.

47. Grand Commander of the Rite.

The Triplite Council is the executive committee of the Grand Council and is composed of the Grand Commander, Grand Recorder and Grand Chancellor. These three officers were originally held ad vitam, the change to the elective method was made in 1876 at the instance of the editor of this sketch, who was the last to be appointed ad vitam.

Of the degrees enumerated certain were termed Charter Degrees, others "Side" Degrees. The Charter degrees

the "Blue" were the first three. Of the "Red" 20-21-22nd. Of the "Black" the 28-29-30-31st. Of the Green, the 32-33d. In the "White" the 41st and 44th. These could only be given in a Chartered Lodge, Chapter, et cetera, while the others, though necessary for advancement from the one series to the other, could either be given in open Lodge or by communication by an advanced brother to the aspirant. This system was still used in some measure as late as 1894 when the editor was initiated.

This system of working and the divisions into which the several series were divided and governed continued until 1895, when as the result of lengthy negotiations the Early Grand Royal Arch Chapter united with the Supreme Grand Royal Arch Chapter on terms honorable to both, the superior antiquity of the former was acknowledged, the Early Grand Chapters retaining the name E. G. and their old number adding the new number as members of the united body. The following is an account of the meeting at which this union took place, as published in the "Scottish Freemason" of June, 1895.

UNION OF SCOTTISH ROYAL ARCH MASONRY.

Meetings of the Supreme Grand Royal Arch Chapter of Scotland were held in the Masonic Hall, Buchanan Street, Glasgow, in June, 1895, to consummate the union of the Early Grand Chapter with the Supreme Grand Chapter.

The Early Grand Chapter met in St. John's Hall at 3 p. m., Com. M. McB. Thomson, Grand Z., presiding, assisted by Companions W. Dalglish, Grand J., and A. Cameron, acting Grand H. The minutes of the previous meeting having been read and approved, the Grand Z. informed the Companions that, as

the business of this meeting was simply to carry out the resolution of last Grand Chapter Meeting, anent dissolution of this Grand Chapter, and uniting with the Supreme Grand Chapter, the business would be mostly of a formal nature, and called upon the Grand Scribe E. to call the roll of Active Chapters, the result being as follows: Moira Union, Kilmarnock, No. 2; Ayr, No. 3; Glasgow, No. 4; Newmilns, No. 6; Stewarton, No. 7; Hurlford, No. 17; Sorn, No. 18; Irvine, No. 19; Fairfield, Govan, No. 20; Parkhead St. John, No. 21. Companion Buchan, 1st Principal of Glasgow Chapter, gave notice that it was not intended to continue that Chapter, and that its members intended to affiliate with other Chapters after the union. It was then proposed by the Grand Z., seconded by the Grand H., that the Early Grand Royal Arch Chapter of Scotland resign all right or title it has, or claims to have, over Royal Arch Freemasonry, in favor of the Supreme Grand Royal Arch Chapter of Scotland, which was carried unanimously. Companion A. H. Martin proposed, seconded by Companion W. Young, that the thanks of this Grand Chapter be accorded to Com. M. McB. Thomson, Grand Z., for the many services he had rendered, and his labours in the interests of the Early Grand, which was agreed to with acclamation.

The Grand Z. then declared the Early Grand Royal Arch Chapter of Scotland dissolved and closed for ever.

The Companions then proceeded to St. Mark's Hall, where the Supreme Grand Royal Arch Chapter of Scotland was in special session, presided over by M. E. Companion Major F. W. Allan, Depute Grand Z., who was assisted at the opening by Companions J. Dalrymple Duncan, acting Grand H.; J. McNaught Campbell, Grand J.; R. S. Brown, Grand Scribe E.; James A. S. Kerr, Grand Scribe N.; Dr. George Dickson, acting Grand Treasurer; James

Melville, Grand Recorder, and W. M. Denholm, John Carruthers, and J. A. T. Sturrock, acting 1st, 2nd and 3rd Sojourners respectively. They were introduced by the Grand Scribe E., and received with full honors by the Grand Chapter, and in order of precedence took the oath of fealty to Supreme Grand Chapter. Before closing, the M. E. Depute 1st Grand Principal, in the course of a congratulatory address, said that he considered the event was unique in the history of Royal Arch Masonry in this or any other country; it was the consummation of the happy union of two bodies which had hitherto claimed jurisdiction over Royal Arch Freemasonry in this country. Now, he was happy to say, we have a united supreme grand governing authority for Royal Arch Masonry in Scotland, united in the diffusion of light and knowledge, and in cultivating Masonic charity—the great object of our institution. Companion M. McB. Thomson, Past Grand 1st Principal of the late Early Grand Chapter, expressed, on behalf of the Companions who lately composed that body, their gratification at the consummation of the long desired union. The Supreme Grand Chapter was then closed in full form by the M. E. G. Depute 1st Grand Principal, and the Companions were for a short time entertained at refreshment as the guests of the Supreme Grand Chapter, during the progress of which the toast of the Supreme Grand Chapter was given by the late 1st G. P. of the Early Grand, and Com. McN. Campbell in a humorous speech gave the Chapters lately forming the Early Grand, and congratulated the Supreme Grand Chapter at beating the record in maternal results, in having on the present occasion ten children at one birth. "The Grand Scribe E., Companion R. S. Brown, was given in felicitous terms by Companion Dr. Dickson, and was received in a manner which showed the high estimation in which Com. Brown

is held. The climax was, however, reached when "The Chairman, Major F. W. Allan," was given, in the enthusiasm with which it was responded to. Although the stay of the Companions together was necessarily short, owing to the distance many of them had to travel, the meeting will be long remembered by those who had the privilege of being present.

(To be continued.)

He Cannot Read His Tombstone When He's Dead.

if with pleasure you are viewing any work a man is doing;

If you like him or you love him, tell him now;

Don't withhold your approbation till the parson makes oration,

And he lies with snowy lilies o'er his brow;

For no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to slip it to him.

For he cannot read his tombstone when he's dead.

More than fame and more than money is the comment kind and sunny

And the hearty, warm approval of a friend;

For it gives to life a savor, and it makes you stronger, braver,

And it gives you heart and spirit to the end;

If he earns your praise—bestow it; if you like him, let him know it;

Let the words of true encouragement be said;

Do not wait till life is over and he's underneath the clover.

For he cannot read his tombstone when he's dead.

--Exchange.

CORRESPONDENCE.

Portland, Ore., Aug. 29, 1917.

To the Editor of the Universal Freemason:

Robert Bruce Lodge No. 47, of Portland, Ore., held her annual roll call last evening, and a very enjoyable time was had, as we have been exceedingly fortunate for the past year, as we have not suffered the loss by death of a single brother, therefore we had many reasons to be happy.

The attendance was good owing to the fact that so many of the brothers are now on their vacation, but despite this fact we had an enjoyable Masonic evening, one long to be remembered, and the brothers all seem to be anxiously awaiting the time for the fall and winter campaign to start in so that the work can again be resumed.

Fraternally yours,

BYRON B. ALLISON,
Secretary.

Dear Editor: In the issue for September I drew attention to the activities of some American Masonic bodies in an endeavor to secure Masonic treatment from foreign bodies whom they had always denied.

That the fraternalism so sought will be accorded may be gleaned from the following:

From a letter received from the Grand Lodge of France, which suggested that negotiations be opened for the exchange of representatives, it was announced that Masons in the service of the country, who so abroad may enter French lodges, and that French Masons in this country are invited to fraternize with New York lodges.

This is the first time in the history of the order that such courtesies were ever exchanged with branches of the order in France. Negotiations never before were opened, it was said, because of many differences.

The matter was referred to the Committee on Foreign Jurisprudence for final action.—New York American, Sept. 11, 1917.

Today we have a highly practical illustration of what the policy of isolation stands for; it is conclusively demonstrated that the day of stately, splendid isolation is no more.

We cannot view without infinite regret that the terrible ordeal of war was necessary to impress upon our half-brothers that which has been long patent to the brethren of the American Masonic Federation, represented in thirty-four Masonic powers of the world—including France.

It is to be hoped that this lesson of true Masonic conduct on the part of France will not be lost upon those invited to fraternize.

The willingness of France to forgive and forget the injustices of years is sublime, and I trust will be but the opening chapter of a series of events leading to the adoption of the true principles.

It is shown how radically wrong, and how totally inadequate is the policy of self-interest which has governed the locals; has shown, too, that they must revert to the historical principles of Masonry, and revert to it for the reasons for which our fathers adopted it—or, forever remain a thing of straw.

The key to the situation is Universal Masonry as practiced by Ancient and Accepted Scottish Rite Masons in all the world.

Fraternally yours,

J. GEORGE FRANK.

R. W. M.

Lafayette Lodge U. D., A. A. S. R.,
A. M. F., New York.

The Grand Lodge of Ireland has established a Lodge of Research to investigate the history of Irish Masonry.

THE JEW IN MASONRY.

Dr. Madison C. Peters, of New York, quotes from Rev. Edward Peterson's history of Rhode Island to show that in 1658 some Jews from Holland established a Masonic lodge in Newport which continued to meet in the house of Bro. Campannall until 1742.

Peterson quotes Past Grand Master Gould, of Massachusetts, who asserted that in 1839 certain papers found among the effects of a deceased relative who was a great-granddaughter of Gov. John Wanton, of Rhode Island, 1734-1740, one of which contained this item:

"That ye (day and month obliterated) 165- (either 6 or 8) wee met at y house of Mordecai Campunall and after Synagog we gave Abm Moses the degree of Maconrie."

Isaac Da Costa was one of the founders of the Sublime Lodge of the Rite of Perfection in Charleston, 1783, afterward the Scottish Rite Mother Lodge.

Moses Michael Hayes became Grand Master of Massachusetts.

Jonas Phillips and Aaron Hart were New York Masons in 1760. Phillips served in the Revolution. Solomon Pinto was a member of Hiram No. 1 of New Haven, Conn., 1762, of which Ralph Isaacs was Secretary, 1763, and Master, 1770.

Benjamin Isaacs was first Master of St. John's Lodge, Norwalk, Conn., 1765.

Moses Selxas, Master of King David Lodge in New York, and afterward Grand Master of Rhode Island, presented George Washington a Masonic address on the occasion of his visit there. Moses Cohen and Isaac Lalang were Inspectors General under Hayes.

Emanuel de la Motte, Abraham and Isaac Auld helped Gen. John Mitchell create the Supreme Council of the Scottish Rite in 1797, in which were several other Jewish brothers.

Haym Salomon, the patriot banker of

the Revolution, transferred his entire fortune of \$600,000 to the treasury of the United States in time of stress.

Edwin Marke was Grand Master of Louisiana, 1879-80. Gus D. Levy of same State, was head of Royal Arch Council and Consistory and Potentate of the Shrine, as well as Grand Patron of the Eastern Star.

Other Louisiana Hebrews who headed one or more of the Masonic bodies are mentioned by Square and Compasses of New Orleans: Sol Levy, Will Moss, David Ettinger, Joseph Snai, while several Jewish ladies have presided over the Eastern Star.

In Mississippi Charles H. Blum is Past Grand Master. Max Meyerhardt was for seven years Grand Master of Georgia and is now serving his 33d year as Master of his own lodge beside editing the Masonic Herald as Bro. Steeg of Louisiana edits the Square and Compass.

Missouri has had Jacob Lambert as Grand Master, and Arkansas Charles Rosenbaum. In Texas, among Past Grand Masters, we find N. Washert in Alabama, Ben. M. Jacobs.

Wm. B. Hackenberg is Grand Treasurer of Pennsylvania.

(In addition to the above list, all of whom are of the Local System the Hebrew is well represented in Universal Masonry. Dr. J. H. Friedman is Grand Master of the Regional Grand Lodge of New York. Eli Gordon is Grand Representative of the Supreme Lodge and Supreme Council in the State of California. Rabbi Julius Rappaport is an officer in the Grand Lodge of Illinois. Louis Zox is Grand Master Depute of the State of Michigan. Louis Goldberg is Grand Representative for the State of New Jersey.—Editor.)

Some Masons would go across the town in a sandstorm to accommodate a brother; others would go a good way in a snowstorm to keep from it.

APPLAUSE IN THE LODGE.

A question often asked is what is the correct form of applause in a Masonic lodge, and quite recently the Masonic sun set out to answer it by pointing out that nothing had as yet been definitely settled. In the Grand Lodge of England the form used was by striking the knee once with the hand, or by a single clap of the hands, but the English brethren held that continued applause was quite out of order. Many of the English private lodges adopted the Grand Lodge form. In the Grand Lodge of Ireland, the brethren, as in Canada, clapped their hands without restriction as to the number of times, and the same method was practiced in the subordinate lodges. The method adopted in the Scottish lodges was similar to that in the English lodges, while in the United States the Canadian practice prevailed. In Western Australian lodges all applause is considered a solecism. —Toronto Masonic Sun.

ITALIAN MASONS FEDERATE.

Revista Massonica, of Rome Italy, organ of Italian Masonry, which split into the Pera and Ferrari groups in 1908 over question of jurisdiction and ritual, gives the glad news that owing to mutual recognition of the two bodies that each was doing all in its power to help the country in this time of stress, a reconciliation has been effected. The body presided over by the late Commander Salvatore Pera is now governed by Grand Master Leonardi Ricciardi, while the body presided over by Grand Master Ettore Ferrari, the sculptor, and affiliated with the Ballori Scottish Rite, has ratified the union of the groups, which took place in June at the celebration of the death of the great patriot Mason, Garribaldi, the assembly being presided over by Past Grand Master Ernesto Nathan. According to European advices, Italian Masonry now numbers nearly 2,300.

LODGE FRIENDSHIPS.

Lodge friendships, which are among the most valuable of the assets of Freemasonry, are more readily formed in a small than a large lodge but may be established in either if brethren will attend the meetings with reasonable regularity, and take an interest in the business and work.—New England Craftsman.

OUR BRETHREN ON THE BATTLE-FIELD.

God of our Fathers, at Whose call,
We now before Thy footsteps fall;
Whose grace can make our Order strong,
Through love of right and hate of wrong,
We pray Thee in Thy pity shield
Our Brethren on the battlefield.

Asleep, beneath Thine ample dome,
With many a tender dream of home;
Or charging in the dust and glare,
With bulwark hurtling through the air,
We pray Thee in Thy pity shield
Our Brethren on the battlefield.

O soon, Thou Blessed Prince of Peace,
Bring in the days when War shall cease,
And men and brothers shall unite
To fill the world with love and light.
We pray Thee in Thy pity shield
Our Brethren on the battlefield.

The new made Mason is often told that he now belongs to a fraternity that reaches to the uttermost quarters of the globe, and believes it, only to be rudely awakened by being often refused admittance as a visitor to a lodge in an adjoining state, although perfectly familiar with the necessary lectures in his own state. Masonry can be made universal, but it never will be until the grand lodges get together and smooth out the existing differences in laws and ritual.

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EDITORS:

M. McB. Thomson, Thomas Perrot.

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EDITORIAL.

Masonry in Central America.

The Masonry of Latin America has always been frowned on by the self-constituted Grand Lodges of the local American system who have given several excuses (we almost said reasons) for their stand, the principal one being that the Latin-American Grand Lodges were either under the control of Supreme Councils, or if independent of such control, had been chartered by Supreme Councils. This criticism might seem surprising considering the fact that the Grand Lodges to which these self-appointed critics belonged, had never been chartered by any Masonic power whatever, were it possible to be surprised at anything emanating from that source.

The "WORK" of our Latin BB. in some minor respects differs from the Anglo-Saxon forms and is no doubt better suited to their peculiar idiosyncracies than ours would be, but so far as the true Masonic feeling is concerned the Latin Mason ranks second to none, while in the struggle for freedom, whether of body or conscience, he has sacrificed more than any other Mason has. We

learn with pleasure that the Latin Grand Lodge of Panama has given an object lesson to the local Mason of this country by recognizing and extending fellowship to Lodges existing there which work under other constitutions including three holding of the Local Grand Lodge of Massachusetts. Query: Would the latter act thus towards a Grand Lodge of another Rite which would charter lodges of its obedience in Massachusetts?

In Central America there are Lodges holding of the Supreme Lodge of the of the Scottish Rite Symbolic in the A. M. E. for the U. S. A. in the Canal Zone, and in the Republic of Costa Rica whose members are earnest workers in the cause of Universal Masonry. In the Zone our BB. have met with respect and kindness from their Latin confreres and the only opposition they have experienced has been from Masons of the local system sojourning there.

Ebenezer Lodge of Port Limon has from its inception been a bulwark of our order, and credit to Masonry in General. It has labored under the disadvantages shared by the other lodges of our obedience which are outside the U. S. A. in so far that it has been impossible for the officers of the Supreme Lodge to visit, encourage and instruct them as was done for lodges more accessible. The greater credit is due these BB. for the success they have attained which should stimulate to greater exertion the BB. more favorably situated.

Still We Grow

Just as we were going to press we are in receipt of applications for Dispensation for Lodges in Massachusetts, New Jersey, Connecticut and Pennsylvania. The two latter states have heretofore had no lodges of Universal Freemasonry. Of a truth the LIGHT is spreading into the dark places.

The Trail of the Serpent Over Them All.

By advice of physicians patients afflicted with certain maladies have been prescribed change of scene and climate, many times with satisfactory results when the disease is of the body. But, who can minister to a mind diseased? In other words, who can make a local Mason liberal and tolerant Certainly not change of climate, as in the new and self-constituted Grand Lodge of the Philippines, whose illegitimate birth was heralded so widely some months ago, the trail and slime of the bigoted and intolerant serpent of localism is as much in evidence as it is in the home of its birth.

In the Philippine islands Masonry was introduced from Spain over a century ago, many lodges were instituted there and the order was a living force, recognized as such by the Romish church and the Spanish government, both of which sought by unparalleled persecutions to destroy the lodges. The BB. were persecuted, their property confiscated, they themselves fined, imprisoned, and in some cases murdered. In spite of all the LIGHT in the lodges was kept burning and when the islands were occupied by the U. S. A., the local system who came to the islands after the American occupancy refused to recognize the existing lodges, the fact that the Philippine Mason had risked life and fortune for the order counted for nothing in the eyes of those who to whom Masonry meant nothing but a social club wherein membership entailed no responsibility that could interfere with the most paltry political preference. They therefore applied to the local Grand Lodge of California for charters which, when they obtained they juggled after the approved local fashion into a Grand Lodge to the exclusion of the regular Philippine Mason, though many of the latter were induced to join the irregular body thus

formed, and the fact that some did so was heralded abroad as a union of all Masonry in the islands.

Many of the BB., and some of them the most prominent, refused to bow the knee to the Baal of localism, but held aloof, trusting that they could yet be numbered with the adherents of true universal masonry. To accomplish this application was made to the A. M. F. and lodges were organized under its banner at once, the forces of bigotry and intolerance were let loose, the deputy of the A. M. F. was threatened with deportation from the islands, a threat they fortunately could not make good because of the social prominence of many of the BB., and in spite of all the venom they can spit there will be lodges of universal masonry in the Philippines. Yea, even a Provincial Grand Lodge.

Bonding Lodge Officers.

We have had occasion several times to call the attention of the lodges to section 134, which provides for the bonding of all officers of lodges who have the care or collection of money. Many of the lodges through an exaggerated regard for the feelings of their BB. neglect to enforce this section, unfortunately with serious results to the lodge.

The funds of the lodge are for the benefit of the worthy needy and indigent brother and for the upkeep of the lodge and cannot be too carefully safeguarded. No brother need be so superlatively sensitive that he would object to be bonded, and should there be such a one, it will be well for the lodge to elect another who will look on a business proposition in a business way. Further, we have known cases where the brother who was treasurer of the lodge, though scrupulously honest, kept the lodge money with his private account. The brother died and it was only after long

waiting and some trouble that the lodge got the money.

There has also come to our knowledge a case where a defaulting treasurer had been bonded and through a technical error in the bond, the bonding company disclaimed responsibility. In consequence many of the lodges have reverted to the ancient custom of our old operative BB. who kept their lodge funds in a chest with three locks, the R. W. M., secretary and treasurer having each a key. At least on the same principle, the funds of the lodge are kept in the name of the lodge by the treasurer and secretary, and the signatures of both are required to draw from the account. Whatever plan be adopted, care must be taken that the funds of the lodge are safely kept.

Worthy and Well Qualified.

What makes the candidate for Masonic membership "worthy and well qualified?" Some of our step-brethren of the local system hold that he must be a perfect man, by a forced and fanciful construction put upon a sentence in one of the old charges of operative times, going to such extremes as to disqualify a man with a hare lip, a stiff finger, a cast in one eye, a wooden leg (a wooden head is no disqualification with these sticklers). Universal Masonry requires the candidate to be a good man and true, under the tongue of good report, able and willing to work for his daily bread, should necessity require it, or be in a position financially that will preclude the necessity of laboring for his living. He should be physically able to make himself known to his BB. by usual esoteric method, but above and before all else, he must have the good of his fellows at heart, he must be prepared to spend and be spent in the cause of humanity; he must not seek to become a Mason in the hope that his business will prosper by it, or that membership

therein will help him politically. In fact, if his heart is big and his conscience clear and his conduct upright and honest nothing else matters much.

He may be blind of an eye and see more good in his fellows with the remaining and more sorrow and trouble to be mitigated than the vast majority of two-eyed neighbors. He may be short of one leg, nay, he may even want a leg and yet be able and willing to "do brother's errand;" he may be unlettered, his education may have been neglected to the extent that he was unable to read or write and yet have all the qualifications that go to make a true Mason, and we neither can or must deny him the privilege.

A Masonic Revival.

It is good to have your ideas adopted by others, even if no credit is given you. The American Masonic Federation was instituted to reform and revive Masonry in these United States of America. Its founders saw the urgent need of such reformation and revival. They boldly took up the work, and for years have met the fate all reformers have met since history has been written, and that they no doubt met before anyone thought of writing history. We have labored long and faithfully, in season and out of season; we have ploughed and we have planted, and at last it seems as though the harvest was in sight. Grand Historian William H. Gorkham, of Washington, is quoted by LIGHT, "Clearing the ground, particularly in the United States, for a second revival of Masonry, and the restoration of its former prestige, when it shall cease to be considered the vestibule to other systems and shall become once again a mansion unto itself, with its forces re-awakened, and the Masonic allegiance of its members undivided." When such sentiments are uttered by leading minds among the

...there is hope for the future of Masonry in this land of ours. We may even hope, without undue optimism, that the time is appreciable near when those who have opposed and persecuted us will recognize at least the honesty of our intentions, and while stealing our thunder, and claiming our platform as their own, will, if even grudgingly, admit that we were not so bad as they thought we were. And as you know, BB., that will be a big admission for the locals to make.

"Choose Ye This Day Whom Ye Shall Serve."

Many thousands of years ago, after Joshua had assumed the mantle of Moses and had successfully led the Israelites into the land of promise, he enjoined them to be faithful to the covenants they had made, saying: "And if it seem evil unto you to serve the Lord, choose ye this day whom ye shall serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose lands ye dwell; but as for me and my house, we will serve the Lord." We commend the careful consideration of this passage from Holy Writ to those of the fraternity who share in the awakening that is beginning to stir up the dry bones of localism. Many who had before been content to swim with the current, content to believe the fables that were told them for truth, have now become readers and thinkers and in consequence seek to learn for themselves whether the stories so often told, and which once passed current with them as "history" was indeed truth or but a cunningly devised fable. They ask themselves the question: Can one give to another that which he himself does not possess; can the lesser create the greater?

They find that none of the aggregations that they have fondly considered Grand Lodges have any authority for

their existence, that no superior power created them, but that they each and all are the creations of subordinate lodges, that the lesser has pretended to create the greater, and that those without authority themselves have pretended to grant authority to others. A situation aptly put by Charles Wesley, when John created Cook a Methodist bishop:

How easy bishops oft are made

By man's capricious whim;

Brother John laid hands on Cook,

But, who laid hands on him?

The enquirer further finds that the founders of the local American Masonry forsook the ancient traditions of the craft, that they "had forsaken the landmarks and broken the everlasting covenants." That where order should exist, confusion reigned rampant and that from being part of the great universal brotherhood, they had degenerated into a politico-social club. Yet, withal, there shone a ray of light amid the surrounding darkness; the American Masonic Federation was teaching, and its members were practicing true ancient Masonry unencumbered by the vain imaginings of perverts, and that its arms were opened wide to embrace all earnest seekers after universalism.

Having found this out, "Choose ye this day whom ye shall serve"—the true universal brotherhood, all embracing without geographical, racial or religious limits, with good will to all, and ill will to none, or the narrow, hide bound local system, which beginning nowhere ends in the same place, which denies the necessity for universality and hugs itself in what it fondly considers its own exclusiveness. Consider it deeply; it is worthy of deep consideration, and decide wisely.

Let There Be Light.

And that light of universalism might shed its beneficent rays through the surrounding darkness of localism, our BB.

must be prepared to give a "reason for the hope within them." In other words, they must be ready and well prepared at all times to prove that they have the truth, but also to prove where our opponents err. He who has the truth is ever willing to meet his opponent in argument. It is only he who is wrong who fears the light.

To fortify the B.B. with argumentative ammunition a new edition of the pamphlets, "Who Is Who in Masonry" and "Why I Am a Scottish Rite Mason" has been issued. The two are bound in one, and the price 15 cents, and can be had from the Grand Secretary General.

Favors Received.

We acknowledge with thanks the receipts of the Proceedings of the Grand Lodge of Iowa, A. F. & A. M. (Locals), for 1917. Also circular notices of the meetings of "Ancient Lodge No. 724, A. F. & A. M.," of New York (Locals). By these it seems that Ancient Lodge is not simply a degree mill as so many of the Local Lodges are, but that it aims to make its members students; that historical and other lectures are delivered at its meetings, in fact that it is what a Masonic Lodge should be, and it would be well were there more like it, not only among the locals, but in Universalist Lodges as well.

A New Exchange.

We welcome a new visitor to our exchange table in "The Keystone" of Sydney, N. S. W. The Keystone is replete with good things for the Craft at large as well as informing us of Masonic conditions in the antipodes. With some of these we will entertain our readers in future issues.

OUR BOYS IN THE ARMY.

Can you tell their service and their rank? If not the following may assist you. By the cords around the campaign hat, light blue for Infantry, scarlet for Artillery, yellow for Cavalry, orange, blue and white for Signal Corps and Aviation, white and purple for Engineers, buff for Quartermasters Corps, purple, white and blue for Medical Corps, black and red for Ordinance Corps. A commissioned officer's cord is gold and black of interwoven silk strands, if he wears a campaign hat.

By the insignia on the collar, on the right side, U. S. for Regular Army, on a bronze button, U. S. and the initials of the State for National Guard, e. g. U. S. N. Y. for New York, on a disc, and U. S. N. A. on a disc, for the new National Army. The command is designated on the left side, small bronzed crossed rifles, with the numerals of the regiment for the Infantry, crossed sabres for the Cavalry, crossed cannon for the Field Artillery, crossed cannon with a diminutive shell embossed on a shield at the juncture for the Coast Artillery, crossed flags and a torch for the Signal Corps, a turreted castle of bronze for the Engineers, a caduceus for the Medical Corps, a flaming bomb for the Ordinance Corps, a diminutive sword and keop crossed on a wheel, surmounted by a spread eagle for the Quartermasters Corps. For enlisted men, these symbols appear on the collar disc, while for officers, they are larger in size, attached to each side of the collar, and not set upon discs.

Non-commissioned officers are distinguished by their chevrons of rank on both sleeves of the jacket or shirt. The chevrons are stripes forming inverted V's fitting into each other—three for sergeant and two for corporal, the first sergeant wears a diamond and the second sergeant an up-ended bean pot, in the center of the lower V.

All officers in field service uniform wear a stripe of light brown silk around the

lower part of the sleeve. A second lieutenant wears no designation, save leather leggings and an officer's hat cord. A first lieutenant wears a single silver bar on the shoulder straps. A Captain wears a double bar of silver on his shoulder straps, or on the collar of his shirt, if he does not have his coat on, this is also the case with the higher officers. A major wears a gold oak leaf, a lieutenant-colonel a silver oak leaf, a colonel a silver spread eagle. A brigadier general one silver star, a major-general two silver stars, a lieutenant-general one large silver star between two smaller silver stars. A general wears the coat of arms of the U. S. head of eagle up midway between two silver stars.

THE FOURTH OR KNIFE AND FORK DEGREE.

In the Mother Grand Lodge curriculum the Mark Masters Degree is not directly attached to the Royal Arch, although closely allied, and with us the Fourth Degree is understood as the Secret Master of the Scottish Rite or the Mark Master of the American Rite, but in England, and maybe Ireland and Scotland, and in some measure in Canada the Banquets which are more of a formal regulation matter than with us have gained the name and number of the Fourth Degree, or the Knife and Fork Degree.

It is a ceremonious and complicated affair and as they do not meet as often as we do and do not by long odds confer as many degrees, (three or four candidates in a year would almost call for explanations,) they have all evening for the dinner, each one paying for his eatables and drinkables. The several things used have fanciful names, toasts are proposed and drunk to the accompaniment of salvos of regulated applause and batteries, different officers have different toasts and singing by members themselves is frequently indulged in. When all are seated the Tyler closes and locks the

door and removes the key. It can readily be seen that it is an important function and worthy of a name and number. We remember our great surprise after being nursed on such formalism to find no observance of this Fourth Degree when we settled in Duluth; the Lodge actually closed without the Junior Warden singing "We have lived and loved together" or the Senior Warden proposing the health of the Master, both of which, with other things, were sacred and ritualistic, as well as landmarks, to us.

This introduction will serve to make more plain the following "Punchy" humorous and ironical explanations of the symbolism of the tools of the Fourth, directed specially at those who see symbolic allusions in everything they don't understand and find things which "ain't there." It is taken from the South African Masonic Journal, and the author is T. Craunston-Day.

The Working Tools of the Fourth Degree.

I now present to you the working tools of the Fourth Degree. They are the Fork, the Knife, and the Tumbler.

The Fork is an implement which enables even the most inexperienced Mason to secure, sometimes by reaching across the table, the most delicate and succulent morsels which adorn our festive board, to delight the eye and stimulate the jaded appetite. It is further intended to convey the various portions to the aperture which has been specifically designed to receive them, and which reduces all nutriment to a common level. More especially should this implement be used when partaking of peas, for if they are conveyed to the mouth by the Knife, these vegetable globules often prove very elusive.

The Knife, when properly ground and sharpened, is used in bringing crude matter into due form, assisting us to dissect the anatomy of even the most venerable rooster; and to further prepare and divide the same into proper portions to

suit the dimensions of the aforesaid aperture, so that it may not be filled to excess, and thus prevent that flow of fervid eloquence which should at all times be the distinguishing characteristic of the convivial Mason.

The Tumbler enables us with accuracy and precision to ascertain and determine the quantity of liquid which we find most conducive to the preservation of our general joviality; and while all Tumblers have not got that mark upon them commonly known as "the pretty," the skilled Craftsman can measure his "tot" by the aid of the two or three-finger rule.

But as we are not met here as speculative, but rather as energetic and Operative Masons, we apply these tools to our morals.

In this sense, the Fork points out that we should not at all times sit still and wait for what we most desire, but should reach out, secure and retain it, profiting by our opportunities and assimilating the knowledge gained by our experiences. Nor should we forget that the little things of life require to be looked after, lest they elude our grasp and be lost beyond recall. As the prongs of the fork are all equal and mutually assist each other, being joined together in one compact structure, so are we all equal when met together as Masons, and the Fork should teach us to stand shoulder to shoulder, and practice those four qualities which cannot be too strongly recommended for your notice, viz.: Straight-forwardness in our dealings one with another; Sympathy with the failings of a Brother; Good Temper in our own differences of opinion; and Fidelity to the sacred tie which binds us together.

The Knife points out the value of assiduity and patience, for as it requires to be sharp and in good condition to enable it to cope with some of the problems which confront it, so are we taught to take care of our mental and corporeal faculties that we may not be left be-

hind in the battle of life. It also teaches us not to cut off more than we can comfortably chew, but to limit our desires in every station of life, that rising to eminence by merit we may live respected and die regretted.

The Tumbler inculcates the necessity of moderation in all things, for as it has no graduated scale by which to measure its varying contents, the user must exercise his judgment as to the quantity of liquid poured therein. So we are expected to ascertain and not to exceed the limits of our own internal economy, for as the Tumbler will only hold a certain quantity without detriment to its surroundings, so we should learn our capacity, and thus avoid either overflowing with untimely hilarity or confining our mental and physical powers. For as the perfect Tumbler rings true, whether it be empty or whether it contains liquor, so should the perfect convivial Mason ring true after labor in the Fourth Degree. A cracked Tumbler is despised and rejected.

Thus the Working Tools of a convivial Mason teach us to bear in mind, and act according to, the cordial virtues of Prudence and Temperance, so that when we should be summoned to drink the Tyler's toast, after partaking of all the good things which a bountiful Providence has provided for us, we may rise and depart homewards with the gratifying testimony of a contented mind, an equal poise, and a clear brain.

MOSES' BURNING BUSH

Which Burned, Yet Was Not Consumed

One of the most remarkable plants of the world is certainly the so-called Burning Bush—*Dictamnus fraxinella*. This species is native to western Asia, though nowadays commonly to be found in gardens in temperate regions. A great many people who grow the plant are quite unaware of its strange habits. As a matter of fact the *Dictamnus* secretes a fragrant essential oil in great abundance. This is produced in especially large quantities by

the flower stems, in warm weather volatilizing so that the air surrounding the plant is impregnated. Further, this vapor is highly inflammable and, if a naked flame is brought near to the plant, the fumes at once take fire with a most singular result. The whole plant is surrounded with crackling, shooting flames, reddish in color, and leaving a highly aromatic odor behind them. The Burning Bush is not injured in any way by the fire, for the flames do not actually come into contact with the plant itself.

Several conditions are needed if the experiment with the Burning Bush is to be a success. Thus it is essential that the air should be very dry and warm, also that there should be practically no wind. The best effects are secured only just after the opening of the flowers. It will be realized that these conditions cannot always be relied upon. A plan has recently been devised by means of which the inflammable nature of the vapors given out by the Dictamnus may be shown with startling effect.

A strong plant of the Burning Bush is raised in a pot. At the time when the flowers are just reaching perfection the plant is placed in a glass jar or a shade. This is closely covered for some hours before the time of the experiment. On removing the cover a light is held over the plant when there is at once a tremendous outburst of flame. So great is the rush of fire that it is wise to keep one's face away from the top of the jar; a nasty burn is not by any means out of the question. After an interval of an hour or so with the jar or case closed up the experiment may be repeated with similar results.

In connection with the Dictamnus it is rather remarkable that the species is common where the incident of Moses and the Burning Bush is said to have occurred.—Scientific American.

FREEMASONRY.

Grand Lodge of South Australia.

The 32nd annual communication of the Grand Lodge of Ancient, Free and Accepted Masons was held at the Freemasons' Hall, Flinders street, on April 18, when M. B. Bro. Eustace B. Grundy K. C., grandmaster, presided over a large attendance. The Grand Lodge was opened by the M. W. grand master. Bro. Grundy was re-elected M. W. grand master. R. W. Bro. A. W. Piper, K. C., was re-elected deputy grand master. The following Grand Lodge officers were elected:—D. G. M., Bro. A. W. Piper, K. C.; S. G. W., Bro. A. A. L. Rowley; J. G. W., Bro. J. H. Both; G. C., Bro. Rev. A. E. Gifford; P. B. G. P., Bro. A. M. Simpson; G. T., Bro. W. H. Jones; G. R., Bro. T. C. Holland; G. I. L., Bro. F. Lathlean; D. G. I. L., Bro. A. E. Clarkson; G. L., Bro. Rev. J. Warren; G. D. C., Bro. A. H. Pretty; D. G. D. C., Bro. A. E. Hawkes; A. G. D. C., Bro. W. A. Ide; A. G. S., Bro. J. R. Robertson; S. G. D., Bro. L. Threlfall; J. G. D., Bro. A. J. E. Archer; G. S. Works, Bro. C. H. Beaumont; G. Sw. B., Bro. D. Fraser; G. Std. B., Bro. E. E. Robilliard; G. O., Bro. A. J. Radford; G. P., Bro. Trehear. Country—S. G. D., Bro. J. C. Jacobs; J. G. D., Bro. A. W. Robinson; G. S. B., Bro. John Tiddy; A. G. P., Bro. A. H. Bartholomaeus. Board of General Purposes—Bro. T. H. Atkinson, F. Olifent, T. C. Reynolds, W. H. Selway, A. D. Young. Grand Stewards (town)—Bros. A. Althorp, F. S. Bollen, A. M. Bonython, J. Boyd, W. H. Keightley, A. L. J. Lewis, W. C. McPherson, H. W. Pounsett, P. J. Pretty, P. H. Prosser, G. O. Robertson, E. C. Vardon. Grand Stewards (country)—Bros. A. H. Anderson, S. A. Barnes, R. F. Cox, E. C. Deland, W. B. Goldsworthy, J. R. F. Heard, A. Kelly, A. S. Lewis, A. J. McBride, G. Ritchie, C. W. Walker, A. R. Walter.—Adelaide Chronicle, April, 1917.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada, 841 Broadway; Acting Secretary, M. D. Alba, 1263 Mason street.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Polk and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski, Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Monday night at 8 o'clock, at the Flower Auditorium, 1720 South Flower St. A. L. Vonderscher, R. W. M., 424 West 66th St. G. H. Hyams, Secretary, 247 South Broadway.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., E. E. Allison, Secretary, 527 Chamber of Commerce Bldg., Portland, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 887 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Avenue. R. W. M., Albert Derus, 1414 N. Robey St. Secretary, V. A. Szalaj, 1403 W. Chicago Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic) C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St. N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St. N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams. Mingo Saunders.

CRAFT BUTTONS.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

THE UNIVERSAL FREEMASON

Volume X.

November 1917

Number 5

OFFICIAL.

EXPULSION.

J. S. Stein of Benld, Illinois, has been expelled from the Order for gross unmasonic conduct.

INSTRUCTIONS FOR DEPUTIES OF THE SUPREME MASTER IN PROVINCIAL GRAND LODGES

It is only the Deputy of the Supreme Master that can install the officers in the Provincial Grand Lodge, and he acts as the adviser of the Provincial Grand Master on all points of Law and Ritual.

At the institution of a new Lodge, it is his duty to install the officers and administer the oath of office to the new Lodge Deputy.

He is the President of the Lodge Deputies in his province, and should have meetings with them as frequently as convenient to hold Lodges of instruction at which he is preceptor. At these meetings the Lodge is opened and work done on the Installed Degree, as no one should be at these meetings who has not taken that degree.

It is the duty of the S. M. D. in the Prov. G. L. to see that the Lodge Deputies know their duties, and to instruct them therein, to see that each Lodge has a Deputy, and performs his duty, on complaints made against a Lodge Deputy for dereliction of his duty, or if the S. M. D. finds that a Lodge Deputy is remiss in his duties and that the Lodge is suffering in consequence, he shall inquire into the matter, and if he deem

it necessary he shall suspend such Lodge Deputy pending an appeal to the Supreme Master.

The Deputy of the Supreme Master in the Provincial Grand Lodge shall rank as a member of the Supreme Lodge and wear the Supreme Lodge clothing. He shall be entitled to a seat in the East in any Lodge he may visit, and if entering after the Lodge is opened shall be received with the same honors as the Provincial Grand Master.

DUTIES OF THE DEPUTY OF THE SUPREME MASTER IN A DAUGHTER LODGE

The Lodge Deputy should make himself well acquainted with the laws of the A. M. F. and with the Ritual of the several degrees of the Lodge, as it is part of his duty to see that the law is obeyed and the Ritual properly exemplified in his Lodge.

He only can install the officers of the Lodge or give the Installed Degree to them. Before doing so he must be satisfied that all dues payable to the Supreme Lodge have been paid. He must collect the fees for the Installed Degree and fill out the official return with names of officers and addresses of the R. W. M., Secretary and Treasurer, with the fees to the Grand Secretary General immediately after installation.

He must verify by his signature all orders for supplies, or semi-annual returns sent by the Lodge Secretary to the Grand Secretary General. He shall, when called upon, decide disputed points of law or Ritual, and it is

through him only that the Lodge can communicate with the Supreme Master.

He shall perform all his duties in such a manner that, while seeing the laws enforced, he will not encroach on the prerogative of the R. W. M. or lessen the dignity of any other officer in the Lodge.

He shall rank as a member of the Provincial Grand Lodge and wear the clothing thereof with his own distinctive Jewel. His last official act is to obligate and install his successor.

HE LIKES THE TABLOID HISTORY.

Editor Universal Freemason.

Dear Sir and Brother: Your first volume of the Tabloid History of Freemasonry has arrived. It is a very handy book, and plain enough for every Brother to understand. Every Lodge should have it on file, and every member of the Federation who is looking for facts to back up their faith will find them here.

Fraternally yours,

H. A. GEORGE.

776 Bush Street, San Francisco.

The clothing or regalia of a R. A. Mason in the American system consists of an apron, a scarf of scarlet velvet, or silk, on which is embroidered or painted on a blue ground, the words, "Holliness to the Lord"; and if an officer, a scarlet collar, to which is attached the jewel of his office. The scarf, once universally used, has been very much abandoned. Every R. A. Mason should also wear at his buttonhole, attached by a scarlet ribbon, the Jewel of the order.

Garibaldi Lodge No. 6, Salt Lake City, has purchased \$450.00 worth of Liberty Bonds.

A STORY WITH A MORAL.

Down in Virginia a farmer had an ox and a mule that he hitched together to a plow. One night after several days of continuous plowing, and after the ox and mule had been stabled and provendered for the night, the ox said to the mule: "We've been workin' pretty hard, let's play off sick tomorrow and lie here in the stall all day."

So the next morning when the farmer came out, the ox played off sick; the farmer bedded him down with clean straw, gave him fresh hay, a bucket of oats and bran mixed, left him for the day, and went forth alone with the mule to plow. All that day the ox lay in his stall, chewed his cud and nodded, slowly blinked his eyes and gently swished his tail. That night, when the mule came in, the ox asked how they got along plowing alone all day. "Well," said the mule, "it was hard, and we didn't get much done, and—"

"Did the old man have anything to say about me?" interrupted the ox.

"No," said the mule.

"Well, then," went on the ox, "I believe I'll play off again tomorrow; it was certainly fine lying here all day and resting."

"That's up to you," said the mule, "but I'll go out and plow."

So the next day the ox played off again, and bedded down with clean straw, provendered with hay, bran and oats, and lay all day nodding, blinking, chewing his cud and gently swishing his tail.

When the mule came in at night the ox asked again how they got along without him.

"About the same as yesterday," replied the mule, coldly.

"Did the old man have anything to say about me?" again inquired the ox.

"No," replied the mule, "not to me, but he did have a long talk with the butcher on the way home."

TABLOID HISTORY.

(Continued).

From this date legitimate Masonry was governed by four heads viz: The Grand Lodge of Scotland controlling the degrees of St. Johns Masonry consisting of the Entered Apprentice, Fellow Craft (with the Mark) and Master Mason with the ceremony of installation to the chair.

Second.

The Supreme Grand Royal Arch Chapter of Scotland controlling the degrees of Mark Master; Most Excellent Master and Royal Arch Mason, also working as side degrees the Royal Ark Mariner, Knights of the East or Sword.

Third.

The Early Grand Mother Encampment of High Knights Templars controlling the "Black" or Encampment degrees of Pilgrim; Knight of the Temple of Jerusalem (Knight Templar); Knight of St. Paul or Mediterranean Pass, and Knight of St. John of the Hospital (Knight of Malta), with the installed degree of Past Commander.

Fourth.

The Grand Council of Rites of Scotland which controls all the other degrees previously listed as being of the ancient Scottish Rite, the Early Grand Royal Arch Chapter at the last meeting it held previous to its amalgamation with the Supreme Grand Chapter solemnly divested itself of all authority over such of the ancient degrees as were not worked by the Supreme Grand Chapter in favor of the Grand Council of Rites, to which the Grand Mother Encampment also turned over the control of the Knightly degrees of the Red Cross of Rome and Constantine; of the Holy Sepulchre; of St. John; of the Christian Mark and of

Constantine; of the Holy Sepulchre; of the Cross.

In addition to the degrees of Scottish Masonry the Grand Council of Rites controls—as its name implies—other Rites of Masonry, as the Rite of Mizraim working 90 degrees, which it derived through the Early Grand of Ireland, where it had been introduced in 1813, only five years after its compilation by its Italian author. The Rite of Memphis of 96 degrees derived through the Supreme Council established by the founder of the Rite in London, 1851, to keep the Rite alive after it had gone to sleep in France. The Antient and Primitive Rite of 33 degrees, and the Egyptian Reformed Rite of 33 degrees, the former two rites reduced, the Charleston Rite (miscalled Scottish) derived through the Early Grand of Ireland where it was introduced in 1808. The Swedenborgian Rite of 7 degrees was derived through Bro. John Yarker, General Grand Master of the Rite in the World. The Oriental Order of the Sat Bh'ai, the Order of the Palm and Shell and the Masonic Order of St. Lawrence, the Martyr, were acquired by the union of the governing body of these degrees in Canada—with the Grand Council of Rites in 1888. The Order of Nobles of the Mystic Shrine is an amalgamation of two distinctly different orders, one of them of Scottish origin known as the Order of Arabian or Pilgrim Adepts, the other of American origin, the joint product of several brethren in New York, meant at first as a side step or degree to be given to those possessing the higher degrees. One of the originators of this side step, W. J. Florence, an actor, while filling a professional engagement in Britain, met with brethren there who were Adepts, to whom he communicated the American side step and both rituals were in a measure re-modeled, with the Ancient Arabic Order of Nobles of the Mystic Shrine as the result; and on Florence return to America, Temples of the Order

were established, the Scottish branch has never, however, adopted the elaborate organization favored by the American branch.

The adoptive branch of the Grand Council of Rites is represented by two systems, one the older, the Scottish Rite of Adoption, dating back to 1795, consists of five degrees of work, Apprentice Freemason; Companion Freemason; Mistress Freemason; Perfect Mistress Freemason, and Sublime Mistress Freemason, and three degrees of installation, Lady of Benevolence; Lady of the Dove; and Princess of the Crown, with the governing grade of Adonaite Mistress, occupying a similar position towards the Adoptive Rite that the 33d does toward regular Masonry. The other, the Order of the Eastern Star, is of modern origin and was first given in Scotland by its originator, Bro. Rob. Morris of Kentucky, when on his journey of Masonic research to Palestine, he gave the degree to the officers of the five Lodges in Ayr with their female relatives and organized Victoria Chapter, which was not only the first Chapter of the Eastern Star in Scotland, but in the world, as theretofore in America the Order had no established government, nor had it until after Morris' return to America. Victoria Chapter rather than organize a separate Grand Chapter placed itself under the wing of the Grand Council of Rites, which has since administered and controlled the degree.

The Early Grand Mother Encampment had for many years the field of Templary in Scotland entirely to itself and grew and increased until it had Daughter Encampments all over the Kingdom. This prosperity prompted a recrudescence of activity by the dormant successors of the schism of 1812, which in the last decade of the nineteenth century existed only in name, and efforts were made by it to effect a union with the Grand Encampment and for a time with prospects

of success, the negotiations failed through the efforts of the irregulars to include the Grand Council of Rites in the proposed union. Later, the irregulars attempted to effect by fraud what they recognized as being impossible to do openly, to gain their end a number of their members, resident in Edinburgh, professed to have seen the error of their ways and become convinced of the irregularity of the body to which they belonged, petitioned the Mother Encampment to be healed and given a charter. The Mother Encampment believing in the bona fides of the petitioners, agreed to the petition, healed and granted them a Charter. So apparently zealous were these new adherents that in a few years several of them were advanced to positions of honor in the Mother Encampment, their leader, A. A. Murray, being ultimately elected Grand Master, and two other of their members Grand Recorder and Treasurer, this much being attained, the cloak of zeal for the ancient system was abandoned and the traitors stood boldly out as advocates for a union with the irregular body. To effect this openly and by constitutional means they recognized to be impossible, therefore, underhand means were adopted, negotiations were opened with the irregulars unknown to the loyal members, and at a packed meeting of the Grand Encampment, irregularly held, a union between the two grand bodies was declared to have been effected.

When the Daughter Encampments knew of this, a special meeting of Grand Encampment was called at which the action of the irregular meeting was repudiated and Murray and his lieutenants solemnly expelled from the Order.

For over a year subsequent to this the Grand Encampment exhausted every means short of taking legal proceedings to recover the books, papers and money fraudulently taken by the expelled members, finding all other means of no ef-

fect, recourse was at last made to the courts. The position taken by the Mother Encampment is set forth fully in the "Condescendance" (a Scottish law-term for "Brief") from which the following is quoted:

"Cond. II. The said Grand Encampment and the said Encampments are Masonic bodies carrying on Templar Masonry in Scotland. The said Grand Encampment and the said Encampments are voluntary associations. The encampments, of which there are a considerable number besides the Moira union, Ayr, and Loudoun Encampments, are the working bodies and are called subordinate Encampments. The Grand Encampment forms the central organization and ruling body, and regulates certain matters of common interest. In other respects, however, the subordinate encampments are independent societies, having their own office-bearers elected by the members of the said subordinate encampments and holding and having power to dispose of their own property independently of the said Grand Encampment or any other body. Until 1822, the Encampments of Knights Templars in Scotland held charters from and worked under the Early Grand Encampment of High Knights Templars of Ireland, a body of great antiquity, which at one time carried on Templar Masonry in that country, and which claimed to hold a charter granted about the twelfth century by the keeper of the Holy Sepulchre of Jerusalem. In 1822, the said Early Grand Encampment authorized the Scottish Encampments to organize a Grand Encampment or ruling body for Scotland. The Scottish Encampment accordingly organized a Grand Encampment in that year, and, thereafter, the said Early Grand Encampment transferred its whole powers and authority, so far as regarded the said Scottish Encampments, to the said Grand Encampment by (1) Charter of Acknowledgment granted by the said

Early Grand Encampment in favor of the said Grand Encampment, dated 18th July 1826, and (2) Charter of Resignation granted by the said Early Grand Encampment, dated 14th September, 1826. The said Great Priory is a body which now claims to carry on Templar Masonry in Scotland, but as aftermentioned it has not an unbroken and legitimate connection with the Templar Masonry of the eighteenth century, and, within recent times, it was not a Masonic body."

"Cond. III. For some years past there has been a party both among the members of the said Grand Encampment and of the said Great Priory in favor of amalgamating the two bodies and negotiations have from time to time been opened between the said bodies with a view to amalgamation. In particular in 1908 certain office-bearers of the said Grand Encampment forming the Grand Master's Council thereof opened negotiations with the said Great Priory for the purpose of effecting an amalgamation. The said negotiations were not authorized by the said Grand Encampment or by any of the subordinate Encampments and during the course of them the said bodies were not informed of the progress which was being made nor of the terms upon which it was proposed to amalgamate. At the Quarterly Assembly of the Grand Encampment, held in Glasgow on 20th February, 1909, the Grand Recorder of the Grand Encampment reported that at a Conference between a sub-committee of the Grand Master's Council of that body and a sub-committee of the said Great Priory, a Memorandum of Agreement of Amalgamation had been adjusted and that the said Memorandum had been approved by the Grand Master's Council of the said Great Priory. The Grand Master of the Grand Encampment thereupon formally moved that the said Agreement of Amalgamation should be approved by the Grand Encampment. The said motion was agreed to by the mem-

bers of the Grand Encampment present. Thereafter the said members appointed four Commissioners, viz: Colonel Peter Spence, Northfield, Airdie, Walter Milne, 3 East Register Street, Edinburgh, James Jack, 15 Content Avenue, Ayr, and David Lowe, Turnbull, 19 Abbotsford Park, Edinburgh, to sign the said agreement. This pretended Agreement was signed by the said Commissioners and by representatives of the said Great Priory at a joint meeting of the said Great Priory and the said Grand Encampment held in Edinburgh on 3rd April, 1909. The minutes of the said meeting of 20th February and 3rd April, 1909, are referred to for their terms. The statements in answer, so far as not coinciding herewith, are denied.

"Cond. IV. The said motion approving of the said pretended agreement was incompetent and was made and carried in violation of the constitution of the said Grand Encampment and the subordinate Encampments, and was null and void and of no force and effect whatever. It was made in breach of the constitution and contrary to the general statutes and to rule 28 thereof, which is as follows: 'No motion for altering or abrogating an existing law, or for enacting a new one, or for disposing of any of property or funds of Grand Encampment, except for charitable purposes, shall be made except at a quarterly meeting; and such motion shall not be discussed until the succeeding regular meeting.' Notwithstanding the said rule the motion for the adoption of the said pretended agreement, which sought to alter the existing laws of the said Grand Encampment and to dispose of its property for other than charitable purposes was moved by the said Grand Master at the said meeting and was thereupon put to the meeting and agreed to by those present instead of being left over for discussion until the succeeding regular meeting in terms of the said rule. The said motion was not discussed or considered at the succeeding

regular or any subsequent regular meeting of the Grand Encampment, and had not been discussed or considered at any previous meeting thereof. The terms of the said motion and of the said pretended agreement had not been communicated to the Grand Encampment nor to the subordinate Encampments nor to the representatives of the said Encampments in Grand Encampment prior to the said meeting. Further the said motion was incompetent and in violation of the constitution of the said Grand Encampment in respect that it was made and carried without any steps having been taken to ascertain whether the subordinate Encampments were in favor of the amalgamation, and without getting their consent thereto. The consent of the said Encampments to the said amalgamation has never been sought or obtained and it was not within the power of the Grand Encampment to enter into the said amalgamation without the consent of the said Encampments, and in any event it was not within the power of the said Grand Encampment to bind the said Encampments to the said amalgamation, nor to dispose of their property, nor to interfere with the rights of their members, without the consent of the said Encampments. In any event the said Moira Union, Ayr, and Loudoun Encampments have never consented to the said amalgamation. It is believed and averred that the opposition to the amalgamation was so strong in the subordinate Encampments that it would have been impossible to bring about the said amalgamation had the proceedings in connection with the adoption of the said pretended agreement been carried through regularly and in accordance with the rules and constitution of the said Encampments and the said Grand Encampment. The said Grand Encampment at a meeting held at Ayr on 2nd July, 1910, repudiated the said pretended agreement entered into by its former office-bearers.

and has refused to recognize the amalgamation with the said Great Priory and the right of the Great Priory to interfere with the said Encampments. A copy of the minute of the said meeting and a copy of the general statutes and ordinances of the said Grand Encampment are produced herewith.

"Cond. V. Neither the said Grand Encampment nor the subordinate Encampments have ever validly agreed to amalgamate with the said Great Priory, and in particular have never competently or validly resolved to become parties to the said pretended amalgamation agreement, or validly or competently authorized anyone to execute the said agreement on their behalf. The said commissioners in signing the said pretended agreement as aforesaid acted ULTRA VIRES and without the authority of the said Grand Encampment and the said Encampments, and the pretended executoin of the said agreement was not the act of the Grand Encampment or the Encampments. The said pretended agreement is null and void and ineffectual to bind the Grand Encampment or the Encampments in any way whatever, and the pursuers are entitled to have it reduced.

"Cond VI. In any event it was not within the power or competency of the said Grand Encampment or the subordinate Encampments to amalgamate with such an association as the said Great Priory without the unanimous consent of the members of the Grand Encampment and the said Encampments. A large number of the said members have not consented to the said pretended amalgamation, and in particular the second, fourth, sixth, and seventh named pursuers have not consented thereto. Irrespective of the procedure adopted, the said pretended agreement was ULTRA VIRES of the said Grand Encampment and the said Encampments in respect that it attempted to bring about the extinction of the said Grand Encampment

and the said Encampments, and the loss of their identity in a body which has not a legitimate and unbroken descent from any early body of Knight Templars of an exclusively Masonic character. The founders of the said Grand Encampment and the said Encampments held as a fundamental principle of the bodies which they formed, that the said bodies should be connected in a regular and legitimate way through the Early Grand Encampment of High Knights Templars of Ireland or other similar body with the early practitioners of Templar Masonry, so that the said bodies might be able to show an unbroken descent therefrom and be able to carry on the historic sequence unimpaired. It was also regarded as a fundamental principle of the said bodies by the said founders that none but Freemasons should be allowed to become members of the said bodies. The said Grand Encampment and the said Encampments have always held as fundamental principles of their constitution their exclusively Masonic character and the maintenance of the legitimacy and regularity of their descent, as also did the Early Grand Encampment of High Knights Templars of Ireland. The said Great Priory cannot claim an unbroken and legitimate descent from any Templar body whose history goes further back than the beginning of the nineteenth century, and it cannot trace its descent further back than 1856 except through a body calling itself the Grand Priory founded in 1843, of which non-Masons could and did become members. The said Grand Priory after being in existence for a few years became dormant, but was resuscitated with a new constitution in 1856 under the name of the Religious and Military Order of the Temple. In 1907 it changed its name to the Great Priory of the Religious and Military Order of the Temple and Malta in Scotland, and of the Colonies and Dependencies of the British Crown. Fur-

ther it was not within the power or competency of the said Grand Encampment to enter into the said pretended agreement in respect that it seeks to abolish the grade of Knight Grand Cross of the said Grand Encampment which is a rank held AD VITAM AUT CULPAM. Each of the pursuers, William Young, Robert Jamieson, William Steel and Moses Wallace held the said rank of Knight Grand Cross of the said Grand Encampment at the date of the said pretended amalgamation, and still hold the said rank. None of them have consented to the abolition of the said rank or to the terms of the said pretended agreement. The Grand Encampment had and has no power to impair the standing of any member of any of the Encampments, and no Encampment could do so except in respect of some offense and after due notice. No offence has been committed by the said pursuers, and no notice was given to any of them of the intention to take away the said rank. The taking away of the said rank would have impaired the standing of the said pursuers, in respect that the holding of said rank conferred upon them the right of membership of the Grand Encampment, and the right to vote at the meeting of the said Encampment. After certain procedure the funds of the said Encampment can be disposed of by vote of its members, and the said pretended amalgamation seeks to deprive the pursuers, INTER ALIA, of their right to vote upon questions involving the disposal of the said Encampment's funds. Believe to be true that for a number of years prior to the said pretended amalgamation it was a rule of the said Great Priory that only Freemasons should be admitted to the degree of Knight Templar. QUOAD ULTRA the statements in answer, so far as not coinciding herewith, are denied

"Cond. VII. At the date of the said pretended amalgamation the Grand Encampment had vested in it about £200

in cash. The said funds have been taken possession of by the defenders. Further, the defenders have taken possession of all the archives of the said Grand Encampment, including its seal, charters, register of members, minute books, attendance books, cash books, and letters. They have also taken possession of the jewels, swords, costumes and other insignia pertaining to the offices held under the said Grand Encampment. The said funds, archives, and insignia have been wrongfully taken possession of by the defenders, and are being used and applied by them for the purposes of the said Great Priory. This application of the said funds, archives, and insignia, which are the property of the said Grand Encampment, is illegal and unwarrantable, and the defenders are bound to deliver the said archives and insignia to the first named pursuers and to account to the said pursuers for the funds taken possession of as aforesaid. In any event the said funds, archives, and insignia cannot lawfully be diverted by the vote of any majority of the said Grand Encampment from the uses of the said Grand Encampment to the uses of any other association which is not connected regularly and legitimately through exclusively Masonic bodies with the early practitioners of Templar Masonry. The statements in answer, so far as not coinciding herewith, are denied.

Unfortunately the case was not tried or decided on its merits, the court holding that through delay in starting proceedings the Grand Encampment had lost its right to sue to recover the money and articles claimed. But though robbed of property by this technicality it could not be robbed of its rights of primogeniture or regularity but remains as always the first and only legitimate Templar authority in Scotland, supported loyally by all the original Encampments and the bulk of those of later creation.

The Early Grand Mother Encampment

of Scotland in order to be true to its name, for many years refused to grant any of the many petitions received by it for Charters outside of Scotland, and it was not until 1898 that the first of such were granted, these being to Australia and South Africa, and the first granted to the U. S. A. was granted to San Francisco in 1912. Since then Encampments have been chartered in Seattle and Tacoma, Wash.; Portland and Astoria, Ore.; Detroit, Mich.; Chicago, Ill., and Salt Lake City. A Regional Grand Encampment for the government of the Encampments in the U. S. A. was established in 1913.

(To be continued.)

SOLITUDE.

By Ella Wheeler Wilcox.

Laugh and the world laughs with you;
Weep and you weep alone,
For the sad old earth must borrow its
mirth,
But has trouble enough of its own.
Sing and the hills will answer;
Sigh, it is lost on the air;
The echoes resound from a joyful sound,
But shrink from voicing care.
Rejoice and men will seek you;
Grieve and they turn and go;
They want full measure of all your
pleasure,
But they do not heed your woe.
Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your nectared
wine,
But alone you must drink life's gall.
Feast and your halls are crowded;
Fast, and the world goes by;
Succeed and give and it helps you live,
But no man can help you die.
There is room in the halls of pleasure,
For a large and lordly train,
But one by one we must all file on,
Through the narrow isle of pain.

Some time after the battle of Loos a Highland soldier was home on seven days' leave from the trenches, and after his time was nearly up he was passing through London to Victoria to get back again, when he thought that he would call at the War Office and get his back pay which was due him. To the first official he saw the Scotsman said, "A want ma bawbees."

The official said nothing, but handed him over to another, who, after hearing the soldier's story, sent him on to a third one. This went on till Sandy had gone right through the War Office and seen all the officials until he came back to the first one, whom he informed that he would not leave the building until he got his "bawbees."

This rather irritated the War Office gentleman, and he turned round on the persistent soldier with the remark, "You Scotsmen give us more trouble than all the English, Irish, and Welsh soldiers combined."

"Mon," replied Sandy, "that's just what the Germans said at Loos."

—Exchange.

From a Masonic Magazine in Germany.

Latin Masonry does not possess a single spark of the Masonic spirit. Our Masonic idea is truly German, or, in a wider sense—Germanic. English Masonry is nothing but vanity and sport; in it there is no trace of our spiritual comprehension. In France Masonry works in politics to which it sacrifices the greater parts of its activity. International Masonry is dead, and, notwithstanding all efforts to the contrary, will remain dead. Let us, therefore, be German Freemasons and work in our own way."

—Exchange.

Detroit has six Lodges with a membership of upwards of 1000. Palestine heads the list with a membership of close upon 2,500.

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EDITORIAL.

CONCERNING TRIALS.

Trouble is the natural lot of man, and lodges, which are men in bulk, cannot hope to escape the lot of man singly. In fact, we have it on the authority of the Prophet Job that "man is born unto trouble as the sparks fly upward," and when trouble comes it must be met, not dodged. If satisfactory results are expected. Therefore it is necessary sometimes to put a Brother on trial, and, it may be, to inflict punishment. This should, however, only be done when every other means of settlement has been exhausted. When all else has failed, and it becomes necessary to try a Brother for his standing, it should be done so as to give the accused every advantage consistent with a due regard for the welfare of the lodge and the Order generally. The trial must be held in a lodge of the highest degree to which the accused has attained, whether it be E. A., F. C. or M. M. The complaint must first be submitted to the R. W. M. and his Wardens, who will decide whether conciliatory means should first be tried, or whether the complaint should go to trial. In the latter case

the complaint should be formally presented to the lodge by the Junior Warden, if the accused is but an E. A.; by the Senior Warden if he is a F. C., and by the Orator if he is a M. M.—this that the element of personality might be absent, as it might not be were the complaint made by a private member. The accused must be served with a copy of the complaint, and the date of trial set far enough ahead to allow him ample time to prepare his defense.

He must be permitted to produce witnesses in his defense, who will be heard in the lodge, their evidence being given on their Ob. If the witness be not a member of the Order, his or her testimony may be taken by a committee appointed for that purpose. When all the evidence for or against the accused is heard, the complainant will be heard on behalf of the lodge, and the accused, either personally or by any Brother whom he may select. In the trial no technical advantage should be taken. Equity should rule as much as law. Both parties having been heard, the lodge shall by a majority vote render its decision, which, while justice should be tempered with mercy, so will we follow the injunctions of the Master, doing to others as we would others should do unto us, never forgetting that "of these three, the greatest is Charity."

MASONRY IN A NUTSHELL. MASON- IC LODGE AT SEA.

We have just seen in two of our Local Rite contemporaries articles with the above headings—very good articles, both, and worthy of readings. It is only the titles, not the articles, we comment on, thinking what good tests for the Masonic sermons the headlines would afford.

Masonry in a nutshell! What a small container, indeed, for such a mighty subject! Yet for the knowledge of Ma-

sonry possessed by many, many Masons, so-called, the receptacle would be extravagantly large, and, unfortunately so, not only for members of the Local Rite, which, placing a premium on Masonic ignorance, provides some excuse for its members' lack of Masonic knowledge, but, unfortunately, there are a few Universal Masons who do not place the stress they should on Masonic knowledge; e. g., were the average lodge member asked the question, What is Masonry? he might possibly be able to give the ritual answer, while many could not even do that. But to intelligently explain what Masonry is, outside the ritual, what it stands for, what it is accomplishing now and what it hopes to accomplish in the future, we fear it would be the brother's silence, not his speech, that would be eloquent. Let us, therefore, study, brethren, especially we of the Universal system, who are prone sometimes to boast of our superior knowledge, be reading Masons, prepared at any and all times to spread the knowledge of true Universal Masonry, and when we have thus prepared ourselves, let us not hide the light we have gained under the bushel of diffidence or indifference, but let it shine so that our less informed brethren may be benefited thereby.

By our taking the second heading, "A Masonic Lodge at Sea," in the figurative rather than the literal sense, we are reminded how much at sea so many Local lodges are when judged by their actions, but the questions so often submitted for Grand Masters' decisions, and the Grand Masters' decisions so often show that the Grand Lodge is as much at sea Masonically as the subordinate lodge can possibly be. We are tempted to ask why this uncertainty on what is the simplest points of Masonic law of ritual, and have arrived at the conclusion that the Local system, having forsaken the ancient landmarks, have

set up disorder instead of order as their standard, they have preached the doctrine of disunion instead of union, localism for universalism, perverted and emasculated the ritual; that, in fact, they have for years been engaged in sowing the wind and now are reaping the whirlwind in the shape of doubt and uncertainty, by rejecting all superior authority they have deprived themselves of a court of last resort, and that in seeking light from inferior luminaries it becomes but a case of the blind leading the blind, with the result which must naturally follow such actions.

Can a Clean Come Out of an Unclean Thing?

We have it on Biblical authority that the above is impossible, yet the American Locals, so notoriously irregular themselves, intend (so they say) to regularize Masonry in Russia. As our good Brother Norwood of "Light" puts it, certain forces in America are making ready for the "Americanization" of Muscovite Masonry. To accomplish this, the Russian Masons—who by the bye have kept the flame of Universal Masonry alive in their lodges when discovery by the civil authorities meant the prison, confiscation or banishment to Siberia—are to be supplied with a regular (God save the mark!) American Charter. The latter statement has caused us some surprise, as not only has the Supreme Lodge of the A. M. F.—the only really regular Masonic authority in the U. S. A.—received no such request, but there was no need for it, as it is already in fraternal relation with regular Masonry in Russia. Therefore, it must be an irregular charter with which the Russians are to be supplied. While we, as well as all who have the interest of Masonry at heart, will be sorry should this project succeed and American Localism with all its incongruities,

inconsistencies and irregularities be transplanted to another country, especially one where Universal Masonry at present exists, as the transplanting of this vicious system from the home of its birth—and thank T. G. A. O. T. U., the only country where it has ever got a hold—would only serve to disturb the peace and harmony which should be the strength and support of all institutions, more especially this of ours. Still, we cannot deny them the right we claim ourselves, of planting lodges of their system—unmasonic though we deem it—where none at present exist, but we feel we are in the line of our Masonic duty when we pray that their nefarious attempt may be frustrated. And that Masonic peace may be permitted to continue in Russia, that unfortunate country is cursed enough at present with disunion and discord without further injuring it by the introduction of the additional curse of the American System of Local Masonry.

Is it worth while?

We observe from our valued contemporary "El Mason Modern" that the Sup. Co. and Grand Orient of Argentina has thought it worth while to enter the world war masonically and has issued a decree whereby Argentine Masonry of the Ancient and Accepted Scottish Rite solemnly repudiates Teutonic Masonry. Shortly after the start of the war Teutonic Masonry repudiated the Masonry of the world, an act that need not have caused surprise to any one conversant with what in Germany was styled "Masonry" as it was a system that was never in sympathy with the Masonry of the world. It is regrettable, however, that grand bodies that are truly and universally masonic should allow Masonry to be intruded into politics.

THE TRIPLE TAU.

The Triple Tau, familiar to Royal Arch Masons, is translated from the Hebrew, a mark or sign spoken of by Ezekiel, when he said to the man with the ink-horn, "Go thy way through the midst of the city of Jerusalem, and set a mark on all those who sigh and lament for the abomination thereof." By which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure of the Most High. In ancient times the mark was placed on the forehead of all those who were acquitted by their judges, as a proof of their innocence; and military commanders cause a T to be placed on all those who had escaped unhurt from the field of battle, denoting that they were in perfect life; it has, therefore, even been considered the mark of life.

In the days of Pythagoras the Tau was esteemed as the most sacred of emblems, and when any oath of more than usual importance was to be administered, it was given on the Tau, and when so administered none ever were known to have violated it.

The ancient Egyptians called it the sacred number—three, or number of perfection, and it was an object of worship amongst the ancients as the Grand Principle of animated existence, and they gave it the name of "God," representing the animal, vegetable, and mineral kingdoms. It was also called "Avolet," that is to say, the Soul of Nature.

The Tabloid History of the Craft Degrees is now bound in book form and priced at \$1.00 per book, every Brother who may secure five yearly subscriptions to the Universal Freemason will be presented with one copy of the Tabloid History.

THE GOOD MEN DO LIVES AFTER THEM."

It has become almost axiomatic to hear it said on the death of some person that he is forgotten in ten minutes, and his place is filled in half an hour. In this practical world, with its advanced codes, this has become immutable law; then it savors strongly of unkindness, not to the dead, but to their memory in the thoughts of the living. No one is happy in the contemplation of a life well spent in the exemplification of domestic and public virtues so soon forgotten after demise. Nor does such forgetfulness conform to the poet's ideal, or to the lessons he would inculcate. Thus Longfellow has the well-known lines:

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

That man does not tread in the footsteps of the "great," or, as we prefer to designate it, the "good," is largely due to the shortness of the public memory. Take, for example, one of the greatest and "good" men of the last century, the Right Hon. W. E. Gladstone. Notwithstanding his long life, largely devoted to the service of his country—and a most unselfish service—within a few short months he was virtually forgotten, and his great political example was rarely quoted or referred to except for political agencies or to make political capital. And yet Shakespeare's quotation is so frequently paraphrased, "The good men do lives after them." Just here the question might be pertinent, what is the definition of the word "good"? And in reply it may be stated that there are few words in the vocabulary that are so prolific in definition. For our present purpose we select the

following: "The quality of doing good is to be kind, benevolent, humane, merciful." Collier says, "All quality that is good for anything is founded originally in merit." Thus it would seem that the attributes necessary for being or doing good make the paraphrase of the caption of this article especially applicable to Freemasonry, in which body the events of good which are done during life are held in remembrance while memory lasts, and fully bears out that "a good name is better than precious ointment." We have many instances of those who have well and ably played their part in Freemasonry, who are held in evergreen remembrance by their brethren. The good they have done lives after them, and offers a shining example for emulation, even to those by whom they were not known. As one example of many, the M. W. Bro., who was first called to the chair of the G. L. of New Zealand, was renowned in Freemasonry. He had filled the highest offices in his district under another constitution before the colonial G. L. was called into existence, and in all the offices he had held he had amply justified the suffrages of his brethren. As a Freemason he was charitable, humane and just, and sought every occasion of doing good. Indeed, he had all those attributes which so largely contribute to the making of the "perfect" Mason. By his confreres he was ever held in the highest esteem. To the Craft generally his many brilliant Masonic qualities were fully recognized and heartily appreciated, while his Masonic knowledge on all subjects was sufficient to insure that his admonitions and instructions should be received with respect and be attentively listened to. The majority of the Brotherhood of the G. L. of New Zealand of today had no personal knowledge of the late M. W. Bro. Thomson, but at a recent meeting where his name

and services were mentioned the reference was received with the greatest applause. "The good he had done lived after him," in contradiction to the practice of the world: and his is not by any means a solitary case. Were any additional incentive required to practice the Masonic virtues of being charitable, humane and just, and seeking every occasion of doing good, it might be found in the knowledge that when we have been translated to a higher sphere the good we have attempted to do will keep us in the remembrance of our brethren, and may, perchance, offer some little example and help to teach the lesson—

"That men may rise on stepping stones
Of their dead selves to higher things."

—The New Zealand Craftsman.

MY CREED.

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honour still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show,
To be an honest, generous foe,
To play my little part, nor whine
That greater honors are not mine.
This, I believe, is all I need,
For my philosophy and creed.

—Edgar A. Guest.

LANDMARKS.

Freemasonry possesses a charm for every member in her peculiar laws, rituals and ceremonies. We love them because they are ancient and exclusive. We all know that every association combining such a variety of race and habits, of life and thought in its membership, must have well-defined landmarks, in order to avoid disintegration and anarchy. This feature, above all others, has saved the fraternity of Freemasons from hopeless division. Those landmarks are like the cornerstone of a tract, or the surveyor's posts of charred wood, or the natural hedge, or the running stream, all laid down in our platform which marks the metes and bounds of Masonic life and usage.

Landmarks are to Masonry what the everlasting hills are in the physical universe. They may interfere greatly with swift travel and short routes, sometimes, to a given point, but we find them in the end indispensably necessary in the great law of nature for the preservation of the very foundation upon which we stand.—Missouri Freemason.

GENTLEMAN AND SCHOLAR.

A youth is sent to our universities, not (hitherto, at least) to be apprenticed to a trade, nor even always to be advanced in a profession; but to be made a gentleman and a scholar.

To be made these, if there is in him the making of either. The populace of all civilized countries have lately been under a feverish impression that it is possible for all men to be both; and that having once become, by passing through certain mechanical processes of instruction, gentle and learned, they are sure to attain in the sequel the consummate beatitude of being rich.

Rich, in the way and measure in which it is well for them to be so; they

may, without doubt, all become. There is indeed a land of Havillah open to them, of which the wonderful sentence is literally true, "The gold of that land is good." But they must first understand that education in its deepest sense is not the equaliser, but the discriminator, of men; and that, so far from being instruments for the collection of riches, the first lesson of wisdom is to disdain them, and of gentleness, to diffuse.—Ruskin.

And the Lamb for sinners slain,
Am ever, ever willing,
To be thus tried again.

Every Mason must have trials
On the checkered floor of life—
The world is full of wickedness—
Of folly, danger, strife;
Let us ever bear and forbear,
And so meet each earthly pain.
As always to be ready
To be tried on High again!

AM WILLING TO BE TRIED AGAIN.

(By B. B. French.)

I was tried upon the Metal point,
When in my manhood's morn,
I passed the vestibule of Truth,
And to Masonry was born;
The pledge I made is with me yet,
It, with life, I shall retain,
And I am always willing
To be tried by it again.

As in the Middle Chamber
A neophyte I stood,
And was taught Art's fair proportions,
And saw all that was good,
My second step of trial came,
It did not come in vain,
And I am ever willing
To be thus tried again.

Then I passed that serious trial,
That every Mason must,
When taught the solemn lesson,
"Man's frail body is but dust;"
But a glorious symbol followed
That, though in earth we're lain,
Before our Father and our God
We must be tried again

I've been tried upon the level,
I've been tried upon the square,
I've borne the heavy burdens
That each Mason true must bear;
But through the Mercy Infinite,

TWO EARLY PORTUGUESE LODGES.

A Scotchman named Gordon is said to have founded two lodges in Portugal in 1733, one composed of Catholics and the other of Protestants. Catholics were excommunicated by the Bull of Clement XII in 1738, and the Inquisition ordered to apprehend and punish Freemasons.

John Coustos, Master of a Lisbon lodge, was imprisoned and tortured in 1843 under this Bull, and was only rescued from death by the intervention of English brethren.

The Marquis of Pombal was deposed and exiled, as the Jesuits never forget an injury, and evidently remembered the ancestor of the Marquis who was the bitter opponent of the Jesuit order.

Prominent Masons took flight and the Holy Office arrested and condemned others in 1788.

In 1792 J. d'Origny founded a lodge in Maderia which was persecuted.

Yet in 1904 the first Portuguese Grand Lodge was formed with Sebastian Joseph de Sampaio as Grand Master.

— All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 422 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. McB. Thomson, 418 Vermont Building, Salt Lake City, Utah.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada, 841 Broadway; Acting Secretary, M. D. Alba, 1263 Mason street.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Polk and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski, Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Monday night at 8 o'clock, at the Flower Auditorium, 1720 South Flower St. A. L. Vonderscher, R. W. M., 424 West 66th St. G. H. Hyams, Secretary, 247 South Broadway.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 222 Bellville Ave, Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Avenue. R. W. M., Albert Derus, 1414 N. Robey st. Secretary, V. A. Szalaj, 140 1/2 W. Chicago Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, E. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

CRAFT BUTTONS.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

THE UNIVERSAL FREEMASON

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OFFICIAL.

B. August Neustein has been restored to membership in Kopernick Lodge No. 12 of Detroit, Mich.

The American Masonic Federation increased \$1,000.00 in Liberty Bonds.

TARLOID HISTORY.

(Continued).

With the last chapter was concluded all that pertained to the regular High Degree Masonry of Scotland, unfortunately, however in Scotland, as elsewhere, ambitious and unprincipled men, unmindful of solemn obligations voluntarily undertaken, severed from the lawful bodies and joined seceding ones. The first of these irregular organizations was instituted in 1712 in Edinburgh under the title of a Grand Conclave of the "Knights of the Holy Temple and Sepulchre, and of Saint John of Jerusalem, H. R. D. M. & D. S. 11." Its originator, Alexander Deuchar was a Past Master of Marys Chapel Craft Lodge of Edinburgh, and was the second who held the office of E. C. of the Edinburgh Early Grand Encampment No. 21, which had been chartered by the Grand Encampment of Ireland in 1704. In an attempt to gloss over the patent irregularity of his illegitimate offspring, Deuchar disclaimed for it a descent even irregularly from the Early Grand Encampment, claiming—without the slightest proof produced—a continued existence of the Templars as a military and religious order under the patronage of the Stuart monarchs to the Scottish throne, with

the Cardinal York as its last representative. And that through lack of interest on the part of the Cardinal the order had fallen into disuse and that in consequence "a kind of fraternization began on the part of some of the Scottish Templars with the English and Irish Masonic bodies, who had assumed that venerable title, and those who resisted these irregularities were taxed to content themselves with a vain protest, in the absence of any authoritative tribunal to which they could bring their appeal. The death of the Cardinal in 1807 seems to have removed this obstacle. In the following year, Mr. Alexander Deuchar was elected Commander or Chief of the Edinburgh Templars, and under his advice and auspices, seconded by the exertions of other influential brethren of the order, a general convocation of all the Templars in Scotland, by their representatives took place at the Capital. Not much mention here of E. G. Encampment No. 31, or of Deuchar having received the Templar degrees there, though he continued to work in his Conclave the same degrees he before worked as E. C. in No. 31 E. G. Encampment as the following copy of a diploma in the collection of Bro. Fred J. W. Crowe of Torquay, England, and first published in the "Scottish Freemason" July, 1894, shows:

"In the name of the Father, Son and Holy Ghost. Amen.

We, the High Priest, Captain, Governors, and Grand Masters of the Grand Royal Arch Encampment in Edinburgh, do hereby certify and declare that our trusty and well-beloved brother, John Forbes, Aberdeen Militia (a regular

Master Mason of the Aboyne Lodge No. 278 of Scotland, and who has in the margin signed his name), having been warmly recommended unto us, and found worthy, was by us passed the chair of this lodge, and afterwards initiated into, and instructed in all the Grand and Holy Mysteries of the Super-Excellent Royal Arch Masonry; he having marched with great fortitude and resignation through all the hidden dreary paths of our Grand Encampment.

Be it also known unto all men, that we, the Grand Master, Captain General, and Marshals of the Grand Assembly of Knights Templars in Edinburgh.

No. Thirty-one.

Holding of the Early Grand Lodge of Ireland, have after due trial and examination, instructed and initiated our said trusty and well-beloved companion and brother, the Worshipful Sir John Forbes, into all the mysteries of our religious, and most Christian Orders of Knights Templars, and Knights of Malta, the Trusty, True and Faithful Soldiers and Servants of Jesus Christ, by installing and dubbing him a Knight Templar and Knight of Malta, and expounded unto him all the secrets of the Ark, Mark, and Link Masons, the Jordan and Mediterranean Pass, Red Cross Knights, and Prussian Blue, or Royal Order; he having, during the whole ceremony, given us the strong proofs of his Steadiness, Skill and Valour, during the Amazing and Mysterious Trials attending his Admission. We therefore greet well all our worthy brethren and Knight Companions of the above Illustrious Orders throughout the universe to accept of him as such, and to take him under their brotherly care and protection.

Given under our hands and the seals of our orders, hereunto appended, at Edinburgh, this twenty-eighth day of June, in the year of our Lord M. D. CCCL. X., of Light 13010 CCCIX, of Royal Arch Masonry M. M. M. CC. XCIX, since the

institution of Knights Templars D.CCXI. and Malta D.CCX.

Alex. Deucher, High Priest.

Tho. Miller, Captain Governor.

W. C. Kerstain, 1st Grand Master.

Thos. B. Patterson, 2nd Grand Master.

Alex. Chichon, 3rd Grand Master.

Jno. Dowell, G. Sec.

Alex. Deuchar, High Priest.

Tho. Miller, Depute Grand Master.

W. C. Kerstain, Capt. General.

Thos. B. Patterson, 1st Grand Marshal.

Aex. Crichton, 3rd Grand Master.

Jno. Dowall, G. Sec."

It will be observed here that the "Royal Order" is given as one of the Encampment degrees, a point on which we will touch later.

As sufficient mention has been already made in a former chapter of Deuchar's conclave, its death and re-incarnation, the last incarnation being the present Grand Priory, which attempted to steal the Scottish Grand Encampment and did succeed in stealing the Grand Encampment funds. We will close the subject with the statement that Deuchar, like all apostates was virulently bitter against the body from which he had apostatized, a course which called forth the following circular from the parent Early Grand body:

CIRCULAR.

Dublin, September 28th 1850.

"The Early Grand Christian Encampment of Ireland met this night in their Grand Assembly Room, and having granted a warrant to the Grand Master of Scotland, Sir Robert Martin, for the Honourable Sir Knights of Newmills and also for Saltcoats in the County of Ayr, Scotland.

The Early Grand of Ireland wish to give a statement of their opinion respecting the conduct of those who set up their true and only legal warrants as a self-created authority which they wear in the most solemn manner sworn to protect. This, thank heaven, has not been

the case in general, for the E. G. are proud to see that there are still good Sir Knights in Scotland who have not bowed the knee to the image of Baal. It has been represented to us on the very best of authority, that this dangerous HYDRA DUCHAR have succeeded with many to undo what they have for years sworn to fulfill, namely, to love and assist each other, prior to every other consideration in the world. We will venture to put this simple question to those connected with this base man's false and visionary scheme:—Can that system be good which teaches, and that upon oath too, neither to act or transact with Irish Knights Templars, what will these deluded men say should any of them visit the Eastern, Western, Northern, or Southern parts of the globe, where Irish Warrants have been working from the beginning of the twelfth century, what will be their reply to any honest Sir Knight who may ask them where they were taught such a doctrine, so long unheard of among Knights Templars; why their answer must be, in Scotland, and from a man of the name of DUCHAR, who says he got an authority from the Duke of Kent, in 1810: Good Heavens! What will be the surprise of such Sir Knights—what opinion must they entertain of Scotchmen, so much boasted of for learning and good sense? Supposing for a moment that DUCHAR was sincere, every ancient Sir Knight knows that the Duke of Kent had no more authority than DUCHAR himself.

RESOLVED—That each Encampment now working under DUCHAR'S authority, do forthwith give up their Irish warrant to Sir Robert Martin, Kilmarnock, as the E. G. of Ireland are determined never to receive such, if after receiving this Circular, they continue in blind and wilful ignorance.

I subscribe our names, &c.,

THOMAS CUTHBERT, E. G. M.

Of the next secession from the Early Grand, "The Supreme Grand Royal Arch

Chapter" Deuchar was also the moving spirit. Of it we have already treated, and as it has now become regularized by its union with the Early Grand Royal Arch Chapter as mentioned above, it needs no further mention.

The "Royal Order of Scotland" consists of two degrees, Heredom of Kilwinning and the Rosy Cross, literated H. R. D. M. K. L. W. N. G. and R. S. Y. C. R. S., the former is connected with operative, the latter with Chivalric Masonry. The legendary history of the order ascribes the origin of Heredom to David I, King of Scotland, and the Rosy Cross to King Robert Bruce who is said to have instituted it as a reward to the Knights Templars who assisted him in the wars of the Scots against the English, and especially at the battle of Bannockburn, fought on Summer St. Johns day 1313, when an English army of 100,000 was defeated by Bruce with an army of 30,000. Bruce is alleged to have later united the newly created Order of Knighthood with the older operative order, and to have established its headquarters at Kilwinning, whence the name "Heredom of Kilwinning." It was further ordained that the King of Scotland should be the perpetual Grand Master of the United Order, and that though in his absence a substitute could preside, he could only act as the King's Deputy, and the chair of the Grand Master is always vacant unless the King of Scotland presides in person. As is the custom in several other Chivalric grades the members take an "Order" name which may be any characteristic not previously chosen by some member of the same Chapter. The three principal officers take the official characteristic of Wisdom, Strength, Beauty, literated as W. S. D. M.; S. T. R. T. H. B. T. Y.

While the legendary history of the "Royal Order"—like many other Masonic legends—and the part connecting it with Robert Bruce particularly—must be taken cum grano salis. To ascribe its origin to the Chevalier Michael Andrew

Ramsay, is as far wrong the other way, as it was known and practiced years, if not centuries before Ramsay was born. It is without doubt of great antiquity. In the 18th and beginning of the 19th centuries it was worked as a sort of side order, sometimes unattached, but mostly in connection with Knight Templar Encampments, (an instance of this latter is shown in the Deuchar diploma above quoted) and as such it has been worked under the Grand Council of Rites of Scotland since 1822. It is also worked under an independent head styled The Grand Lodge of the Royal Order of Scotland, located at Edinburgh which has existed since 1839, and in the organization which Deuchar lent active support as he had done in the previous clandestine organizations mentioned above.

While the bodies—regular and irregular—above mentioned were of native origin, an attempt was made in 1803, by a clandestine body of foreign origin founded in Charleston, S. C., U. S. A.—of which we will have occasion to treat later, and falsely styling itself "Scottish," but which we will term the "Charleston Rite," from the place of its birth—to be recognized by the Masons of Scotland, to this end a circular letter was dated December 11th, 1802, addressed to the Grand Lodge of Scotland seeking recognition which was by the latter body indignantly refused. In 1830, overtures were made to the Grand Council of Rites of Scotland by a French branch of this Charleston fraud again seeking recognition and setting forth their claim to be called Scottish, these claims differed slightly from those advanced in the American circular above mentioned in that it was claimed the Prince Charles Edward Stuart (the "Bonnie Prince Charles" of Jacobite song and story) as defacto king of Scotland was head of Scottish Masonry, that being without heir of his body to perpetuate either his territorial or Masonic claims, he made Frederick, King of Prussia, his

Masonic heir, and that it was by virtue of this legacy that Frederick became head of Scottish Masonry. This fable, though slightly more plausible than the original Charleston one, was equally lacking in truth. The Scottish Kings had never been, or claimed to be, the heads of Scottish Masonry, but had only at the request, and by the consent of the brethren appointed Patrons and protectors for them. Neither Charles Stuart nor his father had been King of Scotland, his grandfather, James II., had been solemnly deposed by the Scotch parliament and people. Therefore being neither King of Scotland, nor ruler of Scottish Masonry, he could not have vested Frederick with title to the office that he could with title to the office, and the Grand Council of Rites refused to entertain the proposition, or to give recognition to the French daughter organization. The Grand Lodge had more to do than the American Mother thirty years later. Recognizing the anomaly of such a man professing to be Scottish yet unable to secure Scottish recognition, of a kind for their Rite this Franco-American body determined to establish a branch of their own in Scotland by becoming a Masonic cuckoo in having their nest hatched in another nest and so pass off the uninitiated as possessing the position necessary to give color to their claim of Scottish origin.

The first attempt to perfect this fraud was made by one Walter Arnot d'Arbury, early in 1846, but the regularity of his authority being disputed, Bro. Morrison of Greenfield later in the same year effected an organization of whose he termed a Supreme Council of the Ancient and Accepted Scottish Rite, a title which was a triple falsehood, the Rite was not "Ancient," being then only 11 years old, it was not "Accepted," as it had been rejected by the Masons of Scotland on each occasion it had applied for recognition, or "Scottish," being not only the product of a foreign country, but of teachings for-

to Scottish Masonry. Fortunately has never met with success, its very essence being unknown to the majority of the Masters of Scotland.

men leaving the subject of the history of Scotland it will be of interest to touch on a point which has been raised by those who honestly try to fail to reconcile the alleged history of teaching of degrees professing to be Scottish with the genuine Masonry; and honestly by the adherents of the Charleston Rite when they have been confronted with the historical proof of the falsity of their claim to Scottish Masonry, namely: that what have come to be termed Scottish degrees, are not truly so, but have been so called because of the reputation for superior antiquity memorially enjoyed by the Masonry of Scotland. A contention based upon the alleged facts that only Craft Masonry was known and practiced in Scotland in the 18th and preceding centuries, and that the Grand Lodge of Scotland had denied all knowledge of other degrees than those of St. Johns Masonry. That the Mother Lodge of Kilwinning, though claimed by most all of the high degree lodges their fountain head has no record in her minutes of other than the Craft degrees. And that the earliest record of higher degree bodies come not from Scotland, but from the continent of Europe, chiefly from France. While this argument might appeal to those who have knowledge only of modern lodge methods where power to work degrees is well defined, where almost each separate degree has a grand body ruling it and where the Lodge Secretary keeps a true record not only of the degrees worked, but of the minutest business transacted, has little or no weight with those who are acquainted with the methods of our more ancient brethren, especially of the working of the pre-18th century Scottish Lodges when, as we have shown earlier in this sketch, all degrees were worked under the aegis of

the Craft charter, but after the regular lodge work was over, and until separate governments for the supplementary degrees were organized no minutes were kept of their being conferred, the only evidence existing being diplomas granted for them, and the chance mention in lodge books of monetary intrusions. This method continued in lessening degree up to the middle of the last century, and the writer of this sketch has been present and assisted as late as forty years ago at the conferring of other than the craft degrees in the Craft Lodge in Scotland, no mention of which was ever made in the lodge minutes. That this was the custom followed in the Mother Lodge of Kilwinning cannot be doubted when it is remembered that it was practiced by every one of her Daughters, some of them located within a few miles of Kilwinning itself. And that the Grand Lodge of Scotland has always—until within these last few years—denied having official knowledge of other degrees than the first three—with the Mark—is no argument against their existence, rather the contrary, as the fact that in 1800 she forbid her daughter lodges from practicing them, showing, unofficial, if not official knowledge of the existence of other degrees than those she herself granted charters for.

That degrees not only Scottish in name, but of Scottish origin were known in England at an early period is evidenced by minutes in English lodges which evidently did not follow the Scottish custom of recording nothing in the lodge minutes but what pertained to Craft Masonry. Thus quoting from Hughans English Rite of Freemasonry the lodge at Salisbury has a minute under date Oct. 19th, 1746, which reads: "At this lodge were made Scotts Masons, five brethren of the lodge (including the W. M.*)" A minute of the lodge at Gatehead of July 1st, 1746, reads: "Enacted at a Grand Lodge held that evening, that no Brother Mason should be admitted

into the dignity of a Highrodian under less than a charge of 2s. 6d. or the Damaskin or Forin as John Thompson from Gateside, paid at the same night 5s." (English Masters) had to pay 2s. and 6d. for entering into said Mastership." This degree of Scottish Master or Harodim was also practiced in the lodges in Sunderland, Alnwick, Newcastle, and other English cities near the Scottish border, and was indisputably of Scottish origin, as were no doubt other degrees not so well known as them.

The introduction of the Scottish degrees into France dates from an earlier period than the introduction into England (except in similar cases to those quoted where the place of introduction was on the Scottish border). This can be easily understood from the fact that while England had been for centuries the hereditary enemy of Scotland, France on the contrary had ever been its constant friend and ally. Rebold, Thory and other French Masonic historians agree that Masonry had been introduced into France from Scotland by the old Mother Lodges years before the Grand Lodges of England or Scotland had an existence, and that when the modern Masonry of England was introduced there, it found Lodges of the Scottish system working degrees of which it knew nothing, and of which a Scotsman, Hector McLean, was Grand Master. It is further acknowledged by all writers on the subject that all the original high degree bodies in France were founded, and the degrees introduced by Scotsmen, which goes to show that while all the so-called Masonic degrees claiming the name Scottish which have been known in France may not have a legitimate claim to the title, and we frankly and even gladly acknowledge that some have not, e. g., the three "Elu" degrees devoted to the search for and punishment of the three criminals already executed in the Scottish Craft drama, but which was not

part of the work of the "Modern" Grand Lodge of England by which English Masonry was introduced into France, yet Masonry, whether of the Craft or supplementary degrees, was first introduced into France from Scotland, that they were in fact as in name, Scottish degrees.

The name variously written Heredom, Harodim, Highrodian and used sometimes as accompanying the degree of Scottish Master, and sometimes itself called Scottish Master, has had many derivations given it, such as Harodim, a castle built by Herod in the territory of the tribe of Judah or Herodium; also built by Herod in the confines of Arabia. From the Greek "hieros," holy, and "domos," a house, signifying the Holy House of Masonry. From the creative plural of the Latin "heres," i. e. "heredum," implying that the holders of the degree were by "heirship" the inheritors of the ancient mysteries.

Bro. Gould caps the climax by suggesting that it referred to tramp Masons from them being so often on the "high-road" a sort of ancient I. W. W.s.

The Masons of Scotland have always considered the Harodim as in a class with the Menachim of the Craft Degrees, viz: as overseers or rulers, the word "Harod" in Hebrew signifying a ruler, and so used in I. Kings V. 18 and IX, 23, and the Harodim or Scottish Masters have always claimed this prerogative.

(To be continued.)

In the future all orders for printing supplies etc. must be accompanied by the required amount of money to pay for same.

If you are not sure of the price of supplies etc. write a letter to the Grand Secretary General, 422 Vermont Bldg., Salt Lake City, Utah, and he will send you the necessary information.

To the Universal Free Mason of the Ancient and Accepted Scottish Rite, in the American Masonic Federation:
 Brothers: Nearly every day I am asked where some certain lodge meets. It may be in Chicago, New York or elsewhere. When I look in the magazine to obtain the information as to when and where the lodges meet I am unable to find the names of the lodges as well as the times and places of meeting. It makes it very unpleasant to say the least to be unable to give the brothers the information desired.

It seems to me that the least that any lodge can do is to have a notice of their times and places of meeting in our mouth-piece. The cost of putting this notice in the magazine is very little and it will help every lodge to have this information in such a convenient place.

Visiting brothers will thus be able to readily find the times and places of meeting. I am in touch with so many who travel and they would like to visit a Scottish Rite Lodge.

I wish that every lodge in the A. A. S. R. would take this matter up at their first meeting night and not delay getting this notice in the Universal Free Mason Magazine.

By so doing they will be much benefited as they will meet brothers from all over the United States in their lodge rooms.

So, brothers, get down to business and help us all out by letting us know where we can find you.

I am fraternally yours,

A. E. LUCAS.

Deputy Grand Representative.

1004 Masonic Avenue, San Francisco, California.

CRAFT BUTTONS.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

Addressed to the American Masonic Federation.

Swiss Masonic Office for the Search of the Missing.

(Founded by the Swiss Grand Lodge Alpina.)

Lausanne, Switzerland, 24 Sept., 1917.
 26 Avenue Ruchonnet.

Illustrious and Dear Brothers: We beg to recall to our American brethren the existence of the Swiss Masonic Office for the Search of the Missing.

This office was created in 1915 by the Swiss Grand Lodge Alpina. Its chief aim is the search of missing soldiers and civil people during the actual war. It does all steps to bring to Switzerland sick war prisoners. Sends visitors and, as far as its means reach, urgent help to the designed prisoners. In short it does everything in its power to help the victims of war who are recommended to the office.

Our office would be glad to be of help to the American Masonry and is quite at its disposal. The services are gratuitous and covered by contributions of the lodges and Freemasons who are interested by his Masonic and humanitarian work.

We have the honour to be courteously and fraternally yours.

For the Swiss Masonic Office for the Search of the Missing.

A. F. MORAZ.

Past Grand Secretary of the Swiss

G. : L., Alpine.

Avenue Ruchonnet, 26, Lausanne.

— All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 422 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. McB. Thomson, 418 Vermont Building, Salt Lake City, Utah.

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EDITORIAL.

THE PASSING YEAR.

Before another issue of the "Universal Freemason" is in the hands of our readers another year will have passed, and brought joy and gladness to many, but, alas, has brought sorrow and misery to hundreds of thousands in the war devastated countries of Europe. A year ago it was hoped that by the close of 1917 that horrible holocaust would have ended and that peace would have once more reigned on the earth, a vain hope it has proved, as the warring nations are still in a death grapple and our own country has been unavoidably drawn into the vortex, and thousands of lives will yet be sacrificed, and millions of treasure expended before peace is assured and the world made safe from a recurrence of another such calamity. The struggle has more than ever become the struggle of right against might, freedom against despotism, and though the struggle may be a protracted one, there is no doubt of the issue. Right and freedom will triumph and there will be peace on earth and good will towards all men. This is the prayer of all true men, and

especially so of Masons who have brethren with both sides.

During the year the work of Universal Masonry has prospered. New lodges and councils have been chartered in states where the work was already known, and new states entered where it had not before been known until now a chain of lodges exists from British Columbia in the north to the Gulf of Mexico in the south; from Massachusetts and Connecticut in east to California in the west, and this increase has not been gained without bitter opposition from the Local system. Some time ago we had hoped that the Locals had experienced a change of heart, and even believed that some day they would be known as Masons even without a button, but in the language of the ritual, "Our hopes were vain," our worst fears were realized and the hoofs and horns are as much in evidence as ever, more credit is due to the indefatigableness of our brethren who have so nobly shown that they are willing to spend and be spent in the cause of truth.

Can a brother of a regular lodge visit a lodge of the Locals?

This question, asked by one of our BE, has been replied to before. We will again reply. Section 88 of the Constitution reads: "The A. M. F. recognizes and practices the principal of concurrent jurisdiction towards the Symbolic Lodges of other recognized Masonic Rites, when lawfully established." Therefore there can be no valid objection to a brother visiting a lodge of the Local system, provided, always, that he makes the fact of his membership in the A. M. F. clearly known, both verbally and by showing his Diploma or Charter Card. To attempt to visit a lodge of another system surreptitiously has been declared by our laws to be a Masonic offense punishable by suspension or expulsion. It may be argued that permitting visitation would be tantamount

no recognition of the Locals as Regular, while their contention has always been that these were irregular. It is true that strictly speaking that contention is correct, but not one member in one hundred of the Locals is sufficiently versed in Masonic history to be aware of the fact. The vast majority became members in good faith, and the circumstances that made the originators of the Local system irregular occurred so long ago, and without the connivance of the present members that we have no desire to unnecessarily emphasize or perpetuate the unfortunate fact of their illegitimacy, but rather to exercise the Masonic virtue of charity and tolerance, virtues it is true, unpracticed by them at present, but which a better knowledge of Masonic teachings may bring them to practice later.

IGNORANCE OF THE LAW EXCUSES NO ONE.

While the above aphorism may be technically correct, its rigid application would often inflict hardship. Many of our Brethren through lack of knowledge are technically guilty of breach of some particular law, they are not in many cases to blame, as through a breach of the law on the part of the Deputy, or R. W. M. of their lodge. They have never been supplied with a copy of the Constitution as the law requires. This must be remedied and in the future the Grand Secretary General will not issue Diplomas unless the Secretary of the Lodge ordering them certifies that the brother for whom the Diploma is desired has been supplied with a copy of the Constitution.

BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY.

Matt. V & 7.

What nobler work can men be engaged in than succoring the distressed? And what can possibly be more in line

with a Mason's duty than extending aid to a suffering brother? Therein lies the true test of brotherhood, in doing and suffering, not in ability to work degrees or deliver flowery orations—To speak with the tongue of men and Angels and have not Charity is as a sounding brass and a tinkling cymbal.

The Swiss Grand Lodge Alpina in size is not a giant among the Grand Lodges of the world, but in true Masonic working is head and shoulders above the majority, it is constant in good works, it is merciful to those who are in need and assuredly shall not be without its reward. These thoughts are called forth by a circular we have received from the "Swiss Masonic Office for the Search of the Missing," which we have received and published in another column, and commend to the careful consideration of our brethren.

WHOSE OX IS BEING GORED.

Some time ago the Secretary for War declined to allow the Masons the privilege of erecting buildings for recreation work in military camps, as had been given the Y. M. C. A. and the Knights of Columbus. The Masonic fraternity naturally felt sore at this discrimination against them, and at once instituted a campaign to have the ruling reversed. We are happy to see that in this they have succeeded and that Masons as well as anti-Masons or non-Masons, are permitted to look after the welfare of their members. But what struck us as peculiar in the argument advanced by the Local Masonic system against the Secretary's ruling, was the plea that it was an unjust discrimination in favor of an organization that was narrow, sectarian and intolerant (the K. C.) and against one that was liberal, non-sectarian and tolerant. That the K. C. are all that the Locals accuse them of being we are ready to allow, BUT have they been less tolerant, liberal or sectarian towards

other organizations than the Local Masons have been towards the Universal Masons? How prone men are to see the mote in another's eye while unable to discover the beam in their own.

Emphasizing Local hypocrisy we give the following clipping from a newspaper of Tacoma, Wash. This is a deliberate attempt to deceive the French Masons, as while the Local Grand Lodge of Washington refuses to recognize the French Craft Mason as much as does the Minnesota or Missouri ones, and the Washington Mason is equally forbidden to fraternize with the French Mason in the Craft Lodge. The avowed intention is to deceive the French brother regarding his status in the Craft, by fraternizing with him in the higher grades.

ARMY MASONRY CAN GET

DEGREES THAT WILL OPEN FRENCH LODGES TO THEM

Much interest attaches to the special reunion of the Scottish Rite bodies of Tacoma, Nov. 12 to 17. This reunion is being held at the request of many Masons stationed at Camp Lewis, who are desirous of receiving the higher degrees before leaving for France.

As showing the toleration ? of the Local system towards the Universal Mason we quote a few gems from our Local contemporaries, i. e., from the "American Freemason."

"I am of Swedish birth, but am a resident of Minnesota, and a member of a Minnesota lodge. I expect to visit Sweden, but I am advised that I cannot attend lodge there. Why is this? Is there a difference between American Masonry and that practiced in Sweden?—O. A. S."

You are correctly informed. You cannot visit a Swedish lodge—or at least no Swedish lodge is justified in permitting you to visit—because of the fact that the Grand Lodges of Minnesota and Sweden do not recognize each other.

Another tells us that "The Grand Lodge of Missouri at its recent annual meeting refused recognition of the Grand Orient of France, thus prohibiting American Masons from visiting lodges in France."

And even at the risk of tiring our readers we give in extenso the report of the committee that decided the Grand Lodge in this action as a piece of hypocritical bunkum it approaches the sublime, and in its proclaimed reverence for the Great Light it would be pathetic, were the pathos not somewhat spoiled by the insistence that the Bible is part of the FURNITURE of the lodge, and from our experience of Local Masonry and Masons gained by the association of years it is only as part of the FURNITURE that the Bible is often considered.

RECOGNITION OF FRANCE.

A Report to the Grand Lodge.

By M. W. Brother Wm. F. Kuhn, Chairman of Committee.

To the Grand Lodge of Missouri:

Your committee on fraternal recognition of the Grand Lodge of France would submit the following report:

The committee is in receipt of an eloquent and highly sympathetic letter from the Grand Lodge of France asking for fraternal recognition, especially in view of the fact that many soldiers in the ranks of our army in France are Masons. Your committee is deeply touched by this appeal and sincerely wishes that it could be granted. But in 1909, the Grand Lodge of Missouri refused to recognize the Grand Lodge of France for reasons fully set forth in the proceedings of that year. The Grand Orient of France is an atheistic and political body. The Grand Lodge of France is not strictly an atheistical organization, yet it is not Deistic. It does not require of the petitioner a belief in Deity. A belief in the Great Architect of the universe has been stricken from its ritual, yet for a petitioner who may believe in God a symbolic interpretation is permitted. The "Book of Law" among the English speaking

people, among the Latin races, among the Norse, the Teuton and the Slav, is the Holy Bible. This Book of the Law must be a part of the furniture of the lodge and lies on its altars. This Great Light has been removed for years as a part of the furniture of a lodge in the Grand Lodge of France.

Your committee holds now, as it has in the past, that a belief in Deity, and the open "Book of the Law" on our altars is the very fundamental principle of the fraternity of Freemasonry. To recognize anything else means Masonic chaos and anarchy. For this reason, your committee must again deny fraternal recognition to the Grand Lodge of France.

The committee is not unmindful of the heroic struggle in which the soldiers of France are now engaged. As citizens of the United States, our hearts beat in unison with the brave men of that country, and as citizens of this great republic, we have pledged our all to the people of the Republic of France. The ashes of the heroes of our country and of France may mingle in the blood drenched soil of that fair land; the grass may grow green over their common graves and the flowers bear beautiful testimony to the valor of men battling in a righteous cause. The United States is willing to make the sacrifice, and we as Freemasons sincerely hope and pray that out of it will be born a New Grand Lodge of France which will recognize the God who gave them victory, and will replace on its altars that "Book" which has been the solace, comfort and stay of her own soldiers in the battle front and in death itself.—The Master Mason.

The Grand Lodge of Louisiana recognized the Supreme Councils of Central America "as legitimate governing Masonic bodies."

ARTICLE.

'Tuscan' Lodge, U. D., Colon. Rep. of Panama, had a lively time at a special meeting on Saturday evening, October 20, 1917. Two brothers, Messrs. Chas. C. Osborne and Philip Raveneau, were passed from the Apprentice Degree to that of Fellow Craft. Among the fair gathering was visiting Bro. Charles Alexander Brandon, of Hamilton Lodge No. 1440, F. & A. M., Spanish Town, Jamaica, B. W. I.

FRED SHEPHERD, Secy.

THE CONTINENTAL MASONS BACK "WHITE PEACE PROPOSALS."

The Masons of Italy, France, Belgium, Portugal, Serbia and some of the European neutrals met in Paris two months ago and adopted what are known as "the white peace proposals," so-called from the color of the movement's flag in contradiction to the "black" proposals of the Vatican and the "red" of the Socialists.

Continental Freemasonry is unusually strong and politically active. The present movement is considered highly significant. Its activities are carried on quietly but none the less efficiently.—News Item. The Temple Bulletin.

DEATH OF SIR E. LETCHWORTH.

Sir Edward Letchworth, who in August last resigned the post of Grand Secretary of English Freemasons, which he had held since March, 1892, has died at his residence, 14 Cornwall-gardens, S. W., in his 85th year.

In 1859 Sir Edward assisted in promoting the Volunteer movement and was formerly a captain in the Middlesex regiment. When in his 70th year he married the widow of Mr. Thomas Blaikie.—(Over-Seas Daily Mail, October 13, 1917.)

CORRESPONDENCE.

Dear Editor: If there is any lesson that the course of the war for the past three years teaches, it is the lesson that unity of thought and unity of action are essential to success.

The twin law of life is differentiation and co-ordination, specialization and co-operation. It applies to the humblest jellyfish or mossplant, and the proudest nation; to the two who have formed a partnership and to the most powerful organization.

War says to a nation, "Think or die." Truth says to a nation, "Co-operate or perish."

Nations and organizations are being challenged and tested today, and those who have not learned must learn, if they would endure.

If true Masonry is to survive, the survival must rest on a basis embodying the principles of truth, justice and co-operation.

These truths were recognized by the founders of the American Masonic Federation.

To restore Masonry in America to its primal purpose meant to them a concentration of vision, wisdom and energy which would bring into close co-operation every Mason wherever found. They knew the advantage of a central single control to direct the activities of all state or regional bodies so that there might be universal fraternalism in fact, and not a dream.

The Washington Star of September 4 printed as a news item a letter to Representative Howard of Georgia, in which Secretary of War Baker makes a ruling that Masons, Odd Fellows and other fraternal organizations cannot erect club houses in army camps. This action of the war department was in response to a request from the Masons in Georgia asking for permission to erect a building for the use exclusively of Masons within the camp. The order has since been rescinded.

It is not my purpose to enter into discussion or comment upon the merits or demerits of the questions involved. I wish merely to present one of the curious features in connection with the case.

Let it be assumed that the Masons of Georgia will erect such a building—how are the Masons of other States going to use it to meet in, in any other than a social sense?

One of the chief defects of the "local" system has been the almost utter inability of the Brother of one State to visit in any other, due to a lack of uniformity of practice. Differing so radically in ritualistic work, the situation will have to be met in a makeshift—a necessary makeshift. It is no provision for the future.

The whole matter furnishes us with an important demonstration of the futility of a program which seeks to meet a sudden contingency out of the imperfect elements at command.

The only provision against the future is the adoption of a universal system as practiced by the A. M. F.

I trust and hope that out of the war experience, the war necessity, our Brothers of the local system may learn truly the art of co-operation in the support and maintenance of Masonic teachings and, like the A. M. F., shall have placed themselves in conformity with the great law of survival.

The vast army of young men that we are sending to Europe is a bridge over which much inevitably pass both ways an interchange of ideas that must bring Europe and America into closer and better understanding of each other, must teach us that there is something more necessary than a mere contemplation of the other. We must know how to differentiate between right and wrong and to apply the principles of justice in our every-day affairs of life.

Our men will give their brothers in arms, and those against whom they are in contest, and receive from them a les-

son of true fraternalism and upon their return will carry this knowledge into every county and township of the union.

Those of our local Brothers who remain at home can come to a fairly accurate conclusion themselves as to how they stand when subjected to a real test. SIX HUSCHMANN

and it is hoped that one of the important developments from this situation will be such that revisions may be made without delay. Are they so sufficiently brave to face this situation with courage and a sense of justice, and lift themselves above the shams which everyone at all informed knows in his heart are shams?

Fraternally yours,

J. GEORGE FRANK.

R. W. M. Lafayette Lodge U. D.
V. A. S. R. A. M. E. New York City.

A good Florida Mason asks us this question: "Why do men join our lodges and shortly after ask for and secure their cards?" The question is easily answered. Perhaps an incident in the life of Henry Ward Beecher may illustrate.

Passing down the streets of Brooklyn one day a bear-eyed wreck of humanity, tottering toward him, extended his hand and said: "Hello, Beecher, you don't know me, but I am one of your converts." Beecher gazed at him and said: "I guess that's so, for if you had been converted by the Great Jehovah you would not be in your present condition."

The non-affiliates our brother asks how were never made Masons in their hearts, but simply in a Masonic lodge. The beautiful teachings of the craft never found lodgment in their hearts. They became members of the fraternity, not from desire of being useful to their fellow man and improving themselves morally, mentally and spiritually, but because of what they thought Masonry would do for them in a selfish way if they became

members of the craft. Ascertaining their mistake, they fall out of the ranks, and it is well to leave them there. We are better off without them.—From the Fraternal Record.

THE MOTTO THAT COUNTS.

You may bring to your office and put in a frame

A motto as fine as its paint.

But if you're a crook when you're playing the game,

That motto won't make you a saint.
You can stick up the placards all over the hall.

But here is the word I announce:

It is not the motto that hangs on the wall,

But the motto you live that counts.
If the motto says "Smile" and you carry a frown;

"Do it now" and you linger and wait;
If the motto says "Help" and you trample men down;

If the motto says "Love" and you hate—

You won't get away with the mottoes you stall,

For truth will come forth with a bounce.

It is not the motto that hangs on the wall,

But the motto you live that counts.

—New York Tribune.

THE TRIPLE TAU.

The Triple Tau, familiar to Royal Arch Masons, is translated from the Hebrew, a mark or sign spoken of by Ezekiel, when he said to the man with the inkhorn, "Go thy way through the midst of the city of Jerusalem, and set a mark on all those who sigh and lament for the abomination thereof." By which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure of the Most High. In ancient times the mark was placed on the forehead of all those who were ac-

quitted by their judges, as a proof of their innocence; and military commanders caused a T to be placed on all those who had escaped unhurt from the field of battle, denoting that they were in perfect life: it has, therefore, even been considered the mark of life.

In the days of Pythagoras the Tau was esteemed as the most sacred of emblems, and when any oath of more than usual import was to be administered, it was given on the Tau, and when so administered, none ever were known to have violated it.

STUDIOUS MASONS.

Studious Masons are comparatively rare. And yet, there is a vast amount of rich learning in Masonry. Examine well its symbols and learn what they teach. There is not a symbol in Masonry that is not almost a volume in itself, and yet how few there are that can tell what they mean or what lesson they are intended to teach.

There is absolutely no value whatever in memorizing the ritual and going no further. The memorized word can do no good until we have mastered its meaning, and the inspiration born of that meaning has steered us to nobler and better lives. To this end our obligation should be well learned and thoroughly explained, as this is the keynote of all true knowledge of the ritual of Masonry.

Masonic secrets are soul secrets—the ritual is merely an allegorical and symbolic set of directions as to how to go about discovering the secrets of one's self. They point the way to where the key is hidden. But they are secrets.—Fraternal Record.

CHARGE TO NEWLY INITIATED.

In accordance with the resolution passed at last meeting of Grand Lodge in London to revise this charge, I appointed M. W. Bros. Malone and Freed and R. W. Bro. Drope to draft a revision. The committee submitted an alteration

which makes the charge read as follows:

"As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of the country which may for a time become the place of your residence or afford you its protection, ever remembering that as a Mason you are expected to live and act in such a manner as to fulfill the duties of a good citizen and thereby set an example for others to emulate."

"The Grand Master recommended that this change be accepted as constituting the second paragraph of the charge to the newly initiated candidate."

ORDER OF EASTERN STAR.

Mrs. Anna J. Dustman, Editress.

Our Sacred Numbers.

The sacred numbers, "Three, Five and Seven," as used in our work are significant of the many virtues of the various lessons to be learned. In the opening service, when the Matron asks the duties, etc., of the officers, each responds with three duties she has to perform with the exception for the Patron and Secretary, who each have five duties. Each of the signs are given with motions. The grip of the order is given with three distinct movements. Each of the signs of the degrees is given with three motions. There are three words in each of the passes. The book should be opened and closed with three distinct motions. There are three sides to the sign so much used in our work. Our order is dedicated to three purposes.

There are five raps at the door. There are five points to the Star. There are five emblematic colors. There are five emblems. There are five symbols. There are five letters in our Cabalistic word. There are five words in our Cabalistic motto. There are five signs to our five degrees. There are five lessons for each

lation. There are five degrees of relationship of woman to a Master Mason.

It requires seven officers to constitute a quorum. It requires seven elective officers in a corps. There are seven ties in our obligation.

The number "five" is used twelve times; the number "seven" three times; "three" seven times with a multiplicity of times as the work advances.—Masonic Tidings.

WE'VE GOT GIRLS IN THE OFFICE.

In Wales, as in other parts of the world, the war has brought changes and women are doing men's work, the following amusing bit of verse dealing with the new situation has been given us by Mr. John James of the Utah Cambrian Society.

The office is now quite a different place,
For every man works with a smile on his face.

It's certainly evident such is the case.

Because we've got girls in the office.

The office boy formerly looked such a wreck,

But now with clean collars his form he'll bedeck;

Indeed it is whispered he washes his neck

Since we've got girls in the office.

We "Master" each other formally now,
And never by any chance kick up a row;
Our conduct's exemplary (all must allow)

Whilst we have girls in the office.

From using strong language the seniors shrink,

The effort it costs them you really can't think;

And the manager never goes out for a drink

Now we've got girls in the office.

Nobody seems in a hurry to leave,

And tales go about you can hardly believe—

That powder's been seen on the manager's sleeve

Since we've had girls in the office.

Where it will end, no one knows—no one cares,

Yet it makes one more careful about what one wears,

And it's costing quite double in tramway fares,

Now we've got girls in the office.

WE'LL MEET HIM ON THE LEVEL.

"To meet upon the level

Is an easy thing to say,

But when it comes to practice,

Do we do it every day?

Do we meet him on the level,

If the Prother chance to be

Just a little out at elbow

Or baggy at the knee?

When we meet him in the workshop,

Do we greet him with the grip

That we do the noted statesman

On a European trip?

Do we meet him on the level

And give him just the chance

That we do the dashing fellow

With the creases in his pants?

If fortune does not smile on him

In sunshine and repose,

Do we meet him on the level

In his second-handed clothes?

Do we invite him to our Church,

And seat him in our pew,

And warm our hearts by claspings hands

As Brothers ought to do?

Yes, we meet him on the level,

On the broad Masonic plan,

Whenever we know him to be

A Mason and a man.

We'll meet him on the level

And part upon the square,

And then perhaps he'll vouch for us

When we meet him over there."

ADVERTISEMENTS.

Riza! Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada, 841 Broadway; Acting Secretary, M. D. Alba, 1263 Mason street.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Polk and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. L. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m. at 1313 Tacoma Ave. John G. Bentheim, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski. Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Monday night at 8 o'clock, at the Flower Auditorium, 1720 South Flower St. A. L. Vonderscher, R. W. M., 424 West 66th St. G. H. Hyams, Secretary, 247 South Broadway.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 87 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium 1741, 203½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m. at 1223 Milwaukee Avenue. R. W. M., Albert Derus, 1414 N. Roney st. Secretary, V. A. Szalaj, 1393 W. Chicago Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St. N. W. Washington, D. C. Newport E. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. E. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Craft Buttons.



Craft Buttons, the official Button, of the Scottish Rite, registered. Price \$1.00.

THE UNIVERSAL FREEMASON

Volume X.

January 1918

Number 7

OFFICIAL.

Deputies of the Grand Master in Daughter and Provincial Lodges:

As the election and installation of officers in Daughter and Provincial Grand Lodges will have now taken place, attention is called to the absolute necessity of a qualified brother from each lodge being recommended to the Grand Master Mason to act as his Deputy in the Lodge during the year. Without this being done, it is impossible for the lodge to regularly transact its business. (See Section 102 of the Constitution.) No order for supplies or semi-annual returns sent to the Grand Secretary General are valid without his O. K. He only can install the officers of the lodge and give the installed degree. It is he to whom disputed points of law or ritual are referred, and it is he through whom the lodge communicates with the Grand Master Mason. He must have the Installed Degree and fill no other office during his term.

OFFICIAL.

On December 12th, 1917, the following named were installed as the office-bearers of Lodge Garibaldi No. 6, of Salt Lake City, Utah, viz.:

R. W. M., James A. Smith; Master Deputy, J. W. Reneau; Master Substitute, John Seren; W. S. W., F. W. Schmale; W. J. W., Mark Cozzens; Secretary, J. Bonnie Thomson; Treasurer, Ed. Conta; Orator, G. F. Buschmann; Almoner, W. McC. Thomson; Chaplain, Thomas Perrot; Marshal, W. C. Ma-

son; Sr. Deacon, Vito Seppt; Jr. Deacon, Fred Huff; Sr. Steward, H. W. Reed; Jr., Steward, Frank Pagano; Inner Guard, Richard W. Jones; Tiler, William Atchison; Lodge Deputy, Thomas Perrot.

The following named office-bearers were installed into office in Lodge Fidelity No. 73, Rock Springs, Wyo., on November 27th, 1917, viz.:

R. W. M., Ole Johnson; W. Master Deputy, John Wilson; W. Master Substitute, William Alenius; W. S. W., R. J. Heitman; W. J. W., Louis Larson; Secretary, Joseph Johnson; Treasurer, Axel Johnson; Sr. Deacon, Fred Larson; Jr. Deacon, John Anderson; Sr. Steward, Dom. Berta; Jr. Steward, Joe Berta; Almoner, August Paulson; Inner Guard, Gus Larson; Tiler, August Martello; Lodge Deputy, Carl E. Johnson.

On December 5th, 1917, the following named office-bearers were installed into office in Lodge St. Johns No. 21, Los Angeles, Cal., viz.:

R. W. M., L. A. Vonderscher; R. W. P. M., L. A. Wunchell; W. Master Deputy, W. A. Dunton; W. Master Substitute, F. J. Blust; W. S. W., E. W. Vonderscher; W. J. W., T. F. Zimmer; Secretary, Louis Stroedl; Treasurer, S. D. Loe; Chaplain, W. S. J. Alley; Sr. Deacon, Peter Hion; Jr. Deacon, C. Gotsis; Sr. Steward, H. Schlorman; Jr. Steward, N. P. Anfossi; Almoner, T. Falcone; Marshal, Jacob Schurch; Inner Guard, A. W. Alley; Tiler, A. A. Blom.

SOMEWHERE IN FRANCE.

We have received quite a number of letters from our Brethren who are on the fighting line in France, telling of their visitations in French Lodges, and how the French Masonic Lodges are showing the true spirit of Universal Masonry.

VALIDITY OF RITUAL WILL UPHELD BY COURT.

A Brother of Kern Lodge No. 51, Bakersfield, California, died some months ago leaving an estate valued at close to \$75,000. The brother left no will other than the one in possession of the Lodge, made by him prior to his admission, in which he bequeathed all his property real and personal to a near relative.

The validity of the will was contested by other relatives on the ground that it was not seriously meant, but was only a part of the ritual work of the Lodge. The jury decided otherwise, holding the will to be a bona fide instrument and judgment was rendered accordingly.

CRAFT BUTTONS.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

The Tabloid History of the Craft Degrees is now bound in Book form and priced at \$1.00 per book, every Brother who may secure five yearly subscriptions to the Universal Freemason will be presented with one copy of the Tabloid History.

TABLOID HISTORY

(Continued).

THE HIGH DEGREES IN ENGLAND.

In England, as in Scotland, degrees other than those of the Craft, were known and practiced at an early period. As in Scotland, there was no governing authority controlling their working, but were given by those who possessed them to those desiring them under the aegis of the Craft Warrant. Unlike the Scottish Craft lodges, however, the English lodges kept records in their minutes of such degrees being conferred. It is needless to dilate on the question of how many degrees were known to the English brethren in 1717, when the Grand Lodge was instituted, that has already been discussed.

In the last chapter it has also been shown that additional degrees under the name of "Harodini, or Scottish Master," had been introduced from Scotland into the northern counties of England at an early period and later became generally known in other sections, but it was not until the organization of the Grand Lodge of the "Ancients" in 1752, that the higher degrees were officially recognized. In fact, it was on its possession of the superior degree of the "Royal Arch" as much as on its alleged preservation of the ancient ritual which the "Modern" Grand Lodge had altered that the Ancients based their claim of superior Masonic knowledge. The Royal Arch is first mentioned by the Ancients in a minute of March 4th, 1752, though it was known no doubt long before through the medium of Scottish or Irish Masons domiciled in England.

It is certain that Lawrence Dermott, the dominant figure of the "Ancients" long prior to the organization of their Grand Lodge, received the Royal Arch in Ireland in 1746, and he is credited with introducing it into the system of

Ancients. It is first mentioned in Ancient Grand Lodge minutes of receiving resolutions passed in Grand Lodge 1771 and Grand Chapter

The first Certificates for the Royal Arch were issued in 1791. The Moderns though they never officially recognized the degree, it was practiced in their lodges shortly after its introduction by the Ancients.

In 1767 the Grand Secretary of the Ancients replying to a query about the Royal Arch replied, "The Royal Arch society which we do not acknowledge and which we hold to be an innovation to introduce innovations and to deceive the brethren," yet in this same year the "Grand and Royal Chapter of the Royal Arch of Jerusalem" was formally constituted by the authority of Lord Blaney, a Past Grand Master of the Moderns. The document entitled "Charter of Compact" follows:

Charter of Compact of Grand Chapter.
Most Enlightened East L. T. N. . .
G. A. L. O. T. U.

To all the Enlightened, Entered, Raised, and Exalted, and to all to whom it may concern, under the canopy of Heaven, Health, Peace and Prosperity.

We the Right, Honble. and Rt. Worshipful Cadwallader Ld. Blaney, of Blaney of Monaghan in the County of Ireland, Lord Lieut. and Major General of the same county, Major General in His Majesty's service, Past Grand Master of Free and Accepted Masters, &c., and also Most Excellent Grand Master of the Royal Arch of Jerusalem. Send Greeting.

Whereas we have it principally at our disposal in our power to promote Honor, Dignity, Preservation, and Advancement of the Royal Craft in general, as well as of every worthy Brother in particular, and also to extend the Beneficial influence thereof to every created being, according to the original design of this Heavenly Institution, first

planned and founded in Ethicks, and including in its Grand Scheme every Art, Science, and Mystery that the mind of man in this sublunary state is capable of comprehending, and whereas we, having duly passed the Royal Arch, have found our dearly beloved and most Excellent Brethren James Galloway, John McLean, Thos. French and Charles Taylor, and the rest of our Excellent Companions of the respectable Chapter, held at the Turk's Head Tavern, in Gerrard Street, Soho, in the County of Middlesex, not only to be perfect masters in every Degree of the Royal Craft in its operative, but likewise, by their study and labour, to have made considerable advance in the speculative or truly sublime and most exalted parts thereof, and whereas our said Most Excellent Companions have requested us to enter into compact with, and grant to them our Charter of Institution and protection, to which we have already concurred. Now know Ye, that in tender consideration of the Premises, and for the purposes aforesaid, We have Instituted and Erected, and by, and with the advice, consent, and concurrence of our said Most Excellent Companions in full Chapter assembled, testified by their severally Signing and Sealing hereof, Do by these presents as much as, in us lies, Institute, and erect them our said most excellent Brethren and Companions Jas. Galloway, John McLean, Thomas Dunckerley, Francis Flower, John Allen, John Brooks, Thomas French, and Charles Taylor, and their Successors, Officers for the time being of the Grand and Royal Chapter jointly with ourselves and our Successors, Most Excellent Grand Masters for the time being from time to time, and at all times hereafter to form and be the Grand and Royal Chapter of the Royal Arch of Jerusalem, Hereby giving, granting, ratifying, and confirming unto them and their successors, All the rights, privileges, dignities, ensigns, and preroga-

tives, which from time immemorial have belonged, and do appertain to those exalted to this most Sublime Degree, with full power and absolute Authority from time to time as occasion shall require, and it shall be found expedient to hold and convene Chapters and other proper assemblies for the carrying on, improving, and promoting the said benevolent and useful work, and also to admit, pass, and exalt in due form, and according to the Rites and Ceremonies Time immemorial used and approved in and by that most exalted and sacred degree, and as now by them practiced; all such experienced and discreet Master Masons as they shall find worthy. And we do furthermore hereby give, grant, Ratify, and confirm unto our said Most Excellent Brethren and Companions and their Successors, Officers of our said Grand and Royal Chapter for the time being, full and absolute power and authority in conjunction with us or our Most Excellent Deputy for the time being to make and confirm Laws, Orders, and Ordinances for the better conducting and regulating the said most Excellent and Sublime Degree throughout the Globe, as well as of the said Grand and Royal Chapter, and from time to time to alter and abrogate the same Laws, Orders, and Ordinances as to them and their Successors shall seem meet; and also to constitute, superintend and regulate other Chapters wheresoever shall be found convenient, and as to us or our Deputy and the said Grand Officers our and their Successors for the time being shall seem fit; and it is also declared Concluded and agreed upon by and between us and our Most Excellent Companions James Galloway, John McLean, Thos. Duckerley, Francis Flower, John Allen, Jno. Brooks, Thomas French, and Chas. Taylor, the said Most Excellent Grand Officers; and these presents further Witness that we and the said Most Excellent Grand Officers Do hereby for ourselves severally and respectively and

for our several and respective successors, the Most Excellent Grand Master and the Most Excellent Grand Officers of the said Grand and Royal Chapter of the Royal Arch of Jerusalem in manner and form following, that is to say, First, that the Most Excellent Deputy Grand Master shall preside and have full power and authority in the absence of the Most Excellent Grand Master. Secondly, that the Jewels worn, or to be worn from time to time by the Most Excellent, the Grand Masters, Deputy Grand Master and Grand Officers shall be of the form and figure, and bear the same inscription as delineated in the margin hereof, and that the like Jewels, only omitting the Sun, Compass and Globe, shall be worn by the two Scribes and three S. N. R. S. and also that the like Jewels shall be worn by the rest of the Excellent Companions, except that in them shall be left out the Triangle, &c., in the centre thereof. Thirdly, that every Compn. shall wear according to ancient custom an apron indented with Crimson, and the badge or **I** properly displayed thereon, and also indented ribbon or sash of this Order. Fourthly, that the Common Seal of this Grand and Royal Chapter shall bear the like impression as the Jewels worn by the Most Excellent Grand Officers. Fifthly, that for every Chapter of Constitution to be granted by, and from this Grand and Royal Chapter shall be paid into the Common Fund thereof at least the sum Ten Guineas. Sixthly, that none but discreet and experienced Master Masons shall receive exaltation to this Sublime degree, in this, or in any other Chapter that may hereafter be duly constituted. Nor until they shall have been duly proposed at least one Chapter night preceding, nor unless ballotted for, and that on such ballot they shall not appear one negative or black ball. Seventhly, that every such person so to be exalted shall pay at least the sum of Five Guineas into the Common

Fund of the Chapter, wherein he shall receive Exaltation, towards enabling the Companions to carry on the business and support the Dignity thereof. Eighthly, that none calling themselves Royal Arch Masons shall be deemed any other than Masters in Operative Masonry, nor shall be received into any regular Chapter of the Royal Arch, or be permitted to reap or enjoy any of the benefits, Dignities or Ensings of that most Exalted Degree, save and except those who have received or shall, or may hereafter receive Exaltation in this Grand and Royal Chapter, or in some Chapter to be Chartered and Constituted by us or our Successors, Most Excellent Grand Officers aforesaid. And except those coming from beyond the Seas, or such as shall have Certificates of adoption from this, our Grand and Royal Chapter. For which Certificate shall be paid into the Common Fund the sum of one Guinea at the least. Ninthly, that there shall be a General Chapter of Communication of the Excellent Companions of this Grand and Royal Chapter, with all other Chapters that shall or may hereafter come under the protection of, and be Chartered by the same as aforesaid, on or as near as conveniently may be to the Feast of St. John the Evangelist, Yearly or oftener as occasion shall require, and it shall be found convenient for the purposes of conducting, promoting and well ordering of this Sublime Degree, and the business affairs thereof, in such manner as shall from time to time be found most expedient. Tenthly, That at and upon the said Feast of St. John the Evangelist or the general Chapter of Communication, held next to such Feast, the Most Excellent Grand Master, Most Excellent Deputy Grand Master, and the other Most Excellent Grand Officers of the Grand and Royal Arch of Jerusalem, shall be chosen and elected, which election shall be by a Majority of the Companions present at such General Chapter by ballot, and lastly, that the Grand

Officers so chosen and elected shall continue to serve, and be in office for the year ensuing unless some or one of them shall happen to decline, in which case, or in case of the Death of any of them or otherwise, it shall be found necessary, a Special General Chapter shall be called for an Election to supply his or their place or places. In Witness Whereof, We, the said Most Excellent Grand Master, and the Most Excellent Grand Officers have hereunto severally signed our names and affixed our Seals in full Chapter Assembled for this purpose, at the Turk's Head Tavern, in Gerrard Street, Soho, aforesaid, this 22nd day of July, in the year of the Birth of Virtue 5733.7.9. A.L. 5771, A. D. 1767.

Signed.

Blayney	L.S.
Jas. Galloway,	L.S.
Jno. McLean,	L.S.
Thomas Dunckerely,	L.S.
Francis Flower, S. E.	L.S.
Jno. Allen, N.	L.S.
Jno. Brooks, P. S.,	L.S.
Thos. French, S.,	L.S.
Chas. Taylor, S.	L.S.

In testimony of our ready acceptance of, and perfect compliance with this Charter of Inlstitution and Protection above written, and the Laws and Ordinances thereby prescribed, We, the rest of the Excellent Companions of this Most Excellent Grand and Royal Chapter have hereunto severally subscribed our names the day and year above written.

Henry Cluttick,
G. Borrodale,
John Turner,
N. Ross,
Robert Kellie,
Jno. Dervas,
Samuel Way,
R. Berkeley,
Jno. Bewlay Rich,
Anglesey,
Thos. Morgan,
Jno. Heseltine,

Wm. Guest,
 Ro. Simkinson.
 Rowland Holt,
 J. P. Pryse,
 Jno. Hatch,
 Lewis Masquerier,
 David Hughes.

In the lodges of the Ancients the Royal Arch was worked without any other authority being required, the Grand Lodge being either Craft Grand Lodge or Royal Arch Chapter as occasion required, as Dermot expressed it, "The members of the Grand Lodge, and of all warranted lodges, so far as they have abilities or numbers, have undoubted right to exercise all degrees of the ancient craft, and consequently the Royal Arch. In York where the Royal Arch was worked it was recognized by the "Grand Lodge of All England" as an integral part of ancient Masonry, and it had records of the degree being worked in 1760, though from the proximity of York to Scotland, the Royal Arch, as well as the Harodlm and Scottish Master must have been known long anterior to that date.

It is worthy of notice that with the Ancients "Passing the Chair" was a necessary qualification in candidates for the Royal Arch, and for many years the candidate had to be an ACTUAL Past Master, though in course of time titular Past Masters were created to nominally give the qualification. The P. M. degree was worked 45 years by the Ancients before it was acknowledged by the Moderns. The degrees of Excellent and Super-Excellent Mason were also given in connection with the Royal Arch usually as a pre-requisite, though sometimes as an addition.

Architect, Scots Master or Superintendent, Secret Master, Perfect Master, Intimate Secretary, Master in Israel, Nine Elected Knights; Provost and Judge, sometimes called Irish Master, Noachites, or Prussian Knights, Red Cross Sword of Babylon; Knights of the

Sword or East. Since the union of the Modern and Ancient Grand Lodges in 1813 into the "United Grand Lodge of England" the only degrees recognized as Masonic are the E.A.; F. and M.M. with the completing part of the Holy Royal Arch, the Installed degrees of M.M. in the Lodge and Principals in the Chapter, the act of union, however, provided that it "was not intended to prevent any lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders." While the Royal Arch was thus recognized by the United Grand Lodge, the two Grand Royal Arch Chapters before existing continued to work separately for four years when on the 11th of March, 1817, the United Grand Chapter of Royal Arch Masons of England was formally constituted and it was enacted that "Every Chapter shall be attached to some warranted lodge, and the rank or precedence of the several chapters shall be determined according to the priority of the lodge to which they may be attached," thus a very young chapter may be attached to a very old lodge and take its number, or vice versa, and the demise of a lodge to which a chapter is attached automatically causes the death of the chapter so attached.

The Templar Grades in England.

While an immemorial existence is claimed for the Encampment in Bristol, Bath, London and Salisbury, the exact date must be counted among the many fabulous claims of pre-19th century bodies. It is certain that what are now known as the Chivalric grades were first given in England in the Craft Lodge without other warrant, and that they entered the country through brethren who had received them in Scotland or Ireland and had become domiciled in England, this is all the more probable as they were first heard of in the lodges of the Ancients, though without doubt the degrees were known and practiced in the lodges in the

northern counties adjoining the Scottish borders where visitations between the masons of both countries was common and as we have shown was the case in the degrees of Harodim and the Scottish Master.

Gradually the brethren possessing these degrees withdrew themselves into separate organizations and the Encampments above mentioned resulted. For a time the Bath and Bristol Encampments acted as Grand Bodies and claimed the right to grant charters, more after the pattern of "Mothers" than what are now called Grand Bodies, the first attempt at the formation of a Grand Body for the Chivalric Grades that we know of was inaugurated at Bristol December 20th, 1780, when a compact was entered into by the Encampments of Bath and Bristol by which Thomas Dunckerley was elected to preside, this organization never had a real existence and in 1791, Dunckerley presided over a Conclave summoned by him and meeting in London, and the old statutes were confirmed and Charter of Constitution granted. This body was styled the "Grand Elect-Knights Kadosh and Holy Sepulchre of Saint John of Jerusalem, Palestine, Rhodes and Malta," that it also governed the Degrees of Harodim, the Rosy Cross, the Red Cross of Rome and Constantine and the Knight Templar Priest is shown by the inscription on their Grand Seal "R.O.H.R.D.M. K.O.D.H. H.T.P.R. In Hoc Signo Vinces." Dunckerley was to the Chivalric Degrees in England, what Dermot was to the Craft, and while he lived his personality kept the body of which he was the organizer alive, after his death in 1795, the Grand Conclave having no legal claim on which to base its existence gradually fell into decay, many of the newer Encampments died, while the older ones resumed their independence, until in 1804, the Duke of Kent was again appealed to to revive them, they no doubt recognized their total lack of all au-

thority, but like Englishmen at all times, and everywhere, acknowledged Royal patronage to be as good, if not better, than technical legality of origin. Some seemed to doubt if the Duke of Kent being Grand Patron, gave sufficient color of legality to the organization, consequently in 1807 he was elected Grand Patron for life, in a Charter dated April 10th of that year. It was by virtue of this appointment that the Duke of Kent gave a Charter to Alexander Deuchar to create the schism among the Scottish Templars alluded to in the previous chapter. Notwithstanding this glamour of Royal patronage, so dear to the English heart—Templarism refused to revive; and its decay, though gradual, seemed certain until in 1846 a revival again took place when Colonel Charles Kemneys Tynte was elected Grand Master. Since then it grew stronger and is at present in a flourishing condition.

Under the revision of 1846 the Knight Templar and Knight of Malta degrees were worked in the Encampments. In 1853 this was altered and the Maltese degree was eliminated. In 1851 the Ritual was again revised consequent on the omission of the Rosy Cross and Kadosh degrees which the Templar body resigned to the newly introduced branch of the Charleston Rite. In 1867-68, a movement was inaugurated to unite the branches of the Templars of England, Ireland and Scotland under one head: and Edward VII, then Prince of Wales, was suggested as Grand Master of the United Body with local self control, and a head for each division who should bear the title of Great Prior, the supreme body to be styled the "Convent General." The Irish Templars agreed to the project, the Dudge of Lienster accepting the position of Great Prior. The Schismatic Conclave in Scotland rejected it, while they had been willing to kow-tow to the English Duke of Kent when some backing was necessary to excuse their secession from the Early Grand, they feared

that in a closer union they would be swallowed by the English body. The Grand Encampment of Scotland (the regular Templar body) was not consulted—their organization was too democratic for the English aristocrats—the old name of Encampment for the subordinate bodies was replaced by "Preceptory," the term Encampment being held to have no connection with the ancient order, showing that the English *Fratres* were not acquainted with the reason the Scottish Knights gave for the adoption of the name Encampment, viz:—that since the dissolution of the Order in 1560 consequent on the surrender of the lands of the united orders of the Temple and the Hospital by the Prior of Torphican, the Order had no permanent Houses, met as occasion demanded, by them technically called "the field of Encampment." With the re-organization of the system changes were made in the Ritual and the Order of Knights of Malta was again made a part of the English Templar system, the presiding body being known as the "Great Priory of England and Wales." The dress is the same as used by the Scottish Knights of white surcoat and mantle with red cross on breast of surcoat and shoulder of mantle.

The degree of "Knight Templar Priest, or House of Holy Wisdom" originally part of all the English Templar system has been dropped from English Templary. This is greatly to be regretted as it possesses a ceremony of great beauty. Though no longer a part of the Templar system it is still worked in the north of England as an independent Order, its principal seat is located in Newcastle, where it had been introduced by a military lodge in a Scottish regiment Circa 1750. This Tabernacle in Newcastle is an example of how particular our ancient brethren were to preserve the exact letter of the ritual, as the following anecdote will illustrate. In 1895, when the writer of this sketch was

editor of the "Scottish Freemason," he received a communication from the High Priest of the Newcastle Tabernacle requesting a personal interview for the purpose of comparing the working of the degree there over a century after its introduction from Scotland, and as then worked in Scotland and to harmonize the differences which had crept in—if any. After a thorough rehearsal of the two works it was found that with a trivial variation in the giving of one sign the work was identical.

As stated above, while the United Grand Lodge recognizes only the Craft degrees (including the Royal Arch as an integral part thereof) it permits the free practice of any other degrees not in conflict with itself. One degree which had been officially recognized by the Ancients, and tacitly by the Moderns was refused recognition as a part of ancient Masonry, viz: the "Mark" degree, and by this action the United Grand Lodge placed its brethren who held the Royal Arch degree, in a peculiar position when they sought to visit Chapters in other jurisdictions, as in Scotland the Mark degree was practiced in both Lodge and Chapter, and in Ireland it was a pre-requisite to the Chapter degrees, therefore in neither of the sister jurisdictions could the English Royal Arch Mason visit a Chapter. To remedy this in some measure, chapters to hold Mark lodges were procured from the Grand Royal Arch Chapter of Scotland. This was found to be a makeshift, and on the final rejection by the United Grand Lodge in 1856 to accept the overtures of the Mark brethren for recognition, they organized a Grand Mark Lodge, this body was for a time looked on with suspicion by the Grand Royal Arch Chapters of Ireland and Scotland by the English Grand Lodge and Chapter as well, the latter looking on the new body as being at best but quasi legitimate, when however the Mark brethren succeeded in having a member of the nobility as

Grand Master their standing improved, and when, in 1883, the Prince of Wales (afterwards King Edward) patronized it, the seal of legitimacy was given it so far as Englishmen were concerned. It is now a well established body and controls besides the Mark degree, the degree of "Royal Ark Mariner" with installed degrees for each.

The Degree of the Red Cross of Rome and Constantine, St. John the Evangelist and the Holy Sepulchre also became separated from the Templary and are worked now under a Grand Conclave. Several of the old pre-19th century degrees are preserved by zealous brethren in a "Council of the Allied Degrees."

After the union of 1813 and the official arrangement of the English Masonic Canon, harmony prevailed until 1845 unfortunately for Masonic peace a branch of the Charleston Fraud was introduced through the imposter J. J. J. Gourgass (of whom we will speak later) at that time a Steward on a ship plying between England and America. This so-called Supreme Council was no sooner established than following its usual tactics it sowed dissension where peace had previously existed. As noted above, the degrees of Harodim of Kilwinning, the Rosy Cross and Kadosh had been connected with English Templary since Templary had existed in England and as these were practically the only degrees the Charleston Rite had the possession or control of them by another body, left the Charleston Rite no excuse for a separate existence, so for years war was waged between the two bodies eventually a peace was arranged on the usual terms, the Rite was given to the Templar heads and the Rosy Cross and Kadosh surrendered to the new comer. The rite in England, as in Scotland, consists practically of three degrees, the 18th, 30th, 32nd.

(To be continued.)

CULLED ADVERTISEMENTS.

PERSONAL. Charlie: If you will call Friday evening you will be welcome. Papa has learned that you are a Shriner, and says you can be trusted. You need not be afraid of Papa any more. What a relief that must be, Charlie?

LOST—A valuable Waterbury watch, belonging to a young lady, with Swiss movement.

LOST—A little billy goat, belonging to a widow, with a broken horn.

FOR SALE—A beautiful Steinway piano, by a lady, with mahogany legs.

WILLE, we miss you; also an overcoat; return the latter and all will be forgiven.

WANTED—To Exchange—A wife for a good bicycle. No questions asked.

WANTED—Boy to learn well digging; one willing to commence at the bottom.

WANTED—Young man for position in gunpowder factory; splendid chance to rise quickly.

WANTED—An honest blacksmith; must be a good forger.

A "COLORED" woman wants washing.

LOST—My wife's pet poodle; if returned alive, reward \$1; returned stuffed, reward \$50.

LOST—A pocketbook containing place to put money and a chamois skin; finder may keep place to put money, but is expected to return purse to the Recorder.

WILL THE young lady who clung to the gentleman while shooting the chutes at Coney Island last Sunday, please return his watch and chain.

Lodges that propose to cut down expenses should not become parsimonious. Social features must be cultivated in war times as well as in times of peace, says the Fraternal Record. The lodge that ceases its social activities is going to make a failure.



M. McB. THOMSON, Sovereign Grand Commander.

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EDITORIAL.

NEW YEAR'S GREETING.

The editors of the "Universal Freemason" extend hearty greetings and good wishes for the coming year to their readers, and, as the Tilers "toast" expresses it, "To all true and faithful brethren wherever dispersed." That during the new year we have just entered upon their joys may be many and their sorrows few, that in fact they may be as near perfect happiness as it is given to man to be.

The Angels greeting to men 2000 years ago of "Peace on Earth and Good Will to all Men" has had a pitiable response for three years now while wars and rumors of wars have unsettled the peace of the world, when men mad with the lust for power and dominion over their fellows have tried to set back the hand of time two centuries that they might perpetuate in the 20th century the feudal despotism of the 18th. To effect this they have resorted to the sword, and He who has not has said that he who takes to the sword shall perish by the sword. And when the despot who has caused this horrible carnage, whose unthinkable

atrocities have shocked the civilized world has met his fitting doom the world will breathe easier, and the expected time will arrive when despotism will be remembered but as a horrible dream, and man to man the world o'er will brothers be for a' that. May the G. A. O. T. U. hasten both the punishment of the despots and the freedom of the peoples, that no man or set of men may ever have it in their power to again cause the like world misery. Let us pray that the new year will not be far advanced when this much-to-be desired consummation will be a fact accomplished.

ANNIVERSARIES.

The present month is one of anniversaries in the A.M.F. On Jan. 9th the Grand Master Mason in the Supreme Lodge will be 64 years old, and the A. M. F. that has honored him with supreme rank, will be 11 years old.

It was on the 9th day of January, 1907, that the Grand Lodge Inter-Montana was instituted in ample form and by competent authority, the first lawfully constituted governing body for the control of the Symbolic Degrees of the Scottish Rite in the United States of America.

When the Grand Lodge Inter-Montana (among the mountains) was organized, the few zealous brethren who took part in that function expected that its activities would be confined to the Rocky Mountain region where the lodges that it might organize would provide a Masonic home first for the Mason hailing from foreign lands, to whom the practices of the local system were an abomination, and after, to recruiting for the ranks of the Universal Masonry, good men and true who would prize right and legitimacy more than mere numbers. But had any one told these brethren that the Grand Lodge they had then formed would be the nucleus of an organization that would have lodges in every State in the Union and in foreign lands as well, with the honored recognition and co-

operation of Grand Lodges, Orients and Councils in Europe, Africa, South and Central America, he would have been hailed by the brethren as a visionary, well meaning, no doubt, but fanciful in the extreme. Yet, such is the case. The founders of the Grand Lodge Inter-Montana planted better than they knew, and after years of ploughing and nursing we begin to reap the harvest. Not a month passes, yea hardly a week passes that does not bring with it its application for dispensation or charter for new lodges, and our foreign relations continue to strengthen. In the month just passed the Grand Master Mason chartered six new lodges, and one Council of K. D. S. H., and granted dispensations for others, traveling nearly 3,000 miles in his visit among the lodges. Without egotism we can say that no other organization of like nature has ever met with like success, even when unopposed, and the virulence of the opposition with which our efforts to spread Universal Masonry has been met with, astonishment is mingled with our rejoicing, and we feel that without undue optimism but few more anniversaries will pass before Universal Masonry will be as well known and as widely practiced as elsewhere.

IMPORTANT ACTION IN LOUISIANA.

(By Brother Joseph E. Morcombe, in American Freemason.)

Several issues previous an article appeared in the Home Journal, based upon a notable report made to the Grand Lodge of Manitoba, and accepted by that body. This revealed the first showings of a new spirit in American Masonry—a desire on the part of very earnest and thoroughly informed brothers to reconsider some snap judgments of a generation ago. Because of what some of us are convinced were errors of judgment then, division and confusion were brought among those who should have been in utmost accord as workers

on the Temple of Humanity. For some forty years the English-speaking and Latin sections of the universal Craft have remained apart, viewing each other with suspicion, to say the least. And as events have proven, the temperament and the thought of both these sections were needed to give worth and comprehensiveness and utmost vigor to the work of the Institution. Brother Kellett, in report of the Committee on Correspondence, which was drawn upon for purposes of the article mentioned, has the courage to question the decisions made by our immediate predecessors, to point out the weakness of the arguments then used to justify action, and to apply to the present situation a logic that seems to make change of sentiment and conduct imperative.

This article has commanded more than usual attention. It has gone beyond expectation in drawing expressions of endorsement in some cases from men who, I might have supposed, would be chary of praise. One very prominent brother writes: "This matter of healing the breach between French and Anglo-Saxon Masonry will be very soon the most important topic before the American Craft. If reconciliation can be brought about, without humiliation of either party to the controversy, and without requiring that either shall give up what is deemed essential or matter of conscience, the gain to universal Masonry will be inestimable. With the readjustment of world affairs this organization of ours will require the best services of all its adherents. We will certainly need the splendid qualities of our Latin brothers to supplement our own efforts to bring nearer the true brotherhood of man. As for the warnings or prophecies of the common enemy, we can surely afford to disregard them, and especially in a matter that is strictly our own business."

Now we are pleased to record a further and even more important step in

the direction of ultimate accord and Masonic unity. This has just been taken by the Grand Lodge of Louisiana. I am indebted to a Past Grand Master of that jurisdiction for information in advance of publication of the Proceedings of the Annual Communication, held at New Orleans February 5-7. To properly understand the action taken, it will be necessary to touch upon a few points in the history of Masonry in Louisiana.

It will be remembered by those who have given attention to the subject that the Grand Orient of France established Lodges in the territory of the Grand Lodge of Louisiana at about the same time that trouble was raised with the English governing body over changes in the Constitution by French brothers. It was for such invasion that fraternal relations were broken. The cause of offense has been long removed, and only the difference of requirements exists as between these two, as also with the Masonry of all other American States. As for this it is becoming all the time more apparent as a matter solely for concern of a sovereign body itself, not subject to review by any other, and that there is no power of excommunication resident in any one of such equal bodies as against another.

Through all the intervening years—since 1877—there has been, as was to be expected, a strong feeling of sympathy for Gallic Freemasonry exhibited in Louisiana. The liberal French element in that state has been able to understand the point of view of the brothers of the European Republic. They could appreciate the wisdom, even the necessity, for action which, after all, was a return to the first form and purpose of the Craft.

Seven years ago Grand Master John S. Thibaut made a report to the Grand Lodge, which was then regarded in some quarters as being revolutionary, but which by the thoughtful and far-

seeing was recognized as the opening of a subject that could no longer be shirked or ignored. He pleaded for recognition of the Grand Orient of France. It took courage and strong conviction of the right to bring in such report. The present writer, some ten years ago, urged upon the Grand Lodge of Iowa no more than recognition of the Grand Lodge of France—a body not under formal ban. For this he was anathematized as a disturber, a destroyer of landmarks and as little better than an atheist. But Brother Thibaut boldly urged that the historic body of French Masonry be recognized as a matter of right and justice. Some of the critics were perhaps afraid of a Grand Master, and others were aware of their own ignorance, so that he fared not badly. In this same report our brother also declared for the right to visit as being inherent to Masonic membership of one who had been initiated, passed and raised in any regular lodge, holding charter from a regular governing body, whether or not that body was of the York or Scottish Rite, and without regard to whether it was in fraternal relation with the Grand Lodge of Louisiana. Upon this point the present writer has been emphatic for years. I am sure that the right of visitation is inherent and appertains to the individual Mason, and that it can not be restricted or denied by any pronouncement of Grand Master or Grand Lodge. I would obey my own Grand Lodge if a specific ban or prohibition was declared as against any particular governing body and its constituent lodges. This not because I would admit it to be any concern of the Grand Lodge of Iowa, should I see fit to visit in such case, but simply because I am not of the stuff that invites martyrdom. But I should certainly not inquire from any lodge or Grand Lodge if there was wrong in visiting a body which had been recognized; and, I am pleased to say, the

Grand Lodge of Iowa is sufficiently broad-gauged to recognize my individual right in such case to be indisputable. But some American Grand Lodges still hedge their adherents about so closely that I doubt if one could be saved from death by a South American or a French brother without danger of expulsion from his own lodge should the fact come to the ears of the Grand Master.

Upon the subject of Latin Masonry at the session of 1911 Grand Master Thibaut said:

"I believe our erroneous ideas concerning European and particularly Latin Masonry, are in a great measure due to lack of appreciation of the conditions existing in these countries. We must not forget that the very ideas that have shaped into facts all that is best, all that is great, all that is glorious in our land—the great principles of Liberty, Equality and Fraternity, of Tolerance and Freedom of Speech and Conscience—the foundation-stones on which has been erected the edifice of our constitutional liberties have emanated from within the sanctuaries of these so-called atheistical countries. Can we forget the work of our French brethren in freeing their land from the spiritual oppression and interference of a foreign hierarchy, ever ready to hide under the guise of religion its ultimate political purposes? . . . I do not wish to be understood now as recommending fraternal relations with the Grand Orient of France. But I believe I am voicing the sentiments of an enlightened Masonry when I utter praises in behalf of the work of French Masons. Men of such breadth of view, men who so tangibly recognize the oneness of the human family must, in their own heart of hearts, entertain a belief in the existence and Fatherhood of God."

Again, in the Grand Lodge session of 1912 Grand Master Thibaut returned to the subject, and thus established it

as a living topic in the minds of the Masons of Louisiana. But it remained for Grand Master Purser, at the annual Communication lately closed, to come out frankly for recognition of French Masonry. Some portion of his address dealing with this matter is well worth quoting here, as would be the entire language if it were now available. He said in part:

"I believe the time has come when the brethren of a great nation should be recognized as being within our lines. When Abou ben Adhem (and again 'may his tribe increase'), who loved his fellow man to such an extent that he did not realize in his inner consciousness that he loved his God, looked upon the record of the angel to see who were registered as loving God, he found that his name led all the rest. * * * In the darkest days of the infant American Republic, when this great nation was in its swaddling clothes, and when the moving spirits were members of the Craft there were people across the seas who came to our rescue and support, without fee and without hope of reward. The present-day form of government has been developed and made stable by this brilliant people. And in the making of American history the names of the sons of France are so closely intermingled with those of America that it is difficult for the historian to say whether the patriots of the colonies made our government possible, or whether our French brethren did so.

"A comparison of the declaration of principles in Anderson's Ancient Constitutions and in the present Book of Constitutions of the Grand Orient of France does not show the difference that has been claimed to exist, and which is the basis of the withdrawal of recognition from the Masons of this great country.

"The Brotherhood of Man carries with it the sacramentally necessary belief in common Fatherhood—the 'Fatherhood

God." And a declaration of belief in God is not of any greater necessity than declaration of the necessity for legitimacy in an application. No man can recognize his fraternal relations with humanity without basing the same upon a knowledge of the paternity of the true and ever-living God.

"An examination of the history of the French people and a knowledge of their customs and ideals are sufficient upon which to base recognition of the Grand Orient. It is true that what we call the Great Light in Masonry, and which is prerequisite with us—the Bible—is not required to be placed on their altars; but American Masons, and especially Masons of this Grand Jurisdiction, have widely divergent beliefs concerning this book. There are some of us, and I am among the number, who believe it to be the Holy Bible and the actual Word of God. There are others who believe it to be the historic record, first of a people and then of a religious sect, changing from one dispensation to another. There are others who believe it to contain historical legends and moral teachings only. And we have still others who believe that the first thirty-nine books are divine, and the following twenty-seven sectarian story only, while those of another faith, who have been permitted to join with us by initiation and affiliation do not believe in it at all. * * *

"I favor and recommend recognition of the Grand Orient of France."

This particular portion of the Grand Master's address was referred to the Committee on Foreign Correspondence, by which it was carefully considered. The Committee was favorably impressed by the arguments presented. While they did not directly recommend recognition of this body, they brought in report which sincerely advances the cause of right and justice. This reads as follows:

"Your Committee on Foreign Correspondence to whom was referred the matter of resumption of fraternal corre-

spondence with the Grand Orient of France, respectfully report that we have had the matter under most careful consideration, and are inclined to believe that it is the right of the Orient to receive our renewed recognition. But we have been unable to obtain such documentary evidence as we feel necessary to justify us in recommending it for your consideration. We therefore ask that your committee be granted further time for investigation, and recommend the adoption of the following resolution:

"Resolved, That the Committee on Foreign Correspondence be granted leave to continue the investigation of the propriety of the resumption of fraternal correspondence with the Grand Orient of France."

This report was signed by all members of the committee. These being of like mind with the Grand Master, it seems almost a moral certainty that the Grand Lodge of Louisiana will, at its next annual communication, consider and adopt a resolution for full recognition.

It may be also said, of importance, that Masons hailing from the Grand Orient of France are not denied fraternal recognition and relations in the so-called "higher bodies" of Louisiana, and presumably this holds true in other jurisdictions. Thus the French Mason is welcomed in the Lodges of Perfection, Chapters of Rose Croix Councils, etc., of the A. & A. S. R. The anomalous situation thus exists that while these brothers can be met in such bodies, held as Masonic in every particular, yet they are under the tabu in the Symbolic Lodges. The stain of clandestinism attaches to them in the lodges, while they are regarded as immaculate from the fourth degree up. This creates an intolerable condition, and one which is illogical, even senseless.

The important thing in this connection is that the committee was unanimous in its action. Delay was made necessary because it will be essential to

clearly explain and defend the position taken before other American Grand Lodges, some of which are likely to be unduly critical, and perhaps some day even exhibit hostility. One member of the committee, it may be said, discussing the subject at large, displayed no hesitancy to admit that the fact of the absence of the Bible on the altars of French Masonry did not in itself justify the withholding of fraternal recognition. He also held that the profession of belief in a Supreme Being in so many words, was not necessary to establish that the Grand Orient was not an atheistical body. He expressed opinion that the Grand Lodge of Louisiana would not be averse to accepting a resolution for recognition if it were possible to present the facts in a general way, that the Grand Orient of France recognizes the existence of the Grand Architect of the Universe, without exacting a confession to such belief, without prescribing a special conception of the Supreme Being, and without entering into any discussion of His being, nature or attributes. In other words, recognition in such manner of a Supreme Being would quiet the fears of our believing brothers.

This is the present status of an interesting situation, one that, I venture to predict, will become clarified before the next session of the Grand Lodge. From my long and fairly intimate relationship with French Masons I can say that they are far more logical than ourselves in their reasonings; they are more courageous, in that they will not shirk conclusions or turn aside from consequences for fear that conclusions honestly reached may offend others or be destructive of their own prepossessions. I have never found one of them, and I had occasion to sound out some of their best Masons, but would be willing to admit the philosophical necessity for a Supreme Power, if for no more than to make the plan and purpose of the universe understandable. To require from such men an an-

thropological conception would be to invite contempt; to insist on the Christian definitions would be to meet with merited repulse. I am sure that the Grand Lodge of Louisiana will consider this matter as its importance demands, carefully, sympathetically and with broadest tolerance for the opinions of others. Perhaps no other Grand Lodge in the United States can so thoroughly appreciate the environment and habit of thought of our French brothers; no other can so quickly and completely grasp the varying conceptions that they may hold as to human life and destiny, or be so well able to translate these into our current speech.

American Masonry owes much to these good brothers of Louisiana who have before brought this subject of Masonic reconciliation within reach of our thinkers. And especially is credit due to Grand Master Purser in that he has taken the matter from the realm of academic discussion, and has given it practical force, immediate importance and a direction that promises unmeasured good to the Universal Craft.

DO SOMETHING FOR SOMEBODY

"Do something for somebody somewhere—

While jogging along life's road:
Help someone to carry his burden
And lighter will grow your load.

"Do something for somebody gladly—
'Twill sweeten your every care:
In sharing the sorrows of others
Your own are less hard to bear.

"Do something for somebody striving—
To help where the way seems long
And the homeless hearts that languish—

Cheer up with a little song.

"Do something for somebody always
Whatever may be your creed
There's nothing on earth can help you
So much as a kindly deed.

Author unknown. Square and Compass

THE UNIVERSAL FREEMASON

Volume X

February 1918

Number 7

OFFICIAL.

During the months of December, 1917, and January, 1918, the ultimate Grade of Sovereign Grand Inspector General has been conferred on the illustrious Fratres W. C. Juneau, R. Frederick Hookman, and W. B. Robinson of Milwaukee; Peter J. Wilkie, of Sacramento, Cal.; W. B. M. Beverley, of Los Angeles, and G. A. Muller, of Salt Lake. The Honorary Grade of Excellent Master was conferred for services rendered to the Craft on J. George Frank of Lafayette No. 114, New York; Samuel Horn, of Lafayette No. 114, Solomon Abreuya of Monte Moriah No. 112, New York, and G. A. Muller, of No. 81, Ogden, Utah.

TABLET HISTORY OF HIGH-GRADE MASONRY.

(Continued.)

HIGH GRADE MASONRY IN IRELAND.

As we had occasion to remark in the previous volume, the policy of the Irish governing bodies has been one of silence on everything Masonic, a policy which, while it might under some conditions be commendable, and even necessary, certainly does not tend to supply data for the writing of Irish Masonic history. Several causes have conduced to make the Irish Masonic bodies adopt this course. From an exaggerated fear that through indiscriminate and un-censored publication of Masonic happenings—even of lodge meetings—information of an esoteric nature might inadvertently reach

the profane, but principally no doubt from the fact that the majority of the population of the Island were of the Romish religion and in consequence bitterly opposed to Masonry and all things Masonic. Several Irish Masons have sought, with more or less success, to lift the veil which had hidden Irish Masonic history and now, thanks to Sir Charles A. Cameron, C. B., and Dr. Chetewood Crawley, much interesting matter has been unearthed and a glimpse at least of the past has been given us, though hardly more than enough to whet the desire for more knowledge.

We know from the oft quoted pamphlet of Dr. Fifield Dassigny, entitled "A Serious and Impartial Enquiry into the causes of the Present Decay of Freemasonry in the Kingdom of Ireland," that the Royal Arch Degree had been practiced in Ireland prior to 1744, when the pamphlet was published being without doubt given in the Craft lodge similar to the custom followed then and for years later, in the sister Kingdoms of England and Scotland, in point of fact, we have no record of the existence of independent Royal Arch governments during the eighteenth century, the degree being always an adjunct to either the Craft lodge or the Knight Templar Encampment. In fact, in Ireland as in Scotland, Knight Templary under the generic title of "Black Masonry" was recognized as the governing grade or head, for all the advanced degrees of Masonry, and recognizing this fact we will quote from Sir Charles Cameron's "Origin and Progress of Chivalric Freemasonry in the British Isles,"

The Orders of the Temple and Malta in Ireland.

"The circumstances under which these orders were introduced into Ireland are at present unknown. By the year 1780 they were worked in Masonic lodges throughout Ireland, but for how many years before that date they were known we have now no accurate knowledge. They might have been introduced from France in the middle of the last century and transmitted to England at a later period; they might have been at first worked as orders, quite distinct from Freemasonry, or from the first as Chivalric Degrees of Freemasonry. In favour of the former view, it may be urged that, whilst there were never, in the last century, Royal Arch Chapters unconnected with Craft Lodges or Knight Templar Encampments, there were perfectly independent Encampments of Knights Templar having no connection with Craft lodges.

As in the early days of the order individual Knights Templar claimed the right of conferring Knighthood on those whom they considered worthy of the honour, the Knights Templar who were members of Masonic Lodges "dubbed" their deserving brethren. The Masonic lodges were organizations in which the ceremonies of installation could be conveniently and fitly carried out; and there is no doubt that soon after the introduction of the Templar Order it was adopted by very many Craft Lodges in Ireland.

I have made extensive enquiries with the object of determining the earliest date at which the K. T. degree was conferred in Ireland but so far I have not been successful. The early minute books of the lodges warranted before 1780 seem, with few exceptions, to have perished—at least they cannot be discovered. I have seen the by-laws of Lodge No. 296, Tipperary, which was established in 1758; they refer to the K. T. and K. M. degrees, but unfortunately bear no date. As this Lodge was in a mori-

tund state after 1771, it is almost certain that the by-laws had been adopted before that year. The Rev. Dr. Clarke, whom I shall have occasion to quote again, states that the minutes of the new extinct lodge No. 338, for 1782, contain references to the K. T. degree.

If the statement made by the Early Grand Encampment of Ireland in 1836 that it had been more than a century in existence, could be accepted, then the order must have been in Ireland forty years earlier than the date assigned for its origin on the Continent. It is likely that the Grand Encampment exaggerated (unintentionally no doubt) the duration of its existence; but, having claimed to be more than a centenarian, and bearing the name "Early" Grand Encampment, it could scarcely have been less than half a century in existence in 1805. Of this Early Grand Encampment I shall have more to say later on.

Diversity of Authorization.

In the eighteenth century the degrees of K. T. and K. M. were conferred (1) by Encampments unconnected with Craft Lodges; (2) by Warranted Encampments connected with Craft Lodges; and (3) by Craft Lodges unprovided with Templar Warrants.

High Degrees Conferred by Craft Lodges.

The degrees of K. T. and K. M. were conferred by Lodges that worked solely under Warrants granted by the Grand Lodge, in which Warrants no reference was made to any degree except those of Craft Masonry. The K. T. and K. M. degrees were thus conferred by Lodges long after the establishment of a governing body (the Supreme Grand Encampment) of the order in 1836. In April, 1842, Archdeacon Mant reported to the Supreme Grand Encampment that scarcely a week passed in Belfast without the degree of K. T. being conferred in Lodges or Royal Arch Chapters to which no Knight Templars' Warrants

were attached; the fee for the degree being only six shillings. Of course, the names of the recipients of such degrees were not registered in the Grand Encampment's book; but they, no doubt, received certificates from the Lodges or Royal Arch Chapters concerned.

The Supreme Grand Encampment appointed several members to act as district inspectors so as to detect irregularities. In 1845, Lodge No. 85 was called upon at the instance of the Grand Encampment to show cause why it should not be proceeded against for conferring the degree of K. T. The members apologized to Grand Lodge, and excused themselves on the ground of ignorance; and having applied for a K. T. Warrant were granted one.

The title page of the By-Laws of Lodge No. 620 (which still exists) was, in 1786, as follows: "Rules and Orders of the First Volunteer Lodge of Ireland, held in the corps of Independent Dublin Volunteers. Excellent, Superexcellent. Royal Arch and Knight Templar, No. 620, on the registry of Ireland. Dublin: Printed by Brother William Rainford, A. D. 1786, A. L. 5786." This Lodge had no K. T. Warrant, but it was provided by the "Kilwinning Knight Templars Lodge" with a "Dispensation" authorizing it to confer the K. T. degree.

Many Lodges possessed three forms of certificate, one for Master Masons, another for the R. A. degree, and a third for the degrees of K. T. and K. M.

That worthy Brother, the Rev. F. E. Clarke, M. D., Deputy Grand Master of North Connaught, possesses a Certificate granted on the 28th December, 1789, to Pandal Boston. It is printed on parchment in Latin and English, and is impressed with the Craft, Royal Arch, and Knight Templar's seals of the Lodge. Less ornamental certificates, and in writing only, were issued by Lodges; as, for example, the following which is in possession of Brother Douglas, P. M., of

Lodge 730. It is noticeable that the certificate is signed by a H. P. (High Priest).

"In the name of the Most Holy, Glorious and Undivided Trinity—The Father, Son and Holy Ghost.

"We, the undernamed, Grand Masters of the Invincible and Magnanimous Lodge of Knight Templars, held under the sanction of Lodge No. 226, Banbridge, on the Registry of Ireland, Do hereby certify that the bearer hereof, our trusty and well-beloved Brother Sir George Lunn, who was by us regularly admitted and dubbed a Knight of that Most Noble and Illustrious Order of Knight Templars: he having with due valour proved himself a true and faithful soldier of Jesus Christ, and as such we recommend him to all enlightened Knights of that Order round the Globe.

"Given under our hands and seal of our conclave in the town of Banbridge, the 7th day of October, 1803, and of Masonry, 5803.

"Thos. Shields, H. P.

"John McConnell, C. G.

"Samuel Harrison, S. G.

"John Craig, J. G.

"William Halliday, G. S."

The following certificate, in possession of the Grand Lodge of England, appears on a large sheet of paper, containing more than fifty symbolic illustrations, and is in print, except the names and date:

"In the name of the Most Holy and Undivided Trinity, Father, Son, and Holy Ghost.

"We, the High Priest, Captain General and Grand Masters of a Royal Arch Superexcellent Masons Encampment and Grand Assembly of Knight Templars under the sanction of the Carrickfergus, the Blue Lodge No. 253, on the Registry of the Grand Lodge of Ireland, do hereby certify that our beloved Brother, the Worshipful Sir Peter Mathews, having duly passed the chair of the aforesaid Lodge, was arch'd a Royal Arch Super-

excellent Mason, and was subsequently dubbed a Knight of the Most Noble and Worshipful Order of Knights Templars, after having withstood with skill, fortitude, and valour, the amazing trials attending his admission. Given under our hands and the seals of our Grand Encampment and Assembly aforesaid this 21st day of August, 1801. A. L. 5801.

"Richard Marran, High Priest.

"John Lee, S. Captain General.

"Adam Cunningham,

"James Parkhill,

"William Reed,

"Grand Masters.

"Alex McKeown, Secretary."

When the Supreme Grand Encampment of K. T. was established in 1836, the petitions to it for Warrants to confer the K. T. and K. M. degrees invariably came from the lodges. It was a *sine qua non* that the Encampment should be held in the same building that contained the Lodge; and it was enacted that no Encampment could be attached to a Lodge unless previously a R. A. Chapter was in connection with the Lodge. Statute 4 of the Supreme Grand Encampment provided in reference to precedence "that when several applications for Warrants came before the Grand Encampment on the same day, the priority of claim shall be decided by the seniority of the Blue Lodge Warrants from which the applications shall come.

The last meeting of High Knights Templar Encampment No. 206 was held on the 1st October, 1851, and the following note appears upon the minute book immediately after the minutes of the meeting: "This Encampment being in connection with the Blue Warrant of Lodge 206, has not been worked since in consequence of the Blue Warrant of No. 206 Lodge having been surrendered to the Grand Lodge; and, as a matter of course, the Warrant has also been

surrendered.—John Cottle, Past Grand Commander."

The connection between Lodges and Encampments lasted until the establishment of the Great Priory of Ireland when all formal association between Lodge and Preceptory was terminated. There still, however, exists a sentimental connection between the Lodge, Royal Arch Chapters, and Preceptory, having a common number. Thus, Lodge No. XXV affiliates without affiliate members of R. A. Chapter and Preceptory No. XXV; and the Chapter and Preceptory act similarly as regards the Lodge and each other. Of course, ballot takes place in each case.

The Early Grand Encampment of Ireland and Its Warrants.

It is greatly to be regretted that the minute books of this extinct body cannot be found. I have not been able to ascertain the date of its foundation. In 1805, it claimed to have been in existence for more than a century; but such an antiquity seems highly improbable though currency was given to the claim by a Masonic writer of the day, C. Gautier, who says, "Its age was about a century as appears by its books." It met on the last Thursday in every month, at the "Elephant" in Fleet street.

It not only granted Charters, but exercised supervision over the Encampments on its Register; for example, find in the minutes of Grand Encampment No. 25, 7th May, 1817: "That was moved and seconded in consequence of a communication from Sir Michael Crawley, No. 30, Encampment, that the Members of this Encampment do meet the Officers of the Early Grand Encampment at the hour of one o'clock to discuss said information."

It is highly probable that this Early Grand Encampment was the first established in Ireland, and hence its name and assumed superiority over other

campments. However long it may have existed, it seems improbable that it began to issue charters much before 1793, unless, indeed, that it issued them without numbering them, which is unlikely. The earliest of these warrants which I have seen is dated 30th June, 1793, and bears the number 4. A Warrant granted to Lodge No. 451, Kingscourt, County Cavan, is dated 29th September, 1796, and is numbered 9. I reproduce it herewith in a reduced scale. (Note: A reproduction of a similar Charter was given in the Chapter on Scotland.) No. 27 Warrant was granted to Lodge No. 221, Tullamore, in 1804. It is pictorially illustrated and contains several mottoes, such as *In hoc signo vinces*; *Mors aut Victoria*, etc. The text is as follows:

"By the Right Worshipful Sir John Hill, Early Grand Master; Sir James Kearns, Deputy Early Grand Master; Sir Robert Bermingham, Captain-General; Sir John Lawlor, Grand Marshal, and Sir Allen Robinson, Standard Bearer:

"Whereas, our faithful and well-beloved Brethren, Sir William Frazer, Sir Joseph Pike, and Sir Robert Long, have besought us that we would empower them to form and establish an Encampment of High Knights Templars and Knights of Malta in the Town of Tullamore:

"Therefore, duly weighing the premises, and desirous to promote the harmony and union for which these magnanimous and invincible Orders were originally instituted, and being convinced of the fortitude and skill of the above Sir Knights Companions, of whose valour and intrepidity we have had sufficient and amazing trials: Do, by this Warrant, authorize and commission them to hold an Encampment of High Knights Templars, to be held by them and their successors, duly elected, agreeable to the Regulations of our Early Grand Encampment, with power to make such

private Laws, Rules, and Orders, as from time to time they may deem necessary, for the well-being and ordering of their Encampment, reserving to ourselves and successors, the Early Grand Master and Officers of the Early Grand Encampment of Ireland, the sole right of deciding all differences which shall be brought by appeal before us. In witness whereof we have put our hands and triangular seal of our Encampment. Given in Dublin, in the year of Masonry, 5804, and of Grace, 1804.

"Joseph Hill, E. G. S."

(To be continued.)

ELECTION AND INSTALLATION OF LODGE OFFICERS

Office-bearers for the term ending in June have been elected and installed in lodges as hereinafter named:

Savoy Lodge No. 35, Chicago, Ill.
R. W. M., Frank Varallo; W. M. Depute, Giuseppe Anastasi; W. M. Substitute, Michele Massarello; W. S. W., Antonio Calamonic; W. J. W., Giuseppe Ansalone; Secretary, Antonio Accardo; Treasurer, Antonio Bellavia; S. D., Gaetano Castellano; J. D., Michele Armato; S. S., Carlo Bonardi; J. S., Coda Z. Virginio; Almoner, Bene Scotellaro; I. G., Milchlore Armato; Tiler, Primo Bostimoso; Lodge Deputy, Joseph Anastasi.

Alliance Lodge No. 101, Chicago, Ill.
—R. W. M., A. A. Katarski; W. M. Depute, B. Wawrzynkiewicz; W. M. Substitute, J. Slipiec; W. S. W., Felix Trawinski; W. J. W., Michael Zimnicki; Secretary, Michael H. Drygalski; Treasurer, Karol Bojkowski; Chaplain, Jul. B. Oglozinski; Orator, J. Cisinski; Almoner, Mikodem Bobinski; Marshal, John Kaznowski; S. D., St. Boyda; J. D., Paul F. Wilkowski; S. S., T. M. Serbinski; J. S., W. Czarnecki; I. G., Max Drygalski; Tiler, Joseph Kazmierczak.

Justice Lodge No. 2, Diamondville, Wyo.—R. W. M., John Covolo; W. M. Depute, Frank Cappelz; W. M. Substi-

tute, M. B. Tescari; W. S. W., A. Molinar; W. J. W., E. Gabardi; Chaplain, B. Obrlani; Orator, A. D'Amori; Secretary, E. Ziller; Treasurer, M. Grosso; S. D., J. Cassan; J. D., M. Monglat; S. S., Z. Burla; J. S., Joe Coletti; I. G., M. Mecca; Tiler, B. Gagliardi.

Echo Lodge No. 48, Chicago, Ill.—R. W. M., Joseph I. Gasiorowski; W. M. Depute, Z. J. Odalski; W. M. Substitute, A. Willa; W. S. W., Leon Bzowka; W. J. W., John Labeck; Secretary, Dr. John P. Kobrzynski; Treasurer, St. Cislak; Orator, M. Sklermanski; Almoner, A. Klimek; Chaplain, K. Preyss; Marshal, R. Koza; S. D., St. Wolszczak; J. D., Roman Clechonski; S. S., W. Kroll; J. S., W. Imieliski; I. G., St. Banachowicz; Tiler, K. Kantorowicz; Lodge Deputy, Jos. Niemrowicz.

Trinity Lodge No. 44, Seattle, Wash.—R. W. M., W. S. Pulver; W. M. Depute, H. R. Alsleben; W. M. Substitute, T. J. Emgelstad; W. S. W., Emil Sauer; W. J. W., V. Anderson; Secretary, Paul Raden; Chaplain, R. Stewart; Almoner, R. Murk; Marshal, P. Brodesser; S. D., H. E. Knowles; J. D., P. Turnberg; S. S., Charles Soderstrom; J. S., John Larsen; I. G., Gust Lund; Tiler, J. Christlansen; Lodge Deputy, Fred W. Kotelman.

Irving Lodge No. 100, Chicago, Ill.—R. W. M., Aug. S. Johnson; W. M. Depute, Henry Roos; W. M. Substitute, Leonard Hensel; W. S. W., Curt Joachim; W. J. W., Alex. Nelson Cllick; Secretary, H. P. Meyers; Treasurer, Gustave Pfeiffer; Almoner, Math. Gindorf; S. D., William Rose; J. D., Fred B. Sandusky; S. S., Gustav Maeurer; J. S., Joseph Lis; I. G., William Abrahamson; Tiler, M. Maluer.

Blue Ridge Lodge No. 16, C. B., Passaic, N. J. R. M. W., M. M. Jones; W. M. Depute, Judson W. Dorsey; W. S. W., M. L. Seabrook; W. J. W., Clynton Royster; Secretary, I. L. Evans; Treasurer, Samuel Cole; Orator, Wm. Moss; Chaplain, Charles Wilson; Almoner, Martin

Blake; Marshal, Richard Leckey; S. D. James S. High; J. D., Mead Johnson; S. S., Saul Grant; J. S., Robert C. Gould; Tiler, Samuel J. Hunt; Lodge Deputy, Wash. Perkin.

Rizal Lodge No. 86, San Francisco, Cal.—R. W. M., B. R. Losada; W. S. W., J. Venturenza; W. J. W., J. Robledo; Secretary, A. Legaspi; Treasurer, J. P. Alvarez; Almoner, G. Peralta; S. D., C. Lariza; J. D., J. Panel; S. S., J. V. S. S., B. Dagnio; I. G. F. Sabio; Tiler, J. Farquhar.

Golden Star Lodge No. 15, San Francisco, Cal.—R. W. M., A. W. Nichols; W. M. Depute, J. Angeli; W. M. Substitute, Wm. Collopy; W. S. W., J. Kennedy; W. J. W., G. H. McCallum; Secretary, Treasurer, H. A. Rayne; Almoner, G. H. McCallum; S. D., J. W. La Paro; J. D., A. Bowen; S. S., John C. Knudsen; J. S., E. A. Rower; I. G., E. Berglund; Tiler, J. Farquhar; Lodge Deputy, C. Sparre.

Kopernik Lodge No. 103, Detroit, Mich.—R. W. M., Arthur S. Bier; W. M. Depute, Leo Sadowski; W. M. Substitute, Victor Wasung; W. S. W., Alex. Kusinski; W. J. W., Thomas Gorzelany; Secretary, Adolph Pasterz; Treasurer, W. C. Karwowski; Orator, M. Szafniski; Chaplain, J. Kolbicz; Almoner, Stanley W. Wolski; Marshal, H. Wolff; S. D., Rudolph Mickowski; J. D., Marian Bilski; J. S., Stanley Wolf; S. S., H. Kuligowski; I. G., John Regey; Tiler, Walter Wierski; Lodge Deputy, Dr. John R. Bier.

Viking No. 75, Chicago, Ill.—R. W. M., Gnatek Martine; W. M. Depute, Alex. Busch; W. M. Substitute, Joseph M. Wold; W. S. W., Ignatius Faliszek; W. J. W., Joseph Galla; Secretary, Stanley Siniarski; Treasurer, Theo. Giese; Almoner, Ignatius Winkler; S. D., Adam Majewski; J. D., Joseph Kwasek; S. S., Jacob S. Janos; J. S., K. Dohrzanski; I. G., Paul Stralynski; Tiler, Mich. Krajewski.

Deputy No. 117, Salt Lake City, Utah. R. W. M., J. McDonald Hays; W. M. Deputy, George H. Muir; W. M. Substitute, Kay W. Chinn; W. S. W., Charles E. White; W. J. W., Jack C. Hays; Secretary, Joseph F. Evans; Treasurer, George E. Buschmann; Orator, R. W. Ross; Chaplain, Elijah Parr; Almoner, Frank O'Connor; Marshal, H. S. Sperry; S. D., Henry Evans; J. D., J. D. Fox; S. S., H. N. Bryant; J. S., D. W. Bain; I. G., Samuel Berrian; Tiler, E. A. Anderson; Lodge Deputy, Royal B. Young.

Kilwinning No. 113, Sacramento, Cal. R. W. M., Marshall W. Zeno; W. M. Deputy, P. J. Wilkie; W. M. Substitute, D. A. Matheson; W. S. W., W. E. Spangle; W. J. W., H. C. Tarry; Secretary, C. V. Phillips; Treasurer, John E. Setencich; Chaplain, L. E. Cutler; Almoner, A. S. Petrovich; Marshal, R. O. Douglas; S. D., N. Jonstad; J. D., D. R. Davies; S. S., J. R. Leving; J. S., B. L. Gorman; I. G., S. J. Ford; Tiler, J. M. Christian.

Monte Moriah No. 112, R. W. M., Solomon Abrevaya; W. M. Deputy, Joseph Hazan; W. M. Substitute, Maurio Asher; W. S. W., Eli Rooney; W. J. W., Mick Varon; Secretary, Harry S. Mazal; Treasurer, Jack Mizrahi; Orator, Maurice Fine; Chaplain, Joseph Rubin; Almoner, Alberto Giesel; Marshal, Nissim Modiano; S. D., Joseph Israel; J. D., Marco Capsuto; S. S., Moreno Mayo; J. S., Nissim Darsa; I. G., Sam Galindos; Tiler, David Israel; Lodge Deputy, Samuel Treves.

G. Galileo No. 111, New York. R. W. M., Giuseppe C. Laraia; W. M. Deputy, Vinco Maiolo; W. M. Substitute, Fiore Romeo; W. S. W., Rocco Damiani; W. J. W., John Martocci; Secretary, Domenico Fontana; Treasurer, Michele Virzintino; Orator, Frank Covino; Chaplain, John Petrillo; Almoner, Frank Lettini; Marshal, Nicola Damiani; S. D., Donato Salviati; J. D., Antonio Susi; S. S., Domenico Magleri; J. S., Salvatore Lazzeroni; I. G., Michele Falotico; Tiler, Rocco Laria; Lodge Deputy, Frank Nigro.

Hiram Lodge No. 110, New Rochelle, N. Y. R. W. M., Dr. B. Canale; W. S. W., A. Zari; W. J. W., V. S. Cogga; Lodge Deputy, A. Fabricant.

Lafayette Lodge No. 114, New York City, N. Y. R. W. M., J. George Frank; W. S. W., S. Schacter; W. J. W., J. Horn; Lodge Deputy, S. Horn.

Boston Lodge No. 115, Boston, Mass. R. W. M., Brenton H. McCurdy; W. S. W., Dr. Eugene M. Brown; W. J. W., Dr. James A. Smith; Lodge Deputy, S. J. B. Heath.

Provincial Grand Lodge of New York. P. G. Master, Dr. J. H. Friedman; P. G. S. W., Adolph Newman; P. G. J. W., Alexander Kallas; Supreme Deputy, J. George Frank.

The American Masonic Federation has just purchased a \$2,000 printing plant and will now be enabled to take care of the printing work of the Federation without delay, and be also in a position to spread a little more light into places that are still in darkness.

In Masonic memberships, the countries now at war stand as follows: England, 400,000; Germany, 65,744; France, 40,000; Belgium, 1,250; Italy, 21,200; Hungary, 6,997; Serbia, 90.

One of the strongest lessons taught in Masonry is to make men and peoples better acquainted, and tolerant of each other.

A Mason must not only claim the right to worship Deity according to the dictates of his conscience, but he must be willing to accord others the same privilege.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

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EDITORIAL.

BE CAUTIOUS.

We desire to call the attention of
Lodge Secretaries and Council Chancel-
lors to Section 98 of the Constitution
relating to communicating with pro-
fessedly Masonic organizations with
whom the A. M. F. is not in relations
of amity. A Committee of the Supreme
Lodge has charge of that department,
and any Masonic organization, foreign
or domestic, honestly desiring infor-
mation regarding the A. M. F. can apply
to them for all information that can be
lawfully given, and the fact that daugh-
ter lodges or councils are being ap-
pealed to for this information speaks
bad for the bona fides of the inquirers.

WATCH US GROW.

During the month of December the
Grand Master Mason made a hurried
trip as far east as Boston, Mass., in the
interest of the A. M. F., chartering new
lodges and councils throughout the east,
and installing Provincial Grand Officers.
Of the lodges chartered three were in
the city of New York, one in New Ro-
chelle, N. Y., and one in Boston, Mass.

Of the latter we have great expectations,
as all the officers are veterans in the
work. The R. W. M., Brother Mc-
Curdy, has long been recognized as one
of the leading Masons of the State, and
though a veteran in years and experi-
ence, has all the vim and enthusiasm of
a young recruit. Brother J. S. B.
Heath, who will act as the Deputy of
the Supreme Grand Master in the State
of Massachusetts, is qualified for this po-
sition as very few men are, as he brings
with him the experience of many years
spent both in study and activity in Ma-
sonic work. The other officers are all
equally Brethren of training and ex-
perience so that it has been the lot of
but few lodges in our Federation to start
work under such promising conditions.
It has been considered to reorganize the
defunct Provincial Grand Lodge of New
England, but as lodges are being organ-
ized in Maine and Connecticut, later
reflection has shown the wisdom of or-
ganizing a Provincial Grand Lodge for
the State of Massachusetts separate, and
in order that this might be done without
unnecessary delay Brothers Heath and
McCurdy have been invested with ple-
nary powers.

The Brethren in the State of New
York showed wisdom in again electing
as their Provincial Grand Master Dr. J.
H. Friedman, who has so ably guided
the destinies of the lodges of the Empire
State since the first lodge of Universal
Masonry was planted there. The rec-
ommendation of Brother George J.
Frank to be the Deputy of the Supreme
Grand Master in the Provincial Grand
Lodge was a happy one, and met with
the unanimous approval of the Breth-
ren. That Brother Frank is fully alive
to the duties required by this respon-
sible position we are sure, and from his
labors with those of Brother Ransom, or-
ganizing Deputy in the New England
States, we anticipate much.

In the cities of Detroit and Wyan-

For Mich., Councils of Kadosh were established and officers installed. A meeting of the Provincial Grand Lodge of Michigan was held, and officers installed for the coming term.

In Chicago meetings were held of two Councils of Kadosh, and that exalted degree conferred on a large class of aspirants.

In Milwaukee, Dispensations were granted for a Lodge and Council with excellent prospects for success, while applications were received from other titles in the State for dispensations to work lodges of Universal Masonry.

Lack of time prevented the Supreme Grand Master installing the Charter of a new lodge in Gary, Ind. Therefore, that duty was delegated to the Illustrious Brother Alexander Busch, Grand Master Depute in the Supreme Lodge.

On the 9th day of January, 1918, Beehive Lodge No. 117, Salt Lake City, Utah, was installed by Illustrious Brother S. S. Haines, Vice Grand Master Mason, the Grand Master Mason then being confined to bed with sickness. Thus ended one of the most eventful months in the history of the A. M. U.

THE WORK IN CALIFORNIA.

In the west as in the east, the good work goes on and new lodges are being established, though the west will have a work hard to retain its position it has held since the organization of the A. M. U., as the east is treading close upon its heels, and already the preponderance of lodges is in favor of the eastern states. At least, the A. M. F. is no longer a western institution.

On the 16th of last month the entire Executive Board of the A. M. F., consisting of the Grand Master Mason, Brother M. McB. Thomson; Vice Grand Master Mason Brother S. H. Haines; Grand Secretary General Brother Thomas Perrot, and Grand Treasurer General Brother D. Bergera, started on

a tour through the California Lodges. In Sacramento, the capital of the State, Kilwinning Lodge No. 118 and Capital Council of Kadosh were chartered with a goodly numbers of Brethren and Fraters in each to warrant a healthy growth and giving Sacramento two Craft lodges and one Council.

From Sacramento the Brethren proceeded to San Francisco, where, after a day spent in visiting with the Brethren, a meeting of the Provincial Grand Lodge was held and business of importance for the welfare of the Lodges in the State was transacted. On Monday evening we visited in Oakland, Cal., and there chartered Eureka Lodge No. 119, and after a most agreeable session we again returned to San Francisco.

Leaving San Francisco on the 22nd for Los Angeles, visitations were made to St. Johns Lodge No. 21, and Angel City Council of Kadosh. As usual, St. John Lodge was found in splendid condition, "Peace and harmony prevailing" is not merely a ritualistic phrase there. We had the pleasure of seeing in attendance at lodge several of the original charter members and what was more remarkable in these days when so many seek office that they might have the honor of past rank—every Past Master of St. Johns Lodge residing in the city was present, and the Brethren assured us that this was nothing unusual, but a common occurrence at every meeting. Let other past officers pattern after those of St. Johns Lodge of Los Angeles. All honor to them.

While the hospitality of the California Brethren is proverbial, and each vied with the other in making the visit agreeable to the Brethren of the Executive Board, it might seem invidious to speak of one more than another, but we cannot refrain from taking this opportunity of acknowledging the courtesies shown us by Brothers Gordon and Losada of San Francisco and the successful efforts of the reception commit-

tee at Los Angeles in making our stay in both so agreeable that they will remain a pleasant memory for all time.

MASONIC CAMOUFLAGE.

If we rightly understand the meaning of this new word which the war has added to our vocabulary, it means to hide that which is real, by the erection of something which presents an appearance altogether different. Though the word may be new the thing for which it stands has long been known to, and practiced by the local Masons of America who are so fond of disguising under cover of a plethora of words—mostly unmeaning—truly Masonic customs for which they offer substitutes of their own creation. e. g. our good Brother of the "Voice Review" in "Questions and Answers," replying to the question whether the Master should wear his hat during the delivery of the exhortation at a funeral service, replies "The Master should wear his hat at all times when he is exercising the functions of his office and should uncover only during prayer." Ridiculous as such twaddle must seem to the traveled Mason, we do not doubt but that the brother was serious in so replying, and his camouflage was unintentional. Another gem we cull from the "Temple Bulletin" which congratulates the Grand Lodge of Kentucky "in letting down the bars and permitting her soldier Masons to fraternize with their French brethren," but says nothing of how the Grand Lodge of Kentucky would treat the French brethren who camouflaged by this apparent fraternizing would attempt to visit a Kentucky lodge. And the Grand Master of the Kansas locals has given a decision that "It is a violation of Masonic law to permit a member, or members of another grand jurisdiction to confer any part of its work on a candidate when the work of the other jurisdiction differs in any way from the prescribed work of Kansas." What a camouflage

structure would have to be erected to hide the absence of Masonic teaching in such decision. Perhaps, however, the Kansas man believes with the rest of that "where ignorance is bliss tis soon forgot," and consistently acts up to his belief. But, if he gives such nonsense as Masonic doctrine it is the very camouflage.

FAVORS RECEIVED.

We are in receipt of fraternal communications from the Grand Lodge of Brazil with copies of its proceedings. Also from the Grand Lodge of Peru, both of which Grand Lodges practice Universal Masonry in its broadest sense and express themselves as being at one with the A. M. F. in all its aims and ideals. More links added to the chain that will one day—and that day not far distant—encompass the world in a true fraternal "Chain of Union" within whose embrace the only requirement for Masonic membership will be that the applicant is a "Good man and True."

CAN GOOD COME OUT OF EVIL?

Ordinarily we would say no, and we have Scriptural backing therefor, but as it is the exception that proves the rule; so we feel justified in believing that out of the terrible evil of the European war will come unity in Masonry. The American soldier Masons who have gone to Europe will naturally come in contact with their European brethren, and will as naturally fraternize together, the edicts of self-created grand bodies to the contrary notwithstanding, and their ideas will be broadened until they will enquire why it should be that Masonry as known in the sister grand lodges of America should so differ in its teachings from the genuine and universal system. And when they return home there will be such stirring of dry bones as never had been dreamed of, and such reformations accomplished.



"Somewhere in Europe"

that the vocation of the A. M. F. as a reformer will no longer be needed.

As an example of how this thing is being brought about is shown in the accompanying photograph sent by Bro. Thorpe, Past Master, P. M., of Lodge Bonnie Doon, Vancouver, B. C., in the A. M. F., of a group of Masons from nearly every known jurisdiction, including representatives of the A. M. F. American locals, British and Continental jurisdictions.

KEEP YOUR EYE ON MILWAUKEE.

The above exhortation is prompted by a tidings contained in a communication from our Ill. Bro. W. C. Juneau, who has charge of the work in the State of Wisconsin. Bro. Juneau assures us that before snow flies again there will be at least a score of good lodges of Universal Masonry in the State of Wisconsin, and that the BB. in Milwaukee will have a handsome home of their own.

Were it any other than Bro. Juneau that said this, we would, while giving him credit for zeal, doubt his ability to perform. With him, however, we have faith that he will deliver the goods. The Milwaukee lodge, though young, is healthy. Its membership is composed of sterling Masons and the traveling brother who finds himself in Milwaukee will miss a treat if he fails to visit Washington Lodge. The lodge meets every Wednesday evening at 8 p. m. at the Northwest corner of Third and Prairie streets, and the latch string is always out for the visiting brother.

NEW LODGES.

Just before going to press applications have been received and granted for dispensations for new lodges in Hamtramck and Detroit, Mich., and enquiries from Philadelphia and Pittsburgh, Pa., looking for new lodges to be established there.

THE CHERUBIM.

(George W. Warvelle in Correspondence
Report, Grand Chapter of Illinois.)

Two years ago, in a paper on the Ark of the Covenant, I presented for your consideration a brief dissertation on the figures which tradition says were placed on the cover of the ark as well as before the dber, or inner shrine, of King Solomon's Temple, and to which has been given the name "Cherubim." In that article I sought only to present the matter as it might have been conceived by the Old Testament writers during the post exilic period, for it seems that all the allusions to the cherubim in connection with the ark or the temple worship are the work of the person, or persons, designated by the Biblical critics as the Priestly Writer. This work was not performed until after the captivity and at a time, perhaps, when early ideas concerning the cherub were growing dim. At all events, the writer, while giving explicit statements relative to the position of the cherubim both on the ark and before the dber, is discreetly silent with respect to their shape and general appearance.

But the traditions of Freemasonry have supplied all the deficiencies of the Priestly Writer. We know just how the Cherub appeared; of what its various members consisted and in what manner they were assembled. According to Masonic traditions, the cherub was a composite of a man, a lion, an eagle and an ox. Now, where did the Masons obtain this important information? And is it reliable?

As tending, in some measure, to answer these questions, let us examine some of the possible sources. These will be the Scriptures and Rabbinical traditions. The name "cherubim" is mentioned a number of times in the Scriptures, but without specific description.

In other passages figures are described without specific name, which the commentators, in many instances, have identified with the "cherub."

In the fifth year of his exile, Ezekiel had a remarkable vision, of which he gives a full description in the introductory chapter of his book. To this introduction the reader is referred for more specific details. Suffice it to say, the prophet saw in a storm cloud which came out of the north, a group of four "living creatures," having the "likeness of a man." Each had four faces and four wings, with their feet like that of a calf. They had the "hands of a man under their wings on their four sides." As for the likeness of their faces, "they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." Their general appearance "was like burning coals of fire," and out of the fire went forth lightning. They were borne upon four wheels, which were full of eyes, while upon their heads rested a firmament, supporting a sapphire throne, whereon was seated a man-like figure, surrounded by a blaze of light. (Cf. Ezekiel, 1, 4-28.)

It will be observed that the prophet gives no specific name to the "living creatures" which he thus describes, but the commentators usually allude to them as "cherubim."

Let us now direct our attention to another vision, as related in that book of the New Testament called "Revelation." While John was sojourning on the Isle of Patmos, during the latter part of the first century, A. D., he had a remarkable vision, or series of visions, which tend to throw some light on the composite figure described in our lectures and traditions. In his vision a door was opened in heaven, and "in the spirit" he beheld the full extent of the celestial court. Upon a throne, encircled by a

rainbow, sat "one" who was to look upon like a great gem (jasper and sardine stone) casting forth fiery gleams. Around the throne was seated four and twenty elders, clothed in white raiment and with crowns of gold upon their heads. About the throne were four "beasts," who were "full of eyes before and behind." In their similitudes "the first beast was like a lion, and the second beast like a calf, and the third beast had a face of a man, and the fourth beast was like a flying eagle." Each of the beasts had six wings. A divine liturgy was in constant celebration. The four beasts rested neither day nor night, but continually sang the heavenly trisagion: "Holy, holy, holy, Lord of God Almighty, which was, and is, and is to come." In this chant the four and twenty elders also joined, casting themselves down and laying their crowns before the throne. (Cf. Rev. iv, 1-12.)

As in the vision of Ezekiel, it will further be observed that John gives no specific name to the "beasts" which he saw, but the commentators all agree in calling them cherubim.

Monistic ritualists, monitor compilers and historians (?) place much reliance on Josephus, whose statements they accept with implicit confidence. Josephus wrote during the latter part of the first century, A. D. We naturally turn to his works for information, but it must be confessed the quest is very disappointing.

In the sixth chapter of the third book of his "Antiquities," we find a description of the Ark, wherein he says: "Upon its cover were placed two images, which the Hebrews call 'Cherubim;' they are flying creatures, but their form is not like that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God."

Again, in the third chapter of the eighth book of his Antiquities, he gives

a history of the building of King Solomon's Temple. Among other things, he says: "He also dedicated for the most secret place, whose breadth was twenty cubits, and the length the same, two cherubim of solid gold; the height of each was five cubits; they had each of them two wings stretched out as far as five cubits; wherefore Solomon set them up not far from each other, that with one wing they might touch the southern wall of the secret place, and with another the northern; their other wings, which joined to each other, were a covering to the Ark, which set between them; but nobody can tell, or even conjecture, what was the shape of these cherubim."

And that is all he has to say upon the subject. Whatever other ideas the ritualist may have obtained from Josephus, they certainly did not get from him their description of the Cherubim.

* * *

The etymology of the word "cherub" is very obscure. The Fathers of the Church explained it as meaning knowledge, or the fullness of knowledge, but this is pure conjecture and finds no support either in Hebrew or other related languages. Modern scholars have also suggested many fanciful derivations. The recent deciphering of the cuneiform inscriptions show, however, that "Kirubu" is the name of the Steer-god whose winged image was set up as a guardian at the entrances of the Assyrian palaces and temples. It is now thought that it is from this word the Hebrew "cherub" is derived.

Fortunately, we have a number of representations of the kirubu in the monuments and sculptures that have been found in the ruins of the old Assyrian cities. These sculptures show a composite animal, having the head and face of a man, the wings of an eagle, and the body and legs of an ox. In some of the sculptures the body is that of a lion.

It would seem that the idea of the cherubim, in connection with Freemasonry, originated in the teeming brain of Lawrence Dermott, and that the figures were introduced at some indeterminate time near the middle of the eighteenth century. The blazonry of what we call the Royal Arch Banner was first employed by the Atholl Grand Lodge (Antients) at London. Subsequently, it became the "arms" of the Grand Chapter, which grew out of that organization, and when the rival Grand Lodges of England effected a reconciliation in 1813-17. It was adopted, with some minor modifications, as the emblem of the United Grand Chapter. There are still in existence impressions of the seals employed by both Grand Lodge and Chapter, and the devices correspond in every detail with the blazonry of the Royal Arch banner displayed in American Royal Arch Chapters.

Now the interesting question arises: From whence did Dermott and his associates derive their ideas respecting the shape and general appearance of the Cherubim? Is it an original conception, or did they but borrow from some earlier source? If the former, then it is quite possible that the visions of Ezekiel and John may have influenced them, but the figure which they constructed is essentially different from those described by the seers. Why should this be? The received explanation is, that it is an adaptation of the devices said to have been displayed on the "banners borne by the tribes of Israel during their journeyings in the wilderness." At all events, such is the explanation now given in the standard lectures. It is needless to say, however, that this explanation is not supported by Scripture, but is a late invention of the rabbins. The totems assigned to the twelve tribes seem to be a recollection of the twelve signs of the Assyrian zodiac, and the ideas which they connote were derived

during the captivity from Babylonish sources.

* * *

Notwithstanding that Webb is the putative father of the version of the Royal Arch degree now worked in the United States, we shall search in vain for any allusion to the Cherubim in any edition of his monitor published during his lifetime. Nor does Cross, in his "Masonic Chart," vouchsafe any information on this point, monitorial or otherwise. Mackey, in the "Book of the Chapter," is equally reticent, though voluble enough on the history and symbolism of the degree. In fact, the earlier monitor compilers seem to have carefully avoided the subject.

When Sherville and Gould prepared their "Guide" to the Chapter, during the early sixties, they inserted both the description and "Explanation" of that banner as now employed in the past of our lectures. That is, that it "is composed of the four standards used to distinguish the four principal tribes of the Children of Israel, who bore their banners through the wilderness," and each of the devices on these banners "is a component part of the hieroglyphic of the cherubim." The familiar description of the banner, as well as the pictorial representations found in all modern text-books, conforms in every detail to the impressions of the seal of the Grand Lodge and Chapter of the "Antients." In this particular, then, if in no other, have we carefully preserved the landmarks. But, if you will carefully examine the "hieroglyph" you will find that it is composed of the head and trunk of a man, the wings of a bird, and the legs of an ox, or rather of a calf. Not the slightest trace of a lion can be discovered.

But, conceding that there is a lionine characteristic somewhere about the figure, and that this is a true delineation of the Cherub, how are we going to reconcile it with the figures placed on the

top of the Ark, which are also described as "cherubim." They certainly are essentially different from the figures on the banner; that is, if the representations in the monitors are correct. Or, are there two kinds of cherubim?

(To be continued in next issue.)

INFORMATION ON INCOME TAX.

You won't have to figure out your own income tax all by yourself hereafter. The government is going to send out men to help you. It will be up to you to hunt up these men, who will be sent into every county seat town, and some other towns besides, to meet the people, according to W. C. Whaley, collector of internal revenue for the District of Montana, which includes Utah. Postmasters, bankers and newspapers will be able to tell you when the government's income tax man will be around and where to find him. He will answer your questions, swear you to the return, take your money, and remove the wrinkles from your brow. Returns of income for 1917 must be made between January 1, and March 1, 1918.

"The government recognizes," says W. C. Whaley in a circular, "that many persons experience a good deal of difficulty in filling out income tax forms. It recognizes, too, that taxpayers resident at points where collector's offices are not easily accessible find it hard to get proper instruction in the law. Next year, when every married person living with wife or husband and having a net income of \$2000, and every unmarried person not the head of a family and having a net income of \$1000 for the year 1917, must make return of income on the form prescribed, there will be hundreds in every community seeking light on the law, and help in executing

their returns. My own and every other collection district in the nation will be divided into districts, with the county as the unit, and a government officer informed in the income tax assigned to each district. He will spend hardly less than a week in each county and in some counties a longer time, very likely in the courthouse at the county seat town. In cities where there are collector's branch offices, he will be there, and in other cities possibly at the city hall. My office will in due time advise postmasters and bankers and send out notices to the newspapers stating when the officer will be in each county. It will be unnecessary for prospective taxpayers to ask my office for forms on which to make returns. The officer who visits their county will have them.

"It may be stated as a matter of general information that 'net income' is the remainder after subtracting expenses from gross income. Personal, family or living expense is not expense in the meaning of the law, the exemption being allowed to cover such expense.

"The new exemptions of \$1000 and \$2000 will add tens of thousands to the number of income taxpayers in this district, inasmuch as practically every farmer, merchant, tradesman, professional man and salary worker and a great many wage workers will be required to make return and pay tax.

"The law makes it the duty of the taxpayer to seek out the collector. Many people assume that if an income tax form is not sent, or a government officer does not call, they are relieved from making report. This is decidedly in error. It is the other way round. The taxpayer has to go to the government and if he doesn't within the time prescribed, he is a violator of the law, and the government will go to him with its penalties."

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, California, meets first and third Thursdays of each month at 8:00 p. m. in Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada; Secretary, A. Legaspi, 811 Broadway.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets second Friday of each month at 8:00 p. m. at 1254 Market St. Secretary, I. Less, 1361 Webster St.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski. Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, California, meets every Wednesday at 8:00 p. m., at the Flower Auditorium, 1720 South Flower St. R. W. M., L. A. Vonderscher, 424 West 66th St. Secretary, L. Strodel, 822 So. Main St.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belleville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

Echo Lodge No. 48, of Chicago, Illinois, meets every second and fourth Tuesday of each month, at 8:00 p. m., at 1214 Milwaukee Ave. R. W. M., Joseph I. Gasiorowski, 2439 West Superior St. Secretary, Dr. John P. Robrzynski, 1608 West Division St.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic). C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Craft Buttons.

Craft Buttons, the official Button, of the Scottish Rite, registered. Price \$1.00.



THE UNIVERSAL FREEMASON

Volume X

March 1918

Number 9

OFFICIAL.

WE WILL GROW.

A telegram from the Grand Master Mason of the A. M. F., as we go to press, informs us that he has chartered Lodges Pulaski No. 120 and McKinley No. 121, in Cleveland and Akron, Ohio.

The installed office-bearers of Rising Star No. 81, of Sacramento, Cal., for the term ending June 24th, are as follows: F. Hackman, R. W. M.; J. H. Diether, W. S. W.; A. Williamson, W. J. W.; M. J. Gastman, Secretary; Wm. Dreher, Treasurer; J. Cortello, Almoner; Wm. Thierman, Inner Guard; C. McMahon, Tiler.

The installed office-bearers of Lodge Alliance No. 10, of Chicago, for the term ending June 24th, are as follows: A. A. Katar, R. W. M.; B. Wawrzykiewicz, W. M. Depute; J. Slipiec, W. M. Substitute; Felix Trawinski, W. S. W.; Michael Ziminski, W. J. W.; Michael H. Drygal-ki, Secretary; Karol Bojkowski, Treasurer; M. Bobinski, Almoner; Paul F. Wilkowski, S. D.; W. Boyda, J. D.; J. Kaznowski, S. S.; F. Kaznowski, J. S.; Jos. Kazmierzak, Inner Guard; Max Drygal-ki, Tiler.

The installed office-bearers of Lodge Justice No. 104 of Chicago, Ill., for the term ending June 24th are as follows: Julius Rappaport, R. W. M.; Harry H. Hollander, W. M. Depute; Nathan S. Klein, W. M. Substitute; Arthur Wert-

heimer, W. S. W.; B. W. Patten, W. J. W.; B. Demsch, Secretary; Joseph Fischer, Treasurer; Samuel L. Morgenstein, S. D.; Charles Gansler, J. D.; Sam Feigenbaum, Almoner; Sam Grossman, S. S.; Sam Pritiken, J. S.; Isidor Stern, Inner Guard; Adolf Rosenblum, Tiler.

The installed office-bearers of Alpha-Passaic 89, Clinton, N. J., for the term ending June 24th, are as follows: Hyman Kramer, R. W. M.; Adolph Newman, W. M. Depute; Michael Slavin, W. M. Substitute; Samuel Slaff, W. S. W.; Joseph Roth, W. J. W.; Sol Porjecz, Secretary; David Lentz, Treasurer; Jean Rosenberg, S. D.; Isaac Slaff, J. D.; Jacob Entin, S. S.; Dr. S. S. Wisnow, J. S.; John Munkassy, Almoner; Felix Landi, Inner Guard; S. Slaff, Tiler.

Office-bearers of the Gr. Or. do Estado do Rio Grande do Sul Atlas Corporacoes Poder Executivo: Gr. Mest., General Carlos Frederic de Mesquita, 33; Gr. Mest. Adj., Cel. Theodoro Joaquin da Silva Santos, 33; Min. do Int., Major Miguel Jose de Vargas Giloca, 33; Min. do Ext., Dr. Vivaldo de Vivaldi-Coaracy, 33; Min. das Fin., Francisco Marques Coimbra, 33.

Sup. Cons.

Gr. Comm.—O Gr. Mest.

Min de Estado, Major Miguel Jose de Vargas Giloca, 33; Gr. Chanc., Francisco Marques Coimbra, 33; Gr. Secr. do S. I., Dr. Edmundo Velho Monteiro, 33.

Assemb. Ger.

Presidente, O Grao Mestre.
1st Gr. Vig., Major Miguel Jose de Var-

Gas Giloca, 33; 2nd Gr. Vig., Francisco Marques Coimbra, 33; Gr. Orad., Major Eustachio Gama, 18; Gr. Secr., O Grande Secretario Geral.

Gr. Loj Chefe.

Gr. Ven., Cel. Jose Candido de Campos Junior, 33; 1st Gr. Vig., Francisco Ferreira da Silva, 33; 2nd Gr. Vig., Capitao Domingos Marchand, 30; Gr. Orad., Carlos Saturnino Pinto, 18; Gr. Secr., O Grande Secretario Geral.

Gr. Cons de Kad.

Dr. Ven., Dr. Ramiro Marques d'Avila, 33; 1st Gr. Vig., Bernardino Martins d'Avila, 33; 2nd Gr. Vig., Octaviano Barreto de Borba, 30; Gr. Orad., Manoel Garcia Ramirez, 30; Gr. Secr., O Grande Secretario Geral.

Gran Logio de los Antiguos, libres y aceptados Mases de la Republica Del Peru, 1917-1918.: M. Resp. Grand Maestro, H. Alberto Baroni; Past Grand Maestro, H. Christian Dam; Dip. Grand Maestro, H. George R. Gepp; 1st Grand Vig., H. Miguel del Valle; 2nd Grand Vig., H. Federico S. Benza; Gran Secretario, H. Abelardo L. Montes; Gran Tesorero, H. L. Andres Cordano; Grand Capellan, H. Florian A. Asturrizaga; 1st Gran Diacono, H. Domingo Della Pina; 2nd Gran Diacono, H. Manuel M. Montenegro; Gran Director de Ceremonias, H. Juan B. Coxola; Gran Porta-Estandarte, H. Manuel B. Cardenas; Gran Porta-Espada, H. Juan E. Barbagelata; Gran Guarda Temp Interior, H. Santiago Perfumo; Grand Guarda Temp Ext., Manuel Guillen V.

Direccion, Abelardo L. Montes, Apartado de Correo, Casilla No. 587, Lima, Peru, S. A.

The Tabloid History of the Craft Degrees is now bound in Book form and priced at \$1.00 per book, every Brother who may secure five yearly subscriptions to the Universal Freemason will be presented with one copy of the Tabloid History.

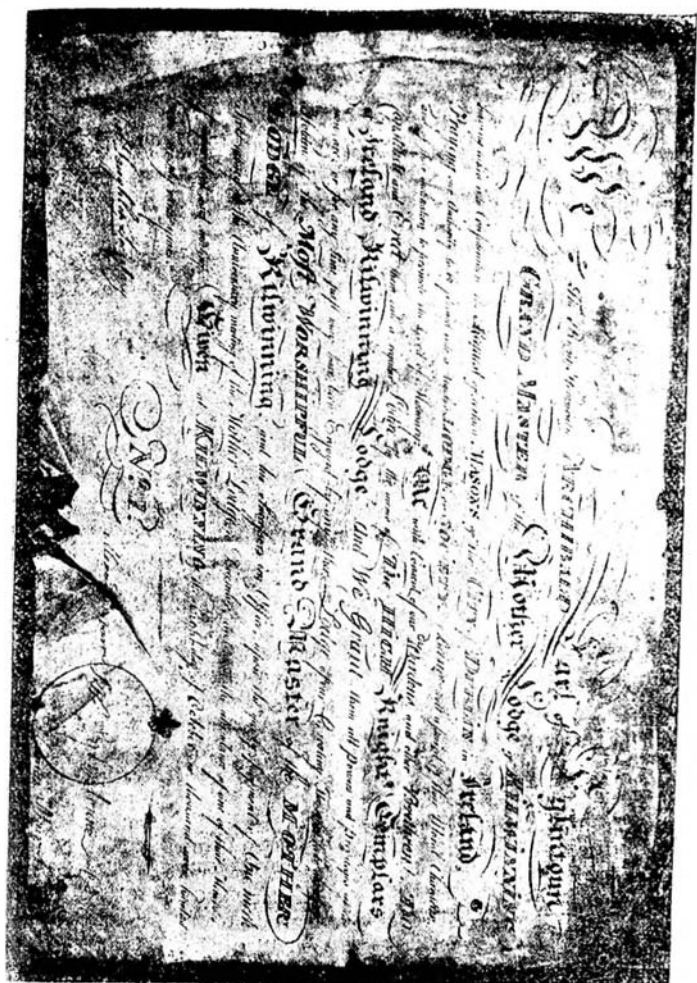
TABLOID HISTORY OF HIGH-GRADE MASONRY.

(Continued.)

As the Early Grand Encampment issued a large number of warrants and as many purely craft lodges conferred the K. T. and K. M. degrees, Knights Templar must have constituted a very large body in the present century.

The Early Grand granted warrants not only in Ireland, but to England, and especially in Scotland. The last warrant which it sent to Scotland, and very likely its final ones, were granted to brethren in Newmills and Saltcoats, and were numbered respectively 60 and 61. About this time the Early Grand Encampment exhibited symptoms of internal troubles. The last act of the Early Grand Encampment which I have been able to discover took place on the 24th of June, 1826, and was a renunciation of rights over its Encampments in Scotland. By 1836 it had ceased to exist. Palestine Preceptory claims to be the direct descendant of No. 1 of the Early Grand Encampment, and in virtue of this antiquity was numbered 1 on the roll of the Supreme Grand Encampment, which succeeded the Early Grand, but as that number was afterwards assigned to the Encampment held in connection with Lodge No. 1, Cork, Palestine was placed second on the roll.

The Kilwinning Grand Chapter, H. K. T.
In April, 1779 a brother hailing from the Mother Lodge of Kilwinning named Hugh Cunningham, then residing in Dublin, together with a number of Irish brethren petitioned the Mother Lodge for a Charter to be named the "High Knights Templar of Ireland Kilwinning Lodge." This charter was granted October 8th 1779. By the photo-reproduction of this charter which we give, it will be seen that it was for the Craft degrees only as all Charters were that issued from the Mother Lodge.



stress has been laid on this fact by the opponents of the theory that Rite was the source of the high grade. But as we have shown in the Kingdoms of Scotland and England, while the Lodge charters were only granted by the Grand Lodges to work the Craft degrees, all the higher

degrees known to the members were also worked. So with this Irish lodge. That its members, or at least the majority of them, were Knights Templar is shown by the name they adopted for the lodge. It was a common practice in Scotland and Ireland when brethren possessing the higher grades formed a

new Craft lodge for them to give the lodge a name that would show its members possessed—and incidentally worked—the higher degrees, there being then no governing authority for them solely.

The late Brother McCleod Moore of Canada, in his article on modern Templary in the History of Freemasonry and Concordant Orders, speaking of the Irish Kilwinning Lodge, says, "About 1783, a brother Zimmerman, a Frenchman, joined the lodge. He shortly after started the 'Templar and Rose Croix Prince Masons' with other high degrees beyond that of the craft." This attempt to show that the Templar grades were introduced into the "High Knights Templar of Ireland Kilwinning Lodge" four years after its organization as Knights Templar is utterly absurd, and not worth serious consideration, as Templar Masonry was known and practiced in Britain long before. Brother Chetwood Crawley quotes from an old theatre bill unearthed by him a couplet showing that Masonic Knight Templary was known and practiced in a little town in the south of Ireland in 1743, though as to it being modeled and refined there, that is harmless bombast.

Twenty-four years after its establishment the Templar annex to the lodge under the title of the "Grand Kilwinning Chapter" resolved to grant charters for the formation of other Templar bodies. The first was granted in 1805, a facsimile of which is here given.

Quoting again from Brother Cameron:

Other of the High Grades.

Though so much space has been given to the Templar grades it must not be supposed that there are no other high grades in Ireland than those of the Temple. It is only through the fact that the degrees beyond the Craft were first worked under Templar auspices that so

much space has been allotted to this branch of our subject.

The Royal Arch in Ireland.

The Royal Arch seems to have been segregated from the Templar system in 1834, when the Grand Royal Arch Chapter of Ireland was organized. When the Royal Arch Degree was introduced into Ireland is as much a matter of conjecture as in England or Scotland. As noted above, it was known as early as 1744, but how much earlier cannot be ascertained with certainty. The legend of the Royal Arch as worked in Ireland differs both from the Arch of Zerrubabel as practiced in Britain and the U. S. A. or the Arch of Enoch as in the Scottish Rite. The drama founded on the discovery of the Book of the Law by Hilkiah, the High Priest, in the reign of Josiah at the repairing of the Temple (Before Christ 624). The three principal officers represent Josiah King of Israel, Hilkiah the High Priest and Shaphan the Chief Scribe. The Mark Degree is recognized and worked by the Grand Chapter, and a separate code of laws adopted for its government. An installed degree is also given to the King or First Principal. Like England, a Royal Arch Chapter cannot exist unless attached to a Craft Lodge. Military Chapters are provided for, but are forbidden to exalt a civilian where there is a "registered Royal Arch Chapter" under the Grand Chapter of Ireland held within ten miles of the place where such civilian resides."

As showing the intimate connection between Craft and Royal Arch Masonry in Ireland, the laws prescribe that "The Grand Master of Freemasons of Ireland, if a Past King or Past First Principal, shall be the King. Besides the degrees mentioned above as having been worked in Ireland during the eighteenth century, there have been others of foreign manufacture intro-



gated since. In 1808 the Charleston Rite was introduced, its degrees first being worked under the control of the Early Grand Encampment. Two years later the Rite of Mizraim was also intro-

duced and likewise placed under the control of the Early Grand Encampment, the only existing governing body for the high degrees in Ireland at the time, and from the Irish Early Grand

the degrees of these Rites (so far as they differed from the genuine Scottish degrees) were introduced to the Early Grand Encampments in Scotland. The Rite of Memphis was introduced to Ireland in 1873 under authority from Bro. John Yarker, but never took hold. The Rite of Mizraim dies with the Early Grand Encampment circa 1835. The Charleston Rite still claims to exist there, but as it only controls three degrees, Kadosh; the Royal Secret, and the 33rd (the Rose Cross, or "Prince Mason" having an independent government, and the other degrees being non-existent) it can scarcely be recognized as the same.

(To be continued.)

THE CHERUBIM.

(Continued).

Let us now make a critical study of the banner, which is but a reproduction of the seal of the old Grand Lodge of the "Antients." And remember, that the

*The Arms of the Most Ancient & Honorable Fraternity
of Free and Accepted Masons.*



device was first employed as a Lodge emblem. In its origin it had nothing to do with the Royal Arch.

At the time of its adoption, say the middle of the eighteenth century, armorial bearings in a kind of debased

heraldry were common in all parts of England. The device then was intended as a sort of Masonic "arms," and when the Grand Chapter was evolved from the Grand Lodge of the Antients, this device was employed by that body and was called its "arms." It consists of a quartered shield, each quarter being occupied with a figure respectively of a man, a lion, an eagle or bird, and an ox. At the sides are two composite figures in the position known in heraldry as "supporters." These supporters, except for the wings, remind us very forcibly of the Greek mythology and of the beings therein known as "satyrs." These were sylvan demigods, having the body of a man and the legs of a goat. Old Pan belonged to this class. There is no suggestion that they are composed of the four figures shown on shield, and when we shall come to the probable source of the design, we shall find that they were not intended so to be.

We may assume that the Assyrian "kirkuba" was utterly unknown to Dermott and his associates at the time they constructed their figure of the cherubim, as most of our knowledge upon this subject has been developed since their day. But we may also assume that the figure was not original with them, even though we shall credit them with the fact of the invention of the device as now used, and it is certain that the "explanation" of the lectures above alluded to is a late afterthought of the ritualists.

I think we may find Dermott's inspiration in the following:

In the gallery of the Pitti Palace, at Florence, Italy, there may still be seen a painting by Raphael, depicting the artist's conception of the Vision of Ezekiel. A majestic appearing man (the Diety) is being borne through the air, surrounded by luminous clouds and

Continued on page 826.

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EDITORIAL.

Is It a Bouquet or a Brickbat?

In the January issue of the "Masonic
Home Journal," our good Brother no-
tices the American Masonic Federation,
quoting an item from our Editorial in
the January issue of the "Universal
Freemason" on which he comments as
follows:

"Our in Utah—Salt Lake City—is the
seat of an organization calling itself the
'American Masonic Federation.' This
organization is headed by a former
Scottish Mason, Bro. M. McB. Thomson,
'Avalon' Grand Commander.' Accord-
ing to our information this body will
at you have almost any brand of Ma-
sonry you may want, of any degree.
Although wholly irregular, clandestine
and illegal—in other words not Free-
masonry—this organization does not,
according to our information, seem to
be designed and carried on for fraud-
ulent reasons of money-getting, as so
many clandestine affairs are conducted."

Our good Brother reminds us of the
fish attorney whose forte lay in first
battling up, and then slithering

down," as while he gives us credit for
honesty of purpose, we are "wholly ir-
regular, clandestine and illegal," and
in the same breath says our organiza-
tion is not Freemasonry. Our Brother
is surely of Irish descent, as he is gully
of a perfect "bull," as how can the
A. M. F. be a clandestine Masonic or-
ganization, and yet not Freemasonry at
all?

He is, however, right in the state-
ment that the A. M. F., or, rather, the
Confederated Supreme Council—is in
possession of all degrees of Masonry—
that is, of all legitimate degrees—and
both can and does confer the same on
qualified applicants. The fact that it is
the only Masonic organization that pos-
sesses either the power or the knowledge
to do so might be a fault in the eyes of
our Brother, but surely not with those
who seek Masonic knowledge.

Another of the Same.

In "Light" of February, Bro. Nor-
wood devotes four columns to the A.
M. F. under the caption, "A Clandestine
View of American Masonry," and with
great impartiality deals trenchant blows
at both his own body and ours. We
entertain a high opinion of "Light"
and of its editor; in fact, since Bro.
Pride ceased editing the "Tyler-Key-
stone" and Brother Pitts rested on his
laurels and the "Palestine Pulletin"
became merely a record of the lodge's
meetings and entertainments, we con-
sider "Light" as being the fairest and
least hidebound and unmasonic of any
of its ilk. It is to be regretted that
Brother Norwood has dwelt so long in
the "Tents of Kedar" with them that
hate peace, that with all his efforts to
be fair—and we believe he tries to be
fair—he views the truth "as through a
glass darkly."

We would like to give the article in
its entirety were it not so lengthy, so
will content ourselves with quoting
some of the choicest items. Our Broth-

er can hardly conceal his smiles when we talk of the regularity of the A. M. F. and claim that it practices Masonry in its purity. Yet why the risibility, Brother? A laugh is a poor argument, and the A. M. F.'s claim to regularity is so strong and well founded that it will take more than a laugh to controvert it. And it surely ill befits a local Mason to laugh at any claim to purity of Ritual or teaching in view of the well known fact that there are hardly two Grand Lodges of the local system whose work agrees. The smile is rather ours when Bro. Norwood doubts that the A. M. F., a newly organized body, can succeed in correcting the errors of the local system, in view of the fact that said local system has had lodges in this country before the founders of the A. M. F. were born. Error must in the nature of things exist before the need of reformation, and the longer the error has existed the greater the need for reformation.

The claim we of the A. M. F. make that in our lodges only can the foreign-made Mason find a home is conceded and deplored by Bro. Norwood, "because it is true, to our shame, be it said." He acknowledges, and he acknowledges the truth of our accusation against the locals and the appropriateness of the title "local" that we apply to them when he says:

"While a few jurisdictions recognize Italian, Scandinavian, German or various Latin Masonries, they are by no means generally recognized. On the contrary, we stigmatize them as 'atheistic' and 'irregular,' or as mixers of politics and religion with Masonry. Some of our speakers and writers lose no opportunity to 'show off' before our Grand Lodges by finding a thousand reasons why we should have nothing to do with these foreign brethren to one reason why we should. . . . Therefore American Masonry (meaning by

this term the local system) has for a fact put itself in the unenviable position of the dog in the manger, as regards the right of these foreign brethren to Masonic affiliation. We will neither accept them into our own lodges nor keep our mouths shut when they organize clandestine ones."

This admission by Brother Norwood is rather after the nature of a boomerang, as while it is meant as a brickbat for us, it is sure no bouquet for his own system. Touching on the persecution of the advocates of the Universal Masonry by the locals, Brother Norwood tacitly admits that this has been done when he acknowledges that the majority of our organizers who have been arrested at the instance of the locals on the charge of having obtained money under false pretenses, have been acquitted, "In some cases the candidates admitting that they were perfectly well aware that they were not gaining admission into the established American system." Another bouquet for the A. M. F. and a brickbat for the locals!

The following gem we commend to the particular attention of our readers:

"But from the first, and even now to a large extent, it should be remembered that American Masons were and are convinced that there is only one way to obtain the 'secrets' and rituals, and that is in regular American lodges; therefore anyone professing to confer Masonic degrees in outside bodies must be promising goods he cannot deliver. Money paid to him is, therefore, obtained under false pretense."

Were it not that we know from his writings that our good Brother is an out-and-out opponent of the "Scarlet Woman," we would suspect him of having learned of the teachings of Loyola, for the foregoing paragraph is as nice a piece of Jesuitical sophistry as one could wish. Rome says there is but one

church. To admit there can possibly be any other is damnable error. No argument is required to make the statement sufficient. What a similarity there exists between the tactics of Rome, of which Brother Norwood is such an earnest controversialist, and Brother Norwood's own argument applied to Universal Masonry! As Burns puts it, "O, had some power the gift tae gie us, tae see oo'r sels as ithers see us."

But after all is said, Bro. Norwood is not so sure of the position he takes as it would seem for he admits that "if American Freemasonry (meaning the locals) would justify its existence, it must show by its works that it is the true and original Masonry. Surely in this world crisis we are beginning to do so, and need no aid from the police authorities to protect our sacred square and compasses." He makes the further acknowledgment that "the clandestine is generally better acquainted with and more letter perfect in the Ritual than Freemasons themselves." Note again the assumption that those who differ from "US" MUST BE WRONG because they DO differ, the right or wrong of the matter is airily waived aside, it is enough that anyone differs from him to prove conclusively that they are wrong. He takes, however, some consolation from our statement that all who join our lodges do not make good members nor do they all hold fast to their membership. This we attributed to the fact that many join through idle curiosity, with no higher ambition than to wear the Masonic pin, in fact, no more real desire for Masonry than he might have in joining a lodge of the locals. Such a class find the company in which they are uncongenial and drift away. Bro. Norwood thinks, however, that "the real reason, doubtless is, that after a while the members begin to realize that theirs is a new system and get lonesome . . . They want to fraternize with the larger and more powerful organi-

zation." We do not deny that they may have been some such among us, and that we may still have some such with us, the lodge door cannot be so securely tiled but that some such may inadvertently enter. But the loss of such is our gain, and should the locals gain such, the loss is theirs, and from our reading of the reports of the local Grand Lodges, and the admissions of prominent local Masons, there are more withdrawals of the local system in one year, than the whole membership of the A. M. F. Many of these thus withdrawn join lodges in the A. M. F. For this there must be a reason. Can our good brother solve the riddle? To us the reason is plain, it shows that there are many men who prefer to be right, though in the minority, to being wrong and in the majority. When Luther nailed his Thesis to the Cathedral door of Worms, he and those who followed him were in what seemed a hopeless minority. There never yet has been a reformation whose members were in the majority, such a condition would in the very nature of things be impossible.

When the founders of the A. M. F. started out to either reform the existing Masonry in America, or re-establish Universal Masonry, the task seemed herculean, almost impossible of accomplishment. Now, the task does not seem so chimerical; in fact it is now within the bounds of probability. Success beyond our most sanguine expectations has crowned our efforts, and we have again proved that truth with one man even, is stronger than error with a multitude.

Masonic Charity in Arkansas (Locals).

The Grand Lodge of Arkansas at its last communication created a pension fund for Masons' widows, and penalized any of its members who joined the Cerneau Council. Arkansas locals seem to think that charity consists only in giving alms, and knows nothing of that charity that suffers long and speaketh

no evil, which is the twin sister of toleration, without which though one speaks with the tongue of men and of Angels, he is but a tinkling brass and a sounding cymbal. We have no brief to defend the Cerneauites any more than the Morinites of the Northern or Southern jurisdictions, to us they are all alike, but having been so often the victims of persecution ourselves we can sympathize with those who are persecuted.

We are told that a part of the ceremony of initiating a "Guild Mason" consists of "Three men who come out of the lodge onto the porch and daub him with mud." Wonder if it was from them that the locals pattern after in their treatment of the A. M. F. It is true it is the character and not the persons of our brethren that the locals throw mud on, but the latter method may seem to them most effective.

The Mountain in Labor Brought Forth a Mouse.

With a great blare of trumpets there was held a "National Masonic Congress" by the locals in Washington, D. C., last December, and the old subject of a national Grand Lodge was brought up without success, it is true, but the tendencies are that in the near future more determined efforts will be made to accomplish this purpose. Sporadic efforts have been made several times to effect this, the first during the life of Washington, though even the prestige of his name and personality was not sufficient to make the effort a success. An effort was again made before the Civil War at a meeting held at Baltimore when the only thing accomplished was to change the landmarks. Among the changes was that of making the lodge sit on the Master degree instead of the Apprentice, as is the practice of all the rest of the world. All that seems to have been accomplished was that 21 of the Grand Masters assembled passed a resolution to be trans-

mitted to the French Masons, regretting that American Masons (meaning "locals") could not hold full intercourse with the Masons of France. At present the locals are only willing to receive Masonic favors and courtesies from the Masons of France, before they reciprocate, the French men must consent to measure their bushel in the local basket.

We quote another GEM from the Masonic Chronicler of date January 26th 1918, under the caption, "Cannot Visit French Lodges." The whole item goes to show that the self-constituted Masons are but Local and not Universal. They recognize and are recognized but by a few Masonic jurisdictions. Note how they squirm and wiggle to justify their position! What of the members who have been informed that they could visit any regular body of Masons throughout the world? Does it not look like taking candy from a kid? The item follows:

Cannot Visit French Lodges.

Leo Mayer, a Chicago Mason in training at Camp Johnston, Fla., for service in France, inquires of the Chronicler if it is permissible for an Illinois Mason to visit a lodge in France. It is not. The Grand Lodge of Illinois may some day amend its laws so as to grant such permission, but it will not likely meet this emergency in time to benefit Bro. Mayer or other brethren who are going "over there" to fight for democracy and the very life of Masonry.

When Bro. Mayer became a Master Mason it no doubt was with the idea that Masonry was universal and that he could travel in foreign countries and visit regular Masonic lodges, but the Chronicler is obliged to inform him that under the laws of most American grand jurisdictions Masonry is far from being universal and that about all the foreign lodges considered regular and which he may visit without the risk of

violating the mandates of his Grand Lodge, are English-speaking lodges.

There seems prevalent a good deal of misinformation concerning French Masonry, and it would appear that on this misinformation the laws of some American grand lodges are based. In order to answer Bro. Mayer's inquiry it is not necessary here to go into detail as to the difference between the Grand Lodge of Illinois and the Masonry of France. During war, however, emergency measures are necessary in the conduct of fraternal societies as in that of any other great activity. New York, Kentucky, Florida and several other jurisdictions have readily recognized this fact and have authorized Masonic intercourse with heretofore tabooed brethren abroad that American soldier Masons may fraternize with these foreign fellows without violating the laws and regulations of their own grand lodges.

In time of war allied combatants temporarily put aside political, religious or other differences in order to solidly unite in a common cause. And there are thousands of Masons in Illinois who feel that it would have been more patriotic and fraternal, more consistent with Masonry's expressed aspirations for universality and human brotherhood had the Masons of this State, as have those of some others, been permitted while the war is on to mingle Masonically with French or other Masons in allied war countries, leaving the matter of further recognition to be considered or rejected at some future time.

Cannot Deliver the Goods.

In contradistinction to the foregoing statement of facts by the Masonic Chronicler, we quote from a circular of the pseudo Scottish Rite of San Diego, Cal., showing to what lengths they will go to obtain candidates, promising goods they cannot deliver:

"Each member of the Scottish Rite carries an 'identification card,' which will gain him recognition as a Mason wherever he may travel around the globe."

Must a Member of a "Local" Lodge Have a Dimit to Be Healed?

The question has been asked if a "Local" Mason desiring to be healed in a Universal Lodge must have a dimit from the lodge of which he had been a member. The answer is NO, and emphatically so. The A. M. F. does not consider the locals as regular Masons, therefore no dimit is necessary. The party to be healed simply takes the oath de-fedeli to the A. M. F. and Universal Masonry. He must not be under suspension or expulsion for what our laws term an offense worthy of such penalty.

Masonry in Argentina.

We rejoice to know that Masonry in the Argentine has become united after a long period of disruption. The three bodies into which it was split united on December last. Argentine Masonry is of the Scottish, Rite as is that of all Latin America with the exception of the Masonic abortion termed the York Grand Lodge of Mexico, so-called according to the law of contraries, there being no Mexicans in it.

Italian Masonry.

We are glad to know that the Masons of Italy have honored themselves by again electing Brother Ernesto Nathan their Grand Master, and also to know that representatives of the other Grand Grand Lodges of Italy were present on the occasion of Brother Nathan's installation.

The fact of Nathan's election to this office will have a tendency to make the American Masonic situation clearer to the Italian brethren from a first hand knowledge of the situation.

FRENCH MASONRY.

Of late French Masonry is being generally discussed in Masonic Assemblies and in the Masonic press, and all those who speak or write on this subject should at least make an effort to be on the square and practice Masonic tolerance.

The average American Mason knows very little about fraternal relations. He has been told that Masonry was universal and is very much surprised to learn about the many foreign jurisdictions that are not recognized. But when you meet with those who know something about the ban placed on French Masonry or Latin Masonry in general, you also find that most of them have no real understanding of the true facts and their opposition is based on prejudice and misrepresentation.

And this is not to be wondered at when so many who know better, or at least should know better, fail to base their arguments against French Masonry on uncontrovertible facts.

In the January number of the American Freemason, precedence is given to an article on "The Landmarks of Masonry" by Brother Alexander S. Bacon. The editor says that this brother is a "member of the New York bar, has long been a student of Masonry and especially of its history."

In this article, after reproducing a statement from "Light" about the action of the New York Grand Lodge in granting New York Masons liberty to hold intercourse with French Masons, Brother Bacon says:

"If this were true it would mean the total destruction of Masonry, for the dominant so-called Grand Lodge of France is a political, not a philosophic or religious body at all. It is Masonic in name only. Its governing body is not a representative democracy like all Grand Lodges, but is a Grand Orient, a self-perpetuating Council, an autocratic

body that has no remote resemblance to real Masonry. There is a small Grand Lodge in France, but this is too small to be considered, its few Lodges are hardly known."

Further on Brother Bacon says:

"The Grand Orient of France has never been recognized as legitimate. It is a self-perpetuating autocracy."

When a member of the New York bar, a student of Masonry and its history, speaks or writes, his statements are bound to carry weight and be accepted as matter of fact.

When we know this and know also that the statements are far from being in accordance with the true facts, can we be surprised at what a common, everyday brother who has heard or read them is liable to say when speaking about French Masonry?

No doubt that Brother Bacon, who is very earnest in his condemnation, honestly believes that he is stating real facts. He has probably accepted them from others without sufficient investigation, and now that the question is up for the serious consideration of American Masons, he will investigate further and give the readers of the American Freemason the full benefits of what he will learn.

The Grand Lodge of France is not the dominant Masonic body in that country, but is sufficiently strong to be worthy of consideration. No doubt that the small Grand Lodge Brother Bacon has in mind is the "Independent National Grand Lodge," founded in 1912 which has probably about three Lodges, and the Bible.

The Grand Lodge of France was founded in 1894 and has made good progress since that time. In his "Concise History of Freemasonry," page 154, Gould speaks favorably of the Grand Lodge of France and states that it had 69 Lodges. In the year book for 1912, 135 Lodges are mentioned. This Grand

155 Lodges are mentioned. This Grand Lodge has over 150 Lodges and about 10,000 members.

This is the Grand Lodge that had asked New York for an exchange of representatives and the request has been placed in the hands of a committee that will report next May.

The Grand Lodge of France has a very democratic form of government, has only the three symbolic degrees and, like the American Grand Lodges, is independent from a Supreme Council. Brother Morcombe, editor of the American Freemason, is the able and earnest representative of this Grand Lodge in the United States.

The dominant Masonic Order in France is the Grand Orient, with over 40 lodges and over 30,000 members.

This Grand Orient has been recognized as legitimate by English speaking Grand Lodges in Europe and America from the time of its foundation in 1773 until 1878. In his History, page 454, Gould says: "In consequence of the removal by the Grand Orient from 'its Book of Constitution' of the paragraph affirming the existence of 'a Great Architect of the Universe,' the Grand Lodge of England appointed, in December, 1877, a special committee of eleven (of which he was one) to consider the proper course to be pursued." Two months later, or in February, 1878, the committee reported against a continuation of fraternal relations which had existed up to that time. And it is well to notice that nothing is said about the Bible. It was the removal from the constitution of the sentence affirming the existence of "a G. A. of the U." and not the removal of the Bible from the Altar that placed the Grand Orient under the ban. But even now, this Grand Orient that Brother Bacon says "has never been recognized as legitimate" is in fraternal relations with a large number of Masonic Grand Bodies, one of

them being the Grand Lodge of Holland, specially praised by Bro. Bacon.

The statement that the Grand Orient is a self-perpetuating autocracy has no foundation in fact. The Grand Orient is a very democratic body, more democratic, I dare say, than most, if not all, the Grand Lodges that refuse to grant recognition.

The General Assembly of the Grand Orient elects annually the Grand Officers called "Conseil de l'Ordre." It elects also the highest court of jurisprudence called "Chambre de Cassation." All propositions to be brought up at the General Assembly are submitted to the Lodges in due time so that they may be discussed and the representatives properly instructed.

It appears to me that this is a very democratic mode of procedure and I can not see in what respect any of the American Grand Lodges is more democratic.

Of course, the Supreme Council of the Grand Orient, "Le Grand College des Rites," may be called a self perpetuating autocracy. But exactly the same must be said of the Northern and Southern Jurisdictions, and all other Supreme Councils.

The "College des Rites" is not the Grand Orient, but a part only of the Federation, having charge of the rituals of all degrees, being the "guardian of tradition and Masonic forms." It has nothing to do with the government of the Grand Orient. I will reproduce the Article of the Constitution covering this point.

"Le Grand College ne peut s'immiscer en rien dans ce qui a rapport au gouvernement et a l'administration d l'Ordre."

"The Grand College (Supreme Council) cannot interfere in anything concerning the government and administration of the Order."

It seems to me that is plain enough and disposes of Brother Bacon's state-

ment.

French Masonry can stand on its own record. It has deeds of undeniable value to the human race to its credit, and in the discussions that are bound to take place in this country on the subject of a renewal of fraternal relations, conditions confronting French Masonry in its fight for existence against the enemy of light and democracy, should be given due consideration and prejudiced statements at variance with the facts should be discarded entirely and this for the best interest of the Craft in general.—Louis Goazlou, of the Co-Mason.

ALL AMERICANS CAN SERVE.

Every man, woman and child in this country who wants to serve the country can serve it and serve it in a very simple and effective way, Secretary McAdoo says. That service is to lend your money to the Government. Every 25 cents loaned to the Government is a help at this time and practically every man, woman and child by making some trifling sacrifice, some denial of a pleasure, or giving up some indulgence, can render the Government that support.

Every 25 cents will do something to help a wounded American soldier, wounded fighting for the American people and American liberty. Every cent loaned the Government contributes something for the safety and strength and success of our soldiers and sailors, equipping them, maintaining them, clothing them, feeding them, and giving them artillery and ammunition and all things needed for their efficiency and triumph.

The Secretary of the Treasury says this question is before every American—"Are you willing to help the fighting men of our nation, and in helping them to help yourselves? Are you willing in helping them and helping yourselves to make liberty supreme throughout the

world and to make the atrocious, the infamous and unspeakable crimes against civilization committed by Germany impossible forever in the future?"

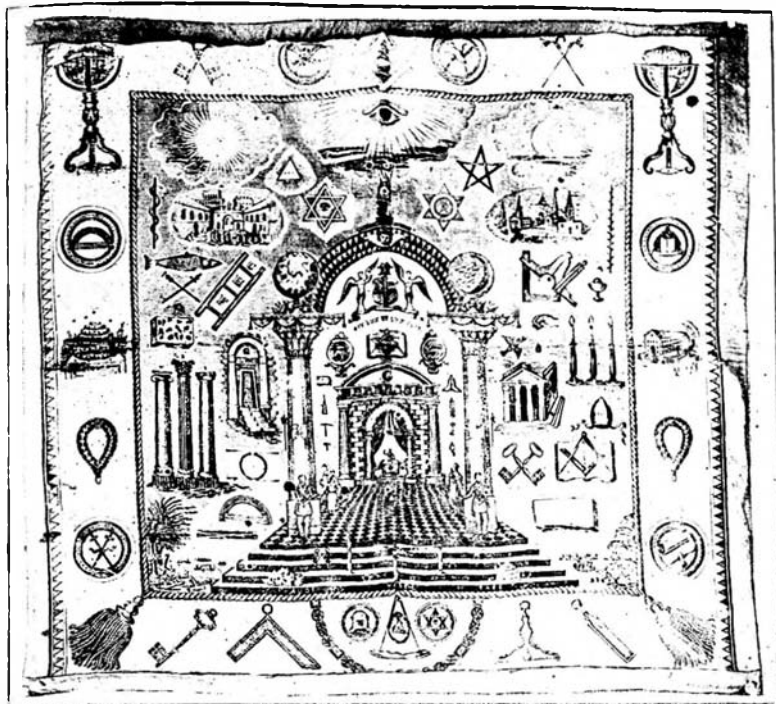
THE CHURUBIM.

Continuation from page 818

resting upon four "living creatures" which appear to be a winged cherub, bird and man. On either side of the Deity, and supporting his outstretched arms, are two winged infantile creatures. The head and body of each of these creatures is that of a man, or rather of a child, drawn with all the angelic sweetness so often found in Raphael's paintings. The lower limbs of one of the cherubs, for such we may call them, are concealed by the wings of the bird. But the contour of the other cherub is sufficiently shown to enable us to see that it has, apparently, the legs of a goat (kid).

Here, then, we find all the essential elements of the "arms" of the Ancient and of the present Royal Arch Banner. May we not safely assume that this was the source from which Dermott drew his ideas when Grand Lodge adopted its seal? The banner, then, is an illustration of Ezekiel's vision as shown by Raphael, and closely follows the arrangement of the figures in the painting. The four "living creatures" are placed on the field of the shield, each in a separate quarter, and the cherubim are placed at the sides as supporters.

It may be that some one, better qualified than myself, may be able to furnish us with a better theory of the cherubim, if not with more convincing facts. But even a casual glance at Raphael's picture is, in general, enough to carry conviction. At all events, those of you for whom the matter may possess interest, are invited to call at your uncle's office, at any time that may suit your convenience, and there inspect the copy of the picture which he has on view.



This is a fac simile of a Chart presented to Bro. Wm. B. M. Beverley of Lodge St. John No. 21, Los Angeles,

Cal., by Bro. George Ritchie, a member of Forfar Kilwinning No. 90 of Forfar, Scotland.

GOLD.

The stone and earth are washed away
And in the bottom lies
Some tiny, gleaming, golden grains
That brighten most men's eyes.

Why not apply this method
To your daily life and mine,
Just throw away the earth and stone
And keep the gold so fine.

Let all the petty jealousies

And unkind things we say
Be like the worthless earth and stone
Which are quickly washed away.

Let the golden grains be good deeds done
For some one in the land,
And every golden nugget
A helping word or hand.
Have you ever seen a miner
Wash the gold from out the soil?
Have you ever seen the shining specks
That reward his honest toil,

—J. T. Wray, Normal Park Lodge

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, California, meets first and third Thursdays of each month at 8:00 p. m. in Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada; Secretary, A. Legaspi, 841 Broadway.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets second Friday of each month at 8:00 p. m. at 1254 Market St. Secretary, I. Less, 1361 Webster St.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katarski. Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, California, meets every Wednesday at 8:00 p. m., at the Flower Auditorium, 1720 South Flower St. R. W. M., L. A. Vonderscher, 424 West 66th St. Secretary, L. Strodel, 822 So. Main St.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. D. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

Echo Lodge No. 48, of Chicago, Illinois, meets every second and fourth Tuesday of each month, at 8:00 p. m., at 1223 Milwaukee Ave. R. W. M., Joseph I. Gasiorowski, 2439 West Superior St. Secretary, Dr. John P. Robrzynski, 1604 West Division St.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Craft Buttons.

Craft Buttons, the official Button, of the Scottish Rite, registered. Price \$1.00.



THE UNIVERSAL FREEMASON

Volume X

April 1918

Number 10

OFFICIAL.

SUSPENSIONS.

H. A. Rayne of Golden Star Lodge
No. 15, San Francisco, Cal.

John Fljalkiewicz of Lodge Alliance
No. 101, Chicago, Ill.

Joseph Michalski of Lodge Alliance
No. 101, Chicago, Ill.

EXPULSIONS.

Michael Jaworski of Lodge Echo No.
48, Chicago, Ill.

Nello Pandolfo of Lodge Savoy No.
35, Chicago, Ill.

TABLOID HISTORY.

(Continued.)

Though it is the intention in compiling this sketch of High Grade Masonry, and particularly the advanced grades of the Scottish Rite, to treat of it only whether genuine, or nominal, as it is practiced in the English-speaking countries, as, however, the Rite did not originally reach the United States of America either pure or direct from Scotland, but came indirectly, and in a corrupt form by way of France, it will be well to say a few words regarding the Rite in France, how it was introduced there, and how in a debased form it was introduced from France to America.

The time when the higher degrees of the Rite were introduced into France from Scotland is at best but a matter of conjecture, but there is good reason

to believe that when the Scottish system of Craft Masonry was introduced, with it came a system of advanced degrees given under the aegis of and in connection with the Craft Lodge.

Brother John Yarker, the learned English Masonic writer, in an article on "Neglected Masonic History," contributed to "The American Freemason," says:

"Scottish Masonry had a real existence and history in France, as a secret society, from the time when James II of England, VI of Scotland, was expelled from the Kingdom (at the close of 1688) and fled to France, with numerous English, Scottish and Irish Masons. Operative Masonry in London of the Comacini builders type, consisted of seven degrees, out of the traditions of which the system termed 'Ineffable' at a later time was established. Even the Chapter of Clermont divided its teaching into five periods: (1) the Adamic; (2) that of Nimrod; (3) the Mosaic, carried from Egypt; (4) that of Solomon, which they taught embraced seven degrees of workmen; (5) their own system of Templar Masonry, which wove the system into one, also of seven degrees. Even a printed so-called ritual of 1744—Macon Parfait—says that real Masonry 'consisted of seven degrees brought from the very heart of Albion,' whatever that phrase may mean. (Albion or Albin is the ancient name of Scotland.)

"The best known degree, which followed James II in 1688, was what in

the printed work of 1744 above mentioned, is termed Harodim, Knights of the East, or the Sword (now the Prince of Jerusalem) and mainly Ecossaise, out of which sprang the basis of our Royal Arch degree.

"Scottish, or Ancient Masonry in France, was governed by a species of the more ancient 'Masters Fraternity,' and not by a Grand Lodge, and after 1732-6 it caused trouble between them and the English Masonry, for it possessed a high degree, or degrees, which had ruling power over the lower degrees. . . . To one thing the reader must clearly make up his mind, namely, that from 1688 to 1736 none of these Macons Ecossaise were connected with any governing authority in England in the form of a Grand Lodge."

Rebold, the French historian, also speaking of the introduction of English Masonry into France, says:

"Besides the Lodges constituted by Lord Derwentwater, under the powers and after the forms of the Grand Lodge of London, there were constituted other Lodges by a Scotsman named Ramsay, a partisan of the Stuarts."

These Lodges worked an advanced system, and claimed peculiar privileges for their members over those possessed by the members of the English Lodges. There was also a Chapter of Scottish Masons established at Arras on the 15th of April 1747, by Prince Charles Edward Stuart, and another under the title of the "Mother Lodge of St. John of Scotland," at Marseilles in 1751 by a "Scotsman of the Pretender's suite." In this latter date Rebold is mistaken, as the Lodge of Marseilles was established by William Boyd Lord Kilmarnock by virtue of his office as Master of the ancient Mother Lodge of Kilwinning, an office he held in 1743. For complicity in the rebellion of 1745 Lord Kilmarnock was executed in 1747. As the

Lodges holding of the Grand Lodge of England knew only the three Craft degrees, they were handicapped by the Scottish Lodges with their extended list of degrees. The "English Grand Lodge of France" detached itself in 1756 from the Grand Lodge in London, and took the title of "National Grand Lodge of France," declaring that there were but three degrees in Masonry, and refusing to recognize any others. By taking this stand they hoped to destroy the influence of the Scottish Masons. In this they failed, as the latter established themselves under an independent government under whose system the higher degrees controlled the craft. This was the first real divergence of the Scottish Masonry of France from that practiced by Scotland, where the Craft has ever been the recognized foundation of all Masonry. Numerous additional degrees were invented and foisted on the parent Scottish stem, and using the Scottish name, some of these, e. g., the three "Elu" degrees, could only have been invented by the adherents of the "Modern" Grand Lodge of London after it had altered and mutilated the ritual of the Third degree by omitting the trial and punishment of the three rebels which had always been dramatized in the Scottish Ritual.

By the middle of the eighteenth century, several systems of Masonry distinguished as Scottish were known in France, e. g., the Scottish Rectified Rite of ten degrees, founded in 1776, the Adonhiramlite Rite founded in 1787 and working eight degrees. The principal rite, and the one that has left most imprint of future happenings was invented in 1758, composed of the original Scottish degrees, with native additions, the rite numbering the following twenty-five degrees:

1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason. 4. Secret Master. 5. Perfect Master. 6. Intl-

Secretary. 7. Intendant of the Buildings. 8. Provost and Judge. 9. Elect of Nine. 10. Elect of Fifteen. 11. Ill. Elect, Chief of the Twelve Tribes. 12. Grand Master Architect. 13. Royal Arch. 14. Grand Elect, Perfect and Sublime Mason. 15. Knight of the East or Sword. 16. Prince of Jerusalem. 17. Knight of the East and West. 18. Knight Rose Cross. 19. Grand Pontiff. 20. Grand Patriarch. 21. Grand Master of the Key of Masonry. 22. Prince of Libanus. 23. Sov. Prince Adept, Chief of the Grand Conclatory. 24. Ill. Kt. Commander of the White and Black Eagle. 25. Most Ill. Sov. Pr. of Masonry, Grand Kt. Sublime, Commander of the Royal Secret.

The governing body was styled a Grand Chapter of "The Emperors of the East and West," and its officers took the grandiloquent titles of Sovereign Prince Masons, Substitutes General of the Royal Art, and Grand Wardens and Officers of the Sovereign Grand Lodge of St. John of Jerusalem. This system became later known as the Rite of Perfection, and following the then prevailing custom with the French Masonic bodies, sold patents and commissions to all who would buy. One such commission granted—granted being a euphemism for purchased—to one Stephen Morin differently described as being a merchant and a peddler, an Israelite by religion, is attributed the origin of an illegitimate body founded in the city of Charleston nearly half a century later. The following is a copy of this commission:

T. T. G. O. T. G. A. O. T. U.

And in accordance with the will and pleasure of his Most Sovereign Highness Illustrious Brother Louis of Bourbon, Count of Clermont, Prince of the Blood, Grand Master and Protector of all the Lodges.

At the East, in a place well lighted, and where dwell Peace, Silence, Con-

cord, Anno Lucis, 5671. and according to the Christian Era August the 27th, 1761.

Lux ex tenebris, veritas, concordia
fratrum.

We, the undersigned, Substitutes General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John established at the Grand East of Paris. And we, Sovereign Grand Master of the Grand Council of the Lodges of France, under the protection of the Sovereign Grand Lodge, under the sacred and mysterious numbers, do hereby ordain, certify and declare to all Brethren Knights and Princes, spread throughout both hemispheres, that having assembled by order of the Deputy General, President of the Grand Council, a request to us, communicated, was read at our sitting.

That our dear Brother Stephen Morin, Grand, Elect, Perfect, formerly Sublime Master, Prince Mason, Knight and Sublime Prince of all the Orders of Masonry of Perfection, Member of Trinity Royal Lodge, etc., being about to leave for America, and wishing to be enabled to work regularly, to the advantage and improvement of the Royal Art in all its perfection, may it please the Sovereign Grand Council and the Grand Lodge to grant him Letters Patent for Constitutions. A report having been made to us, and being acquainted with the eminent qualities of Brother Stephen Morin, we have without hesitation, granted this satisfaction for the services which he has always rendered to the Order, and the continuance of which is to us guaranteed by his zeal.

Wherefore, and for other good reasons, after approving and confirming dear Brother Morin in his designs, and wishing to give him testimonies of our gratitude, we have unanimously constituted and instituted him, and by these presents do constitute and institute him, and we do give full power and

authority to said Brother Stephen Morin, the signature of whom stands in the margin of these presents, to form and establish a Lodge for the purpose of receiving and multiplying the Royal Order of Free Masons in all the Perfect and Sublime degrees, to take due care that the general and particular statutes and regulations of the Grand and Sovereign Lodge be kept and observed, and to admit therein none but true and legitimate brethren of Sublime Masonry.

To regulate and govern all the members which may compose his said Lodge, which he is authorized to establish in the four parts of the world where he may arrive or where he may dwell, under the title of "Lodge of St. John," and by surname "The Perfect Harmony."

Power is hereby to him granted to select such officers as he may think proper to help him in the government of his Lodge, and to whom we command and enjoin to obey and respect him. We do command and ordain to all Masters of regular Lodges spread over the earth, and of whatever dignity they may be, we request and enjoin them in the name of the Royal Order, and in the presence of our most Illustrious Grand Master, to recognize, as we do ourselves hereby recognize, our dear brother Stephen Morin as Worshipful Master of the Perfect Harmony Lodge, and we commission him as our Grand Inspector in every part of the new world, to rectify the observance of our laws in general, etc. And by these presents we do institute our dear Brother Stephen Morin, our Grand Master Inspector, authorizing him and giving him full power to establish Perfect and Sublime Masonry in every part of the world.

We therefore request the brethren in general to grant to said Stephen Morin such aid and assistance as may be in

their power, and we do require him to act in a similar manner toward all the brethren, members of the Lodge, or such as he may have admitted or constituted, or whom he may hereafter admit or constitute in the Sublime Degree of Perfection, which we grant him, with full power and authority to make Inspectors wherever the Sublime Degrees have not been established, as we are well satisfied with his great information and capacity.

In testimony whereof we have delivered him these presents signed by the Deputy General of the Order, Grand Commander of the Black and White Eagle, Sublime Prince of the Royal Secret, and by us, Grand Inspectors, Sublime Officers of the Grand Council, and of the Grand Lodge established in this capital, and we have hereunto affixed the Grand Seal of our Illustrious Grand Master, His Royal Highness, Louis of Bourbon, Count of Clermont, Prince of the Blood, etc., and that of our Grand Lodge and Sovereign Grand Council.

At the Grand East of Paris, A. L. 5671, or of the Christian Era August 29th, 1761.

(Then follow the signatures.)

Morin seems to have been too brazen in his traffic in degrees, or did not make proper returns financially, as his Patent was later rescinded in favor of a Bro. Martin. The latter appointment reads as follows:

Extract from the Minutes of the Grand Lodge of France, Sitting of August 17th, 1766.

Worthy Brother Moet, President; Gerblier, Senior Warden; Lettu, Junior Warden; Baron de Tschoudy, Master of the Lodge St. Stephen of Metz; Gallart, Master of the St. Julien Lodge of Argental Borough; Martin; Leroy; L'Excombart; Ledain; LeLorrain; Duplessis; Liegeois; Joubert de la Bourdinere; Baillet; Duhossay; Band-

gon: Robbneau: Poupart: Borel: Richard; and others.

The Worshipful Brother Martin read a piece of Architecture and offered his thanks to the Most Worshipful Grand Lodge of France for having appointed him her Secretary for Paris, and declined on account of his departure for America.

Resolved, That the catechisms of the various degrees shall be overhauled and rectified, and signed, and sealed, and stamped, and then be delivered to Worshipful Brother Martin.

Resolved, furthermore, that as an acknowledgment of the zeal of Worshipful Brother Martin in the several positions he has filled in our Grand Lodge, he shall receive a Brief of Inspector of the Lodges in America, the title of which shall be.

That considering the carelessness, and the various alterations introduced in the Royal Art by Worshipful Brother Morin, her late Inspector, the Grand Lodge annuls the Brief of Inspector granted to said Brother Morin, and deems proper for the good of the Royal Art to cause him to be replaced by Worshipful Brother Martin, Master of the St. Frederick Lodge, and that his letters of Constitution for America be ratified.

With these two documents ends the connection of France with the Scottish Rite, so far as is required by this sketch, and prefaces its introduction in a debased form into the United States of America, the history of which will be treated of in our next chapter.

(To be continued.)

The Tabloid History of the Craft Degrees is now bound in Book form and priced at \$1.00 per book, every Brother who may secure five yearly subscriptions to the Universal Freemason will be presented with one copy of the Tabloid History.

COMMUNICATION.

Acquire Knowledge of Masonry.
To the Editor of "The Universal Freemason."

Dear Sir and Brother: Efforts to define the elements of legitimacy in the "local" system of Masonry have engaged the talents of sophists and romancers for years, and the result is an accumulation of rubbish self-contradictory and unilluminating.

The real facts, gathered from readily obtainable data, are at the bottom a simple and comprehensive substantiation of our contention that there is no such thing. The importance of establishing these facts cannot be too emphatically impressed upon every brother.

It behooves every one of us to put himself in fullest possession of the truth of the situation so that he may become a real factor in the termination of our aims.

These aims will be achieved not by sporadic effort, not by lodge officials alone, or even chiefly. It will be gained by the combined will of those who compose the A. M. F., and the initial expression of this will to win must be found in individual willingness to fully do his part.

The value of the individual brother is determined, first, by his knowledge of the precepts of Masonry. This he owes to himself and his brothers. Then, his knowledge of the condition of affairs and his ability to impart that knowledge to others.

The greatest asset possessed by the A. M. F. is the knowledge of its members to discriminate between the right and the wrong—between the true and the spurious.

Knowledge is a wonderful thing. It is as intangible as air and as solid as a rock. We never see the knowledge possessed, while appraising our assets,

yet it is the most actual and rocklike of all our holdings.

Knowledge may be gained by patient study, but it takes a long time, judicious reading secures knowledge just as effectively and secures it more quickly.

To the student and to the newest brother alike nothing is more helpful to secure a working knowledge of Masonic affairs than "A Tabloid History of Freemasonry," edited by the Ill. Bro. M. McB. Thomson. The editor has stripped the subject matter of all superfluous and has given us in compact form all that is essential to a clear understanding of past and present conditions in a manner that leaves nothing more to be desired.

I would that I could sufficiently impress upon all the brethren of our rite the absolute necessity of possessing a copy that they may indeed be equipped with the knowledge that will make them Masons and not mere members.

Yours fraternally,

J. GEORGE FRANK.

R. W. M. Lafayette Lodge 114, A. M. F., New York City.

CONTRIBUTED.

Akron, O., Feb. 25, 1918.

Historical sketch and minutes of the inception of Wm. McKinley Lodge No. 121, of the Supreme Lodge, American Masonic Federation.

A few of the brethren of the local Masons of Ohio realizing the recognition to be of a local character, and after finding out the conditions as they exist at the present time in Ohio, were desirous of affiliating with a body of Masons that were universal throughout the world. Therefore a few of the brethren, after an extensive study of Masonic history, decided to get in communication with the Supreme Lodge, American Masonic Federation through Ill. BB. M. McB.

Thomson, which they proceeded to do BB. Arthur W. Strohl and BB. P. D. Burford on January 9th, 1918, addressed a letter to M. McB. Thomson, Supreme Grand Master of the American Masonic Federation, A. A. S. R. (Symbolic). On receiving a reply to this letter from the Supreme Grand Master giving us some light on Universal Masonry as practiced by the American Masonic Federation, we again addressed him on January 25th, 1918, signifying our desire to affiliate with the A. M. F., and to this communication received a telegram that proper blanks were being mailed to complete organization.

Therefore, after several weeks of hard and diligent work by a few of the brethren, 35 Masons assembled in the hall, No. 300 State Bank Bldg., Akron, Ohio, and there took the oath de fidei, administered by Ill. BB. M. McB. Thomson, Supreme Grand Master of the American Masonic Federation, after which the following officers were elected, and also installed by the Supreme Grand Master:

R. W. M., H. N. Nesline. W. S. M., B. R. Bibby. W. M. D., W. J. Bailey. W. S. W., C. B. Moore. W. J. W., L. V. McLaughlin. Secretary, G. L. Doolittle. Treasurer, W. C. Washburn. Chaplain, G. M. Styer. Sr. D., H. A. Mathews. Jr. D., W. L. Bretz. Sr. S., F. O. Bibby. Jr. S., G. A. Mayhew. Almoner, W. L. Bailey. Marshal, A. E. Powell. Orator, J. E. Powell. Inner G., A. G. Bates. Tiler, J. L. Koons.

A. W. Strohl, Past Master. G. M. D. P. G. Budford.

The lodge was chartered under the name of Wm. McKinley Lodge No. 121, in the Supreme Lodge of the American Masonic Federation, A. A. S. R. (Symbolic) with the following charter members:

A. W. Strohl, H. A. Mathews, L. V. McLaughlin, C. B. Moore, F. O. Bibby, J. B. Ledbetter, G. A. Mayhew, C. E.

Koons, A. E. Powell, W. E. Harter, W. A. Fletcher, P. G. Burford, S. H. Schwartz, W. L. Bailey, G. M. Styer, A. L. Doolittle, L. A. Newman, W. L. Bretz, J. W. Wemmer, W. C. Washburn, W. E. Henley, M. Silver, J. Spitz, W. J. Bailey, G. L. Doolittle, B. R. Bibby, J. E. Powell, C. W. Brown, J. O. Newman, J. L. Koons, A. G. Bates, H. N. Nesline, S. B. Reich, J. Sanford, P. Gilman.

A. W. STROHL, 33°, 90°, 95°.

LODGE MEETINGS.

The Most Worshipful Brother S. H. Haines, Provincial Grand Master of Oregon, was invited to attend the Stated Communication of Lodge Kilmarnock No. 57, on the 27th of February, to attend the initiating of four worthy candidates in the Entered Apprentice Degree. The work was done in a very creditable manner and afterwards an address was made to the BB. by the Provincial Grand Master of Oregon, after which all repaired to the banquet room, where a wholesome repast was served, as only Kilmarnock knows how. Many short talks were delivered by the brethren, and a rousing good time by about 60 members was had until about 1:30 a. m. before a single one left the banquet room; all enjoyed a most pleasant and instructive evening.

Another meeting is also planned for the near future which the brothers say will far excell this one; peace and harmony prevailing at all times with Kilmarnock No. 57.

ROYAL THOMSON LODGE.

The following is taken from the Kingston, Jamaica, Searchlight, of January 12, 1918:

A unique function took place at No. 27 Sutton street on Monday evening last, the occasion being the anniversary of the Royal Thomson Lodge, U. D., under

the jurisdiction of the Supreme Lodge in the American Masonic Federation, A. A. S. R., of Salt Lake City, Utah, U. S.

The hall was beautifully decorated with flags and bunting of the allied nations, and with ferns, and other flowers it presented a very brilliant spectacle.

There was a large turn-out of members of sister lodges and all present spent a very happy time.

The first part of the program was the conferring of the first and third degrees on members to whom honor is due.

After the degrees were conferred an orchestra under Mr. Charles Henry struck up a very lively air and the members repaired to the banqueting hall, where they met the visitors which numbered over thirty, and the following menu, which was served and gotten up by Mr. Rubey G. Campbell, reflects the greatest credit on him and his able assistants:

Sardines on Toast.

Fried Snapper, Tartar Sauce.

Chilled Cucumbers.

French Fried Potatoes.

Corned Beef, Ox Tongue.

Buttered Carrots.

Ham, Chicken. Browned Potatoes.

Sliced Beets. Tomato Salad.

Blamangue with Strawberry.

Assorted Nuts. Stewed Prunes.

Strawberry Ice Cream.

Fruits of the Season.

Crackers. Cheese.

Coffee.

Dinner over the usual toasts were proposed and honoured in the usual way.

The toast of the visiting brethren was entrusted to Bro. Wignall, who in doing justice to what was asked of him said: One of the most pleasant things is to see so many visiting brethren this evening. I am pleased to move this vote of thanks to them for their presence. I think when I speak I am voicing the sentiments of

my brothers. Ladies and gentlemen we welcome you to this function this evening. I felt highly honoured in being accorded the privilege of moving the toast of the visitors. This evening's function would be a dismal failure without the presence of the visitors. The Royal Thomson Lodge welcomes you here this evening. May friendship warm our hearts, and join us in one band, even as Masons are joined in one band of brotherhood.

Brother White responded on behalf of the visitors.

The toast of the Sister Lodges was proposed by Bro. Barnawele who in part said: I desired that I should be allowed to sit still, but it seemed as if I am bound to say something. Friends and brethren, this is a unique occasion, for this we are having a combined function. The first is the initiation of Bro. Berger, second is the feast of St. John. St. John, as you all are aware, is the patron saint of Free Masonry. It is customary that such a feast should take place at a certain time but owing to circumstances over which we had no control it had to be postponed until this evening. Our institution is founded on great principles. It is founded on truth. Free masonry looks upon the whole world as one great republic. To me it looks like universal brotherhood, and such a thing is needed in our midst. (Cheers.)

Mr. McCormack, with his fine baritone voice, then rendered a song which was very much appreciated and he had to respond to an encore.

The last toast of the evening was that of the caterer, Mr. Campbell, which was proposed by Bro. White and responded to by Bro. Campbell.

The function came to a close shortly after midnight when all left feeling that they have spent a very happy and enjoyable evening.

We wish the Lodge every success in this island.

KNIGHT OF MALTA

Interesting History of the Origin and Development of This Order.

The Order of St. John of Jerusalem was the deadly enemy of the Order of the Temple, a deep and bitter antagonism existing between the Hospitallers and the Templars down to the time of the downfall of the latter.

The Hospitallers gloried in the downfall of the rival order and exerted themselves in its persecution, the extermination of its members and the untrammelled spoliation of its hereditaments.

The Templars were outside the pale of the Church and the ban of excommunication never was or has been lifted.

There is no known instance of a Knight Templar having been sheltered by or received into the Order of St. John after the downfall.

The excommunication of the Knights Templars by Rome prevented their being received into any Christian order, such as the Knights of St. John professed itself to be.

Although the methods employed for the suppression of the Knights Templars seem revolting and diabolical and hard to realize and believe, yet if we turn the pages of history and study the peculiar epoch we will realize that they were only in keeping with a period when the law as administered included tortures, imprisonment, martyrdom and death, condoned by the Roman Catholic Church, but to our minds inconceivable.

It was a time when Justice hid her face, and the saying that "all things were for sale in Rome" made this period known as "The Dark Ages."

The Knights Templars by their accumulation of lands and riches had become the envy of both Church and State, but they had undoubtedly fallen from their exalted standards of humility, charity and poverty into the man-

nerisms of the times and rumors of an unsavory character left them open to attack, immediately seized upon by the King of France, Philippe-le-Bel, and the Pope of Rome.

On the arrested Templars was inflicted not any new or distinctive punishments, but just such as were constituted by law and authority on the continent of Europe for such offenses.

The English code not being so inhuman at that period a threat of dire punishment obtained the desired results.

The order was suppressed, and its goods, chattels and every belonging were confiscated by the Church, the State and the rival Order of Knights of Malta. Many of its noblest and best members were imprisoned, tortured and put to ignominious death.

The desire to prove a connection between Freemasonry and Christianity, and to graft the same on to Freemasonry was the object of those who delved into the medieval orders of Christian chivalry a century ago.

The Knights of Malta, successors to the name and titles of the Knight Hospitallers, were the Pope's chosen champions, and at one time the police of the Mediterranean; and when the French in 1798, and subsequently the English, became possessors of the Island of Malta, the fact was seized upon by those who wished it so, as a connecting link between the original and the modern Knights of Malta.

When Military Lodge No. 728, on the registry of the Grand Lodge of Ireland, proclaimed itself, "The Kilmainham Encampment of High Knights Templars," it did so in ignorance. Kilmainham was the headquarters of the Knights Hospitallers of Ireland (the Knights of Malta), and right here the modern confusion between the rival orders of the Temple and Malta may be said to have taken its jump off.

Grand Master Judge Waller R. Wright, of the English High Knights Templars, was appointed Governor of the Island of Malta, and as is shown in Broadley's History of Freemasonry in the District of Malta, put the quietus on the theory of succession.

The original Knights of Malta as a chivalric body had not ceased, but still existed not as a Masonic adjunct or secret society or body, but rather as a knightly order under the patronage of the Pope of Rome.

The earliest mention of the conferring of the degree of Knight of Malta in Masonic connection was on March 4, 1778, according to the minutes of St. Stephen's Lodge, Edinburgh, Scotland, known now as Edinburgh Royal Arch Chapter No. 1. The degree then styled Knight of Malta had absolutely no connection with the chivalric body, the revival being based on the incident of St. Paul's shipwreck on the Island of Melita, and was known variously as a Knight of St. Paul and Knight of the Mediterranean Pass.

The Pauline Legend was the Ritual as first introduced by the Irish military warrants of the British Regiment of the Colonial times, and when the American Templars found out their mistake it was at once removed from the statutes of the Knights Templars of America and the degree rejected in 1856.

Six years later, however, as the result of a bitter controversy, the degree of Knight of Malta was again restored to its former place in the Templar Order.

After a great deal of thought and further controversy, its position in that order has again been subject to a rearrangement and we doubt if many Knights Templars today know exactly where they stand in the matter, or why it has been so placed.—J. L. Carson, Past Eminent Preceptor, Ireland, in Virginia Masonic Journal.

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EDITORIAL.

ORDO AB CHAO.

To produce order from chaos is a Masonic duty and during the month of February it was our pleasant duty to bring from the chaos of localism into the fold of orderly and Universal Masonry a Lodge of A. F. & A. M. in the city of Akron, State of Ohio, composed of representative citizens of that place. The brethren, after being healed in the Craft Degrees, were later inducted into the advanced degrees of the Scottish Rite, and the Chivalric Degrees of the Knights of the Temple and Hospital of St. John, and a dispensation granted for a Council and Encampment. A lodge of the Scottish Rite of Adoption is in process of formation also, and we have an abiding faith that McKinley Lodge No. 12 of Akron, Ohio, will be well and favorably heard from in the near future.

While in Ohio we had the further pleasure of installing the charter of Pulaski Lodge No. 120, the result of the labors of Bro. Adam Kowalski, D. G. O. We also advanced to the higher grades of the Rite a class of FF., and installed

them as a Council of K-d-s-h.

Accompanied by BB. Kowalski, Biel and Bier, we met with Toledo Lodge, U. D., and also spent a few pleasant hours with the BB. in Detroit, Mich. both in going and returning we visited with the Lodges in Chicago.

A WELCOME VISITOR.

We welcomed a visit last month from the R. W. and Ill. Bro. Juneau, Acting Provincial Grand Master for the State of Wisconsin. Bro. Juneau reports the condition of Universal Masonry in his state as being exceptionally favorable and prophesies a strong Provincial Grand Lodge for Wisconsin in the near future.

NEW LODGES.

We have again to report progress. This time it is new lodges in Buffalo, N. Y., and Newark, N. J., and still the good work goes on. And just as we go to press an application has been received for a dispensation for another lodge in New York City, in the names of Piotr S. Prazmowski; Walery Dluzniewski and Wladyslaw Opalinski as R. W. Master, Senior and Junior Wardens respectively. The recent additions to the A. M. F. in New Jersey and New York City are the fruits of the labors of Bro. Spencer S. Ranson, deputy for New York, ably assisted by BB. Neustein, Jukowski and Kapalka. For the lodge in Buffalo the Craft is indebted to the labors of BB. Biel and Bier of the P. G. Lodge of Michigan.

LOOK ON THIS.

The Grand Lodges of Texas, Kentucky and New York have voted to extend greetings and authorize affiliation with the new Grand Lodge of France.

And on this:

The French brethren have arranged a bureau for the reception of visiting

brethren with special attention to Americans, at 16 Rue Cadet Paris (the home of the Grand Orient of France). The bureau is under the management of the Lodge "La Farternite des Peuples."

Then consider:

The "New Grand Lodge" of France is a matter of five years old, and was started in opposition to the Grand Orient and Grand Lodge of the Scottish Rite. It is reputed to have five subordinate lodges in its obedience, while the Grand Orient and Grand Lodge Scottish Rite number their daughter lodges by the hundreds. How fortunate it is that our French brethren have never been inoculated with the virus of the American local system, which is a broad in its toleration as the man who prayed for blessings on "me and my son John, my wife and his wife, and four and no more," but rather believe in that broad Masonic charity "that like Sister Mercy, blesses him who gives, as well as him who receives." All honor to the unselfish fraternalism of the French brethren who give for the pure love of giving, though they must know from past and bitter experience that the American Local Mason is incapable of appreciation.

OUR NEW HOME.

The brethren throughout the whole jurisdiction of the A. M. F. will be pleased to learn that the Supreme Lodge for the U. S. A. of Ancient, Free and Accepted Masons of the Scottish Rite (Symbolic) will soon be housed in a Temple of its own. The lack of a Temple proportionate in its importance and to the growing needs has been a long felt want, and the BB. have been urging the Executive Board for some time past to make arrangements to have this want supplied. The Board, however, profiting by the experience of their brethren of the Locals, who have so often built im-

posing structures which were theirs in name only, as in many cases the interest on the mortgage by which the building was burdened exceeded the income of the body professedly owning it, while in some cases the mortgagee has had to take possession of the building; delayed procuring a Temple until when procured, it would belong to the A. M. F. in fact as well as in name. This they have now succeeded in doing and expect necessary alterations on the building to be completed in time for the offices of the Supreme Lodge officers to occupy by the first of May, and be ready for dedication by the Feast of St. John the Baptist. The ceremony of dedication of the first Temple in the United States of America consecrated to Universal Masonry or housing a Supreme Lodge of Masons whose jurisdiction was limited only by our national boundaries.

It is the intention to have the Grand Masters of all the several States, and as many of those outside of the U. S. A. as the Provincial Grand Lodges in the American Federation present as possible and assisting at the function, coming as they will, from Massachusetts in the East, to California in the West, and from British Columbia in the North, to Louisiana in the South, it will be the most representative gathering of Masons ever assembled.

Speaking of a Supreme Lodge for the U. S. A., we must give our brethren of the Local System credit for having amongst them some who are alive to the benefit to be derived by a centralized and supreme power with jurisdiction over the whole U. S. A., and which would be the source of all authority therein, whether on law or ritual, but as the old saying has it that "the presence of one swallow does not make a summer," and neither will the few wise and far-seeing among the locals ever be able to pur-

suade the majority of the wisdom of this course.

The "Texas Freemason" in a recent issue commenting on the need of a supreme head, says:

The time for "preparedness" of Blue Lodge Masonry in the United States is close at hand. It is certain to come, either in the form of a Masonic convention to eliminate the inconsistencies of laws affecting interjurisdictional Masonic intercourse and ritualistic variations that now exists between the several Grand Lodges in this country, or in the formation of a general Grand Lodge. The "stand-patters" can't put this question off much longer, because the Masonic rank and file have their minds set on the practical universality of Masonry, at least in this country. There is no logical argument against it, and many in favor of it.

And another of the local organs has the following:

There seems to be a feeling of fear by some that there would be radical changes in the esoteric and ritualistic work which would cause endless confusion as each Grand Jurisdiction thinks it has the best and only original and correct work. You must confess that if there is such a vast difference between the work in several of the Grand Jurisdictions that some of them must be wrong, and this fact in itself is enough argument for those which are wrong to "get right." How are we to determine? Well, we are reasonably sure that there must have been a starting point when the first lodges were organized in this country, and with a Supreme Grand Lodge going back to the original and picking up the lost threads, a uniform work can be devised which would be acceptable to all.

If Masonry and its work is not to be universal, as we say it is, then we should add one more lecture to the

third degree, something like the following:

"My brother, you have now received the third and last symbolic degree of Masonry, As We See It, but I must inform you that there are now in existence in the United States alone forty-eight different brands and many more elsewhere. In addition to this, in some states you may go into the liquor business, and in others you cannot. These are only a few of the many obstacles you will find in your travels due North, South, East and West, and as a precaution we would suggest that each time you enter a different state that you take the degrees all over again, read the Constitution, Edicts and Resolves, the last twenty-five volumes of Past Grand Masters' decisions of each state also all the By-laws of each Subordinate Lodge in each state. Then and then only you may be able to tell where you stand as a Mason. And finally my brother, let us add that it was not ever thus, for as you have been repeatedly told at the building of that ancient King Solomon's Temple there was no confusion, but in building this modern twentieth century Temple, which you are now, figuratively speaking, one of the ornaments, that like at the building of the Tower of Babel we have tried to climb and build so high above the rest of the world that there has been a confusion of tongues, and we know not how soon one of the forty-eight weak pillars may crumble and the Temple will again be in ruins, to be rebuilt in centuries to come through the efforts of a more zealous Zerubbabel. No, my brethren, let us not look at it in this light, but let's get down to actual facts and rectify our mistakes by organizing a Supreme Grand Lodge which will solidify and universalize these forty-eight separate and distinct jurisdictions into one harmonious whole. No great good was ever accomplished by the scattered fragments of any organization, be it a fra-

MACSONRY IN THE STATE OF OHIO.

The recent successful spread of Universal Masonry in the State of Ohio has prompted inquiries regarding the introduction and present condition of Masonry in that state, and to these queries we give the following. Quoting from "The History of Freemasonry and Concordant Orders" Division VI, Chapter III.

We find that in 1776, Jeremy Gridley, Deputy Grand Master of the St. Johns Grand Lodge of Massachusetts, gave a charter to Captain Joel Clark and Lieutenant Jonathan Heart, and other army officers for an army lodge to be known as "American Union," for the benefit of the brethren. At the conclusion of the war this Lodge was closed, "and to stand closed until the Master should call them together." In 1790 ten brethren members of the above Lodge, and of another military lodge, "No. 10," chartered by the St. Johns Grand Lodge, residing in the village of Marietta, Ohio, petitioned the Master of the "American Union" Lodge to grant them authority to work. Brother Heart Master of American Union, seems to have had doubts as to his power to grant the request, as there were but two besides himself who were members of the lodge in standing, or were residents of the county, and they living at too great a distance to attend. He overcame his scruples, however, on the ground that several of the petitioners had visited the lodge during the war, and that one of them was a Past Master, "who, by custom, is a member of all lodges" (a custom that must have been a discovery of his own) so in the month of June, 1790, he opened American Union Lodge No. 1, the first lodge in the State of Ohio.

In September, 1791, the Grand Lodge of New Jersey issued a warrant for a lodge to be held at the village of Cincinnati, to be known as Nova Cesarea

No. 10. On October 19th, 1803, the Grand Lodge of Connecticut granted warrants for Erie Lodge No. 47, at Warren, Trumbull County, and New England Lodge No. 49, at Worthington, with the curious provision that they "be in force one year after the formation of a Grand Lodge in Ohio."

On June 24th, 1805, the Grand Lodge of Pennsylvania granted a warrant to the Lodge of Amity No. 105 to be held at Zanesville. And on the 18th of March 1806, the Grand Lodge of Kentucky granted a warrant to Cincinnati Lodge No. 13.

A meeting of the six lodges above named was held in Chillicothe, Jan. 4th 1808, when, after excluding New England Lodge, it was "resolved that it is expedient to form a Grand Lodge for the State of Ohio." Thus was born another of the clandestine and irregular "Local" Grand Lodges, with no other excuse for its existence than expediency, or other authority than what it itself assumed.

To further show the utter irregularity of this clandestine organization we will show that not only was it illegitimate itself, but its parents were equally illegitimate.

Starting with the St. Johns Grand Lodge of Massachusetts which warranted the American Union Lodge in 1776, this St. Johns Grand Lodge was originally a Provincial Grand Lodge working under authority from the Grand Lodge of England, and was perfectly regular and in good standing when it granted the military warrant named, but became clandestine and irregular when it joined the self-created and consequently clandestine Massachusetts Grand Lodge in 1792.

The Grand Lodge of New Jersey, which warranted "Nova Cesarea," like that of Massachusetts, was originally a regular Provincial Grand Lodge under the Grand Lodge of England. It was, however, short lived, if, indeed, it ever had a real

existence. Afterwards warrants were granted there by the Provincial Grand Lodges of Massachusetts and New York of the "Moderns," and Pennsylvania of the "Ancients." From and by these lodges was organized a clandestine Grand Lodge in 1786, five years previous to chartering the lodge in Ohio. The Grand Lodge of Connecticut which warranted Erie Lodge No. 47, and New England Lodge No. 49, never had a regular Grand Lodge of any kind, the lodges which organized the present clandestine Grand Lodge of Connecticut in 1789 having been warranted by the St. Johns Grand Lodge (Provincial) of Massachusetts, Provincial Grand Lodge of New York and the Massachusetts Grand Lodge (Scottish).

The Grand Lodge of Pennsylvania which warranted the Lodge of Amity No. 105 has even less semblance of authority than any other of the other so-called Grand Lodges that were originally regular Provincial Grand Lodges under English or Scottish authority as they based their usurped authority on their possession of Provincial warrants, whereas the Pennsylvania lodges in Provincial Grand Lodge assembled in 1786 formally declared said Provincial Grand Lodge closed forever, and immediately started the *de Nova*. Therefore the Grand Lodge they then professed to organize had not even the excuse of a previous existence under limited authority, but was made rankly clandestine from the beginning.

Kentucky, which warranted Cincinnati Lodge No. 13, never had a legitimate Grand organization, either Provincial or Grand, the first Kentucky Lodge being warranted by Virginia and these lodges organized a clandestine Grand Lodge in 1800. Thus it is seen that not only is the body styling itself the Grand Lodge of Ohio, F. & A. M., clandestine, *per se*, but it is illegitimate through parentage as well as by birth.

In 1891, a split occurred in the local

Masonry of Ohio, and three lodges, New England No. 14, of Worthington, Bucyrus No. 139, and Crawford No. 443, also of Bucyrus, seceded and incorporated themselves as "The Most Worshipful Grand Lodge, A. F. & A. M., of Ohio," empowered by the state "to practice and preserve ancient craft Masonry in Ohio according to the ancient charges, constitutions and landmarks of Freemasonry; to create, organize and supervise subordinate lodges of Masons in Ohio, granting to them Dispensations and charters, empowering them to confer the three degrees of Masonry known as Entered Apprentice, Fellow Craft, and Master Mason; to do all things necessary to carry into effect the objects and purposes of this corporation."

The primary cause of this split in the ranks of local Masonry in Ohio was the result of the several factions of the four clandestine Scottish Rite organizations in their struggle for supremacy, carrying the fight into the Craft lodges. The case for the seceders was set forth in a manifesto issued by them in 1891 and addressed to the Craft generally. The following is a copy:

"The Grand Lodge of Ancient Free and Accepted Masons of the State of Ohio, organized and holding its First Grand Communication at Worthington, July 28 and 29, A. C. L. 5891, sends to the fraternity of Ohio and elsewhere, Greeting:

Having taken the important step of organizing a new Grand Lodge in Ohio, it is proper that we give some of the reasons and causes which impelled us to do so: Ancient Craft Masonry, as known and recognized by the craft, consists of the degrees of Entered Apprentice, Fellow Craft, and Master Mason only. For more than seventy-five years anterior to 1885 the craft of Ohio, as represented by the Grand Lodge, refused to recognize or take cognizance of any other degrees in Masonry, wisely

holding that Ancient Craft Masonry consists of the three degrees above mentioned only, and that it had no more power or jurisdiction over any of its members professing the so-called higher degrees than the consciences, religion, or politics of its members. In the year 1815 the Grand Lodge at its Annual Communication declared that the subject of the higher degrees of Masonry was not 'a proper subject for the Lodge to act on,' and again in 1855, upon the same subject, the Grand Lodge declared as follows: 'The members of this Grand Lodge are Ancient Master Masons only and therefore know nothing about the law governing Chapters in the expulsion of members, nor do they know anything about the degrees or mode of conferring them if they have any.'

Prior to 1885 there were two rival bodies in this State, each claiming sole authority to confer the degrees of the Ancient and Accepted Scottish Rite in Ohio. Neither of these bodies was in any way connected with Ancient Craft Masonry, but each claimed to be legitimate and denounced the other as clandestine. Prior to 1885 the Masonic Fraternity of Ohio wisely forbore to identify itself with either of these factions and refused to recognize either in any way. In 1885 a conspiracy was entered into and carried out by certain members of one of these factions, known as the Northern Jurisdiction, by which they obtained control of the offices of the Grand Lodge, and through which the Grand Lodge was induced to declare the Northern Jurisdiction legitimate and the other clandestine, and was induced to issue an edict declaring the United States Jurisdiction, commonly known as the Cerneau Rite, to be 'irregular, illegal, and un-Masonic,' and making it a Masonic offense for any Master Mason in Ohio to take, receive, communicate or be present at or assist any one to take or apply for any

of the degrees of the Cerneau Scottish Rite, and requiring a test oath to be taken by all Masons visiting lodges in Ohio to the effect that they did not hold membership in or allegiance to any Cerneau or other body that had been declared clandestine by the Grand Lodge of Ohio. And by and through its Grand Master the Grand Lodge required all the Subordinate Lodges of Ohio under its jurisdiction to refuse to recognize or affiliate with any Mason refusing to adjure the Cerneau Rite, and at one of its Annual Communications struck from its roll three Lodges in Ohio, and pretended to arrest their charters and deprive them of Masonic affiliation with the Grand Lodge and their Brethren in Ohio for having appealed to the civil courts for an impartial decision of the question in controversy.

This arbitrary and un-Masonic action of the Grand Lodge in recognizing as Masonic a body unknown to Ancient Craft Masonry, and therefore unrecognized as Masonic, and in declaring a rival body irregular, illegitimate, and un-Masonic, has resulted in depriving about 2,000 Masons and five Lodges of Ohio of all Masonic rights and privileges--sown the seeds of discord and contention, destroyed brotherly love, severed the bonds of fraternal union, aroused bitter and unforgiving animosities which it will take years to heal.

Under the direction of the faction dominating the Grand Lodge and resulting therefrom, officers elected in the lodges were deposed, elections were set aside and lodges were not permitted to elect to office any of their members who belonged to the other Scottish Rite; they were compelled to file charges against and expel brothers belonging to the Cerneau bodies, to administer a new and hitherto unknown test oath which excluded hundreds of good and true Master Masons of this and other

States from sitting with them in Lodge all under penalty of having their charters arrested or their membership decreased by expulsion. A new obligation was provided requiring the candidate to pledge himself in advance not to take the degrees of the Cerneau bodies, and was ordered to be exacted by Lodges from their candidates, whereby the craft is deprived of the accession to its ranks of many liberty-loving citizens who will not thus sacrifice their freedom of choice. All Masons, however worthy, are debarred from the privilege of visitation, of holding office in their Lodges, of becoming delegates to the Grand Lodge, of sitting in the Grand Lodge: in short, all are shorn of all rights and privileges as Masons who do not yield to the proscriptive behests of the Scottish Rite faction dominating the Grand Lodge. The Lodges are ordered to prefer charges against and to expel worthy brothers who belong to the other Scottish Rite, or have their charters arrested, discretion or control over their membership is taken from the Lodges, charters have been ruthlessly wrested from Lodges, and the Lodges destroyed for refusing to obey their unconscionable demands and seeking to protect themselves and their members in their rights. Worthy Masons from abroad have been refused admission to Lodges in the State because they refused to humiliate themselves by taking the obnoxious test oath. A large proportion of the Masons in Ohio have ceased to take interest in the order, general disorder and dissatisfaction prevails within the order throughout the State and all in the interests of one faction of an outside body. The Grand Lodge has ceased to represent the interests of the craft in Ohio, and has become an adjunct to a foreign body.

The Grand Lodge organized today proposes to adhere strictly to the Ancient Charges, Constitutions, and Land-

marks of Masonry, and to recognize no other degrees than the three degrees of Ancient Craft Masonry. We recognize as Brethren all Masons who conform to the rules and regulations of Ancient Craft Masonry, and we do not recognize as Masonic any of the so-called higher degrees nor will any Mason be proscribed or called to account for having taken any of the so-called higher degrees.

The Grand Lodge, through its Grand Master, recently made oath to an answer in court, by which it claimed that Subordinate Lodges were under no obligation to remain connected with the Grand Lodge, only so long as they desired to do so. In view of this conception Lodges in Ohio should feel free to withdraw from the Grand Lodge, which no longer represents Ancient Craft Masonry, and unite with us in building up a new Grand Lodge which will respect the landmarks of Masonry, and we call on all true Masons of Ohio to form new Lodges and unite with us, pledging ourselves to restore Ancient Craft Masonry in Ohio, free and untrammelled by any of the isms and factions which have distracted the Order and degraded Masonry in Ohio.

DAN. W. WRIGHT,
Grand Master.

J. F. PINNEY, Grand Secretary."

Without doubt, the three dissenting lodges had legitimate grounds for grievance against their Grand Lodge, inasmuch as it interfered with their individual liberty in matters of which the Grand Lodge as such, could have no knowledge, and consequently could not decide for or against. And certainly they had as much right to erect themselves into a Grand Lodge as had the Grand Lodge from which they split; neither had any authority to erect themselves into something greater than their constitutive warrants gave them power to do. Both were and are equally clandestine, irreg-

ular and devoid of Masonic authority.

The dissenting Grand Lodge soon perceived that they could have no recognition from other lodges than their own, and that the lack of this would soon destroy them, professed to grant charters for lodges outside the State of Ohio though this was in direct violation of their charter of incorporation which only gave them the right to "create, organize and supervise subordinate lodges of Masons in Ohio!" Thus bodies professing to be Masonic lodges have at different times been organized in adjoining states, and these have in turn professed to create Grand Lodges. Some of these have died of inanition, some have been healed by the American Masonic Federation, while a few continue a lingering existence. As a rule the fee charged is an unworthy consideration, amounting to but a few dollars, which has not a tendency to take in a desirable element, though what they pay is no doubt worth all they receive as it is only by misrepresentation that they can gain access to any regular lodge. The fact of lodges of the local system in one state styling themselves "A. F. & A. M.," while in others "F. & A. M." lends itself to this species of deception. By its also designing men impose on the credulity of candidates by telling them that they will be recognized by all Masons styling themselves A. F. & A. M., the contrary of which they soon discover to their sorrow when they are ignominiously denied admission to such lodges.

A new era has, however, dawned on Masonry in Ohio through the labors of the A. M. F., which has already healed some and formed them into regular lodges, and the prospects are good that shortly this blot on Masonry will be wiped out entirely, and a regular Provincial Grand Lodge of legitimate Universal Masons will be established in Ohio.

IN SEARCH OF LIGHT.

(By John Leisk Tatt.)

When he steps across the threshold of an Entered Apprentice Lodge the candidate for Masonic instruction enters upon a life-long journey toward the East. If he is serious in his purpose and becomes a Mason in spirit and in truth, he will not lay aside his staff and sandals and rest from his wanderings when he has received his degrees; he will recognize that he has, as yet, but acquired the necessary furnishings for his journey. He will understand that he is committed to the quest for life, and he will rejoice in the prospect that lies before him, that he may continually scale greater heights and behold more sublime prospects.

He will understand that while there are certain adventitious aids to this progress contained in the Chapter, Council, and Commandery of the York Rite and in the Lodge of Perfection, Chapter, Council, and Consistory of the Scottish Rite, yet all his real progress must be a matter of personal endeavor. If he will become the more a Mason, he must put the more Masonic precepts into practice; for only thus can he possibly win along the way to the East. Climbing a mountain may lift him above the surrounding landscape and give him a vague conception of the way beyond as he views it from a distance; but his own feet must traverse the pathway that leads forward if he is ever to get farther toward the East. There can be no vicarious traveling on this journey.

His lifelong journey has a definite purpose. It is forever the attainment of light, the light of understanding and of truth. It is this attainment, and it alone, that makes his journey worth while. It is for this that he consents to leave his former situation and surroundings and go upon a far and arduous journey. This is the prize toward

which the true Mason continually strives. Well for him if he maintains in his own heart the true Masonic attitude and is able, when it flashes upon him at length, to recognize and profit by it. But this is too frequently not the case.

It is the all too common experience that those who toll most frantically forward upon the way carry with them from their starting point, or gather up along the way, certain preconceptions of the truth which they cherish with a fanaticism that scarcely misses idolatry. These acquisitions which they enshrine in their hearts and dally bow down to may serve no evil purpose apparently for a time; in fact, they may seem to lend a very real and valuable element of reverence to the attitude of their possessor as he carries them among his household gods along the eastward journey. But when the light of Truth shines upon him at last and he cries out in horror and execration because it not only differs in its manifestations from these, his Lares and Penates, but actually reveals in them defects and deformities he had not noticed, then they stand revealed in all their real danger and the lesson of their insidious and innate evil is made plain.

The fact is that the Mason cannot possibly preserve too carefully that open and inquiring attitude of mind in which, theoretically at least, he first approaches the door of a Masonic lodge. He must be willing to follow the truth wherever it may lead, ready to recognize the truth in whatever guise it may come. He must love the truth more than his own preconceived notions about it. He must care more for the attainment of the truth than he cares about the avenue of approach to the truth. It must become the paramount passion of his life, so that he can perceive it in paradoxes and sift it out of that which may appear to another a hopeless jum-

ble of conflicting data.

And if he would be and remain a Mason in deed and in truth, he must be willing, if need be, to be misunderstood in his pursuit of truth; willing to brave condemnation should occasion require, but not in any spirit of unyielding pertinacity, for it often happens that he must choose between donning the garments of apparent defeat and the working of real injury to the very truth for which he is led to take an ostensible stand. He must love the truth more than he loves his own pride, must indeed merge his pride in his love of truth, and this is strong doctrine for a full-size man. Yet it is no whit beyond that which the Mason undertakes when he sets forth upon his lifelong journey toward the East.

It is this principle of open-mindedness that most emphatically distinguishes Freemasonry. It is for this principle that it wages its most incessant and valorous warfare. It is this strife that makes it most valuable to humanity. It is the most deplorable fact connected with the institution that prejudice, which is merely adherence to preconception, so largely rules in its councils, and is so largely influential in determining its policies.

The hope of the order lies in its further enlightenment, in bringing the rank and file of its membership to a realization of the unmasonic character of the little, man-made fences that everywhere fling themselves across the way of Truth with hysterical prohibitions against progress, which is vindictively branded as sacrilege. Masonry is concerned chiefly with obedience to the divine injunction, "Let there be light!"--Masonic Standard.

At the present we have for sale Craft Buttons, the official button, of the Scottish Rite, registered, and priced at \$1.00.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, California, meets first and third Thursdays of each month at 8:00 p. m. in Knights of Pythias Hall, 1524 Powell St. R. W. M., D. R. Losada; Secretary, A. Legaspi, 841 Broadway.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets second Friday of each month at 8:00 p. m. at 1254 Market St. Secretary, I. Less, 1361 Webster St.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E. street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Stanley J. Katariski. Secretary, St. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, California, meets every Wednesday at 8:00 p. m., at the Flower Auditorium, 1720 South Flower St. R. W. M., L. A. Vonderscher, 424 West 66th St. Secretary, L. Strodel, 822 So. Main St.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

Echo Lodge No. 48, of Chicago, Illinois, meets every second and fourth Tuesday of each month, at 8:00 p. m., at 1223 Milwaukee Ave. R. W. M., Joseph I. Gasiorowski, 2439 West Superior St. Secretary, Dr. John P. Kobrzynski, 1543 West Division St.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic). C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Craft Buttons.

Craft Buttons, the official Button, of the Scottish Rite, registered. Price \$1.00.



THE UNIVERSAL FREEMASON

Volume X

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Number 11

OFFICIAL.

EXPULSIONS.

F. B. Zebrowski of Lodge Viking No. 75, Chicago, Ill., has been expelled for gross unmasonic conduct.

Rosario Candela of Lodge Savoy No. 35, Chicago, Ill., has been expelled for gross unmasonic conduct.

SUSPENSIONS.

Stanley De Wolski, B. C. Karwowski, W. Wilczynski and Robert Moskopff, all of Lodge Kopernik No. 103, Detroit, Mich., have been suspended from all Masonic privileges for gross misconduct as Masons.

OFFICE-BEARERS.

The office-bearers of Lodge Tuscan, U. D., of Colon, Panama, are as follows: Edward Walcott, R. W. M.; J. A. Richards, W. S. W.; Fred Shepherd, W. J. W.; Reginald De Freitas, S. D.; W. H. Robinson, J. D.; P. Raveneau, I. G.; Ernest Foster, Tiler, and Charles C. Osborne, Secretary.

The office-bearers in Lodge Robert Burns No. 78 of Springfield, Ore., are as follows: F. A. Rankin, R. W. M.; C. M. Dority, W. M. Depute; Melvin Fenwick, W. S. W.; Martin V. Endicott, W. J. W.; Philip A. Johnson, Secretary; L. K. Page, Treasurer; W. A. Brasfield, S. D.;

W. H. McKlin, J. D.; L. C. Parker, I. G.; John Mason, Tiler; E. E. Morrison, D. D. G. M.

SCOTTISH RITE OF ADOPTION.

Officers of Marie Lodge, Chicago:

Lena Meyers, W. M.; Julie Preyss, S. W.; Johanna Odalski, J. W.; Eugene Busch, S. D.; Bessie Kowalski, J. D.; Josephine Wawrzynkiewicz, Chaplain; Louise Pfeiffer, Inner Guard; Charlotte Urbanski, Secretary; Eugene Dobrzanski, Treasurer.

The charter members are as follows: Esther Johnson, Marie Sarie, Minnie Blanko, Sarah Abrahamson, Martha Gnatek, Angeline Russe, Olga Dianvsky, Karthe Ladewig, Louise Joachim, Julie Preyss, Eugene Busch, Charlotte Urbanski, Josephine Wawrzynkiewicz.

— All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 422 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. McB. Thomson, 418 Vermont Building, Salt Lake City, Utah.

The Tabloid History of the Craft Degrees is now bound in Book form and priced at \$1.00 per book, every Brother who may secure five yearly subscriptions to the Universal Freemason will be presented with one copy of the Tabloid History.

TABLOID HISTORY.

(Continued.)

High Degree Masonry in the United States of America.

That the introduction of certain degrees beyond the Craft was coeval with the introduction of Masonry into America is beyond question, the only uncertainty being as to which of such degrees had precedence. But it would seem the Royal Arch and Knight Templar degrees are entitled to the palm, as there is a record of the Royal Arch contained in minutes of a Craft Lodge of Philadelphia in 1768, and working under charter from the Ancients Grand Lodge of England, and a minute of St. Andrews Chapter (held in connection with St. Andrews Lodge) chartered by the Grand Lodge of Scotland) of Boston, dated August 28th, 1769, recording that William Davis was "made by receiving the four steps, that of Excellt., Sup. Excellt., Royl. Arch and Kt. Templar, the four degrees of a Royal Arch Mason."

That these degrees were given at an earlier period there can be no doubt, as evidenced by the fact of Craft Lodges adopting the title "Royal Arch" as their name.

As to when and by whom the Scottish Rite degrees of the Rite of Heredom, were first introduced into America, there is considerable doubt, as there exists evidence that at least some of the degrees were known and practiced before Morins inspectors started to peddle them here.

Between the time when his patent was granted and its revocation (five years), Morin gave the degrees of the Rite to several brethren, and continued to do so after its revocation, finding the business to be too profitable to allow such a small thing as the revocation of his patent to interfere. In addition to

the regular degrees of the Rite of Heredom, which his patent covered, Morin gave a number of additional degrees probably selected from the many other Rites and Systems then flourishing. Proof of this is seen by an entry in the minutes of the first meeting of Providence Chapter No. 1, Royal Arch Masons, dated November 27th, 1793, where Moses Seixas signs himself as of the forty-fifth degree.

There seems a doubt as to who first received the degrees from Morin on his reaching the West Indies, both M. M. Hayes and Franklin being credited as first receiving the degrees, and afterwards giving them to the others. Whoever of the two were first, between them they appointed the following others, giving them all the powers they themselves professed to have: Hayes appointed Isaac da Costa a Deputy Inspector General for South Carolina. On the death of da Costa, Joseph Meyers was given this appointment. Hayes had previously appointed Solomon Bush Deputy Inspector General for Pennsylvania, and Barend M. Spltzer for Georgia. Up to this time all these inspectors were of the same faith as Morin—a precedent broken by the appointment by Spltzer of Colonel John Mitchell as a Deputy Inspector for South Carolina. On the 31st of May, 1801, John Mitchell, Frederick Dalcho, Emanuel de la Motta, Abraham Alexander and Isaac Auld professed to create a new Masonic Power working an extended Rite of thirty-three degrees, composed of the twenty-five degrees of the Rite of Heredom with seven degrees of work (before given as sidesteps), and one old degree which had previously been the Installed degree of Kadosh.

It will be remembered that the patent granted to Morin by the Council in Paris, France, was limited to establishing a Lodge, the specific title of which was to be "St. John of Perfect Har-

mony," and to govern this Lodge and the brethren who might compose it, but gave no authority to create other Grand or Deputy Grand Inspectors, who would have like power with himself, and who subsequently arrogated to themselves much greater power when they professed to create a supreme power with authority over the source from which Morin himself derived the powers originally given and subsequently withdrawn from him. Ragon, the French historian, speaking of them, says:

"The brethren who were thus constituted were illegal in every respect, and could not lawfully establish the Rite of Perfection, or make substitutes in any place."

This lack of legality, too glaring to be overlooked, was attempted to be glossed over by the statement that Frederick the Great of Prussia at one time was the head of all Scottish Masonry and in that capacity framed certain laws or "Institutes" for its guidance in the event of his death, and that a copy of these institutes had by some means (never clearly stated) come to their possession. This assertion has been termed by one historian "the Grand Lie of the Order," and the body founded thereon another historian has stigmatized as "the mother of all bastard children of Freemasonry."

A few months after the establishment of this "Supreme Council of the Thirty-third Degree for the United States of America" (the title first adopted), its five organizers—and sole members—issued a circular letter addressed to all Masons and Masonic bodies in the world. A careful perusal of this circular will convince the reader that its framers, whatever they may have lacked in knowledge of Masonic history, were possessed of a lively imagination which they did not allow the limits of truth to curb or to abridge.

The following is a copy of this unique document:

DOCUMENT NO. 7.

Circular throughout the two Hemispheres.

UNIVERSI TERRARUM ORBIS
ARCHITECTONIS GLORIA

AB INGENTIS

Deus Meumque Jus.

Ordo ab Chao

From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the Celestial Canopy of the Zenith, which answers to the 32° 45' N. L.

To our Illustrious, Most Vallant and Sublime Princes of the Royal Secret, Knights of K. H., Illustrious Princes and Knights, Grand Ineffable and Sublime, Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres.

TO ALL WHOM THESE LETTERS
SHALL CONCERN:

HEALTH, STABILITY, POWER.

At a meeting of Sovereign Grand Inspectors General in Supreme Council of the Thirty-third degree, duly and lawfully established and congregated, held at the Grand Council Chamber, on the 14th day of the 7th month called Tishri 5563, Anno Lucis 5802, and of the Christian Era, the 10th day of October, 1802.

UNION, CONTENTMENT, WISDOM.

The Grand Commander informed the Inspectors, that they were convened for the purpose of taking into consideration, the propriety of addressing circular letters to the different Symbolic Grand Lodges and Sublime Grand Lodges and Councils, throughout the two hemispheres, explanatory of the origin and nature of the Sublime degrees of Masonry, and their establishment in South Carolina.

When a resolution to that effect was immediately adopted, and a committee,

consisting of the Illustrious Brethren Doctor Frederick Dalcho, Doctor Isaac Auld, and Emanuel de la Motta, Esq., Grand Inspectors General, was appointed to draft and submit such letter to the Council at their next meeting.

At a meeting of the Sovereign Grand Inspectors General, in Supreme Council of the Thirty-third, &c., &c., on the 10th day of the 8th month called Chisleu 5563, A. L. 5802, and of the Christian Era, this 4th day of December, 1802.

The committee to whom was referred the foregoing resolve, respectfully submitted to the Council the following REPORT:

To trace the progress of Masonry from its earliest period, and to fix precisely, the dates of the establishment of each of the degrees, is involved in much difficulty. As Symbolic Masons, we date our origin from the creation of the world, when the Almighty Builder, the Grand Architect of the Universe, established those immutable laws, which gave rise to the sciences. Mutual wants and necessities impelled our primordial brethren to seek for mutual assistance. Diversity of talents, genius, and pursuits rendered them, in some measure, dependent on each other, and thus society was formed, and as a natural consequence, men of the same habits and dispositions, associated more intimately together, which gave rise to institutions connected with their designs and suited to their genius; these led to the exclusion of those whose talents, habits and circumstances, either disqualified them from participating in the knowledge of the others, or rendered them dangerous or unprofitable to the welfare of their general interests.

As civilization began to extend through the world, and the minds of men became enlarged from the contemplation of the works of nature, the Arts

and Sciences were cultivated by the most ingenious of the people.

The Contemplation of the Planetary System, as the work of an Almighty Artist, and the attributes of their God, gave rise to RELIGION, and the Science of Astronomy. The measurement of land, and the division and marking of their property gave rise to Geometry, and these, collectively, to the Mystic Order; and Watchwords, Signs and Tokens were established to designate the Initiated, or Admitted.

It is, perhaps, impossible to fix precisely the time, when the first degrees were established in the form in which they are now given, as most of the Ancient records of the Craft were lost, or destroyed in England, in wars of the Danes and Saxons. Much of the history of Masonry in the early stages is so mixed with fable, and enveloped with the rust of time, that little satisfaction can be obtained; but as we approach nearer to our own times, we have authentic records for our government.

The peculiar manner in which the three first or Blue degrees are given, as well as the matter of them, clearly evince them to be merely symbols of the Superior or Sublime degrees. They were formed as the test of the character and capacity of the initiated, before they should be admitted to the knowledge of the more important mysteries.

In the Third degree we are informed that, in consequence of the death of H. A., the Master's Word was lost, and that a new one, which was not known before the building of the Temple, was substituted in its place. If Masonry, as is generally believed, and as many of our ancient records import, took its rise from the creation, and flourished in the first ages of man, they were in possession of a Secret Word, of which the Masons under Solomon had no knowledge. Here, then, was an innova-

tion of the fundamental principles of the Craft, and a removal of one of the ancient landmarks: this, however, we are unwilling to allow. It is well known to the Blue Master, that King Solomon and his Royal Visitor, were in possession of the real and pristine word, but of which, he must remain ignorant, unless initiated into the Sublime degrees. The authenticity of this mystic word, as known to us, and for which our much respected Master died, is proven to the most skeptic mind, from the sacred pages of Holy Writ, and the Jewish history, from the earliest period of time. Doctor Priestly, in his letters to the Jews, has the following remarkable passage when speaking of the miracles of Christ—"and it has since been said by your writers that he performed his miracles by means of some Ineffable name of God, which he stole out of the Temple." Notwithstanding the Symbolic Masons profess their societies to have originated in the first ages of the world, and date from the creation, yet in their degrees nothing is taught them but occurrences which took place at the building of the first temple (an inconsiderable period of about seven years) 2992 years after the creation. The history of their Order, previous to that period, and the extensive and important improvements in the Art, both before and since, they are unacquainted with.

Many of the Lectures of the Sublime degrees contain an Epitome of the Arts and Sciences, and in their history many valuable and important facts are recorded, obtained from authentic archives in the possession of our society, and which, from the manner of their communication, can never be mutilated or corrupted. This is an object of the first magnitude, in a society, whose principles and practices should be invariable. Much variety and irregularity has unfortunately crept into the

Blue degrees, in consequence of the want of Masonic knowledge, in many of those who preside over their meetings, and it is particularly so with those who are unacquainted with the Hebrew language, in which all the words and passwords are given. The essentially necessary is it for a man of science to preside over a Lodge, that much injury may arise from the smallest deviation in the ceremony of initiation, or in the lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the "Sheen," in consequence of a national defect among the Ephraimites, designated the Givans, and led to the slaughter of forty-two thousand. The Sublime figure of the Divinity formed in the Fellow Craft degree can be elegantly illustrated only by those who possess some knowledge of the "Talmud." Most of the words in the Sublime degrees are derived from the Chaldean, Hebrew and Latin languages.

The various translations which the Symbolic degrees have undergone since their first establishment, from one language to another, and that, oftentimes, by men illiterate even in their mother tongue, is another cause of the variety which we lament. Not so the Superior degrees: they appear in that Sublime dress which their founders gave them, originating in Science and embellished by Genius. Many of the Sublime degrees are founded on the polite arts, and unfold a mass of information of the first importance to Masons.

Although many of the Sublime degrees are, in fact, a continuation of the Blue degrees, yet there is no interference between the two bodies. Throughout the continent of Europe and the West Indies, where they are very generally known, they are acknowledged and encouraged. The Sublime Masons never initiate any into the Blue degrees

without a legal warrant obtained for that purpose, from a Symbolic Grand Lodge; but they communicate the secrets of the Chair to such applicants, who have not already received it, previous to their initiation into the Sublime Lodge, but they are at the same time informed that it does not give them rank as Past Masters in the Grand Lodge.

The Sublime Grand Lodge, sometimes called the Ineffable Lodge, or Lodge of Perfection, extends from the Fourth to the Fourteenth degree inclusive, which last is the degree of Perfection. The Sixteenth degree is the Grand Council of Princes of Jerusalem, who hold jurisdiction over the Fifteenth degree, called Knights of the East, and also over the Sublime Grand Lodge, and it is to them what a Symbolic Grand Lodge is to the subordinate Lodges. Without a Warrant and Constitution, regularly issued by them, or by a higher Council or Inspector, they are deemed irregular, and are punished accordingly. All the degrees above the Sixteenth are under the jurisdiction of the Supreme Council of Sovereign Grand Inspectors General, who are Sovereigns in Masonry. When it is necessary to establish the Sublime degrees in a country where they are unknown, a brother of the Twenty-ninth degree, which is called Kadosh, is appointed Deputy Inspector General of the District. He selects from among the Craft such brethren as he believes will do honor to the Society, and communicates the Sublime degrees to as many as is necessary for the first organization of the Lodge, when they elect their own officers, and govern themselves by the Constitution and Warrant which is furnished them. The jurisdiction of a Lodge of Perfection is Twenty-five leagues.

It is well known that about twenty-seven thousand Masons accompanied the Christian Princes in the Crusades, to

recover the Holy Land from the Infidels. While in Palestine, they discovered several important Masonic manuscripts, among the descendants of the ancient Jews, which enriched our archives with authentic written records, and on which some of our degrees are founded.

In the years 5304 and 5311, some very extraordinary discoveries were made, and occurrences took place, which render the Masonic history of that period of the highest importance a period dear to the Mason's heart, who is zealous in the cause of his order, his country and his God.

Another very important discovery was made in the year 5553, of a record in Syriac characters, relating to the most remote antiquity, and from which it would appear that the world is many thousand years older than given by the Masonic account; an opinion entertained by many of the learned. Few of these characters were translated until the reign of our Illustrious and Most Enlightened Brother, Frederick II. King of Prussia, whose well known zeal for the Craft was the cause of much improvement in the society over which he condescended to preside.

As society improved, and as discoveries of old records were made, the number of our degrees were increased, until, in progress of time, the system became complete.

From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable degrees of Masonry in Scotland, France and Prussia, immediately after the Crusades. But from some circumstances which to us are unknown, after the year 4658 they fell into neglect until the year 5744, when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux.

In 5671, the Lodges and Councils of

the Superior degrees being extended throughout the continent of Europe, His Majesty, the King of Prussia, as Grand Commander of the order of Princes of the Royal Secret, was acknowledged by all the Craft, as the head of the Sublime and Ineffable degrees of Masonry throughout the two hemispheres. His Royal Highness, Charles, Hereditary Prince of the Swedes, Goths and Vandals, Duke of Sudermania, Heir of Norway, &c., &c., was, and still continues, the Grand Commander and Protector of the Sublime Masons in Sweden; and His Royal Highness, Louis of Bourbon, Prince of the Blood, Duke of Chartres, &c., &c., and the Cardinal Prince Bishop of Rouen, were at the head of those degrees in France.

On the 25th of October, 1762, the Grand Masonic Constitutions were ratified in Berlin, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges and Consistories of the Royal and Military Art of Freemasonry, over the surface of the two hemispheres. There are Secret Constitutions, which have existed from time immemorial, and are alluded to in these instruments.

In the same year the Constitutions were transmitted to our Illustrious Brother, Stephin Morin, who had been appointed on the 27th of August, 1761. Inspector General over all Lodges, &c., &c., in the New World, by the Grand Consistory of Princes of the Royal Secret convened in Paris, at which presided the King of Prussia's deputy, Challon de Joinville, Substitute General of the Order, Right Worshipful Master of the first Lodge in France, called St. Anthony's, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret, &c., &c.

The following Illustrious brethren were also present:

The Brother Prince of Rouen, Master

of the Grand Intelligence Lodge and Sovereign Prince of Masonry, &c.

Lacorne, substitute of the Grand Master, Right Worshipful Master of Trinity Lodge, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

Maximilian De St. Simon, Senior Grand Warden, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

Lavalette De Buchelay, Grand Keeper of the Seals, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

Duke De Choiseull, Right Worshipful Master of the Lodge of the Children of Glory, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

Topin, Grand Ambassador from His Serene Highness, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

Boucher De Lenoncourt, Right Worshipful Master of the Lodge of Virtue, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

Brest De La Chaussee, Right Worshipful Master of the Exactitude Lodge, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

The Seals of the Order were affixed and the Patent countersigned by Dauterlain, Grand, Elect, Perfect, Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of St. Alphonso, Grand Secretary of the Grand Lodge and Sublime Council of Princes of Masons, &c.

When Brother Morin arrived in St. Domingo, he, agreeably to his Patent, appointed a Deputy Inspector General for North America. The high honor was conferred on Brother M. M. Hayes, with the power of appointing others where necessary. Brother Morin also appointed Brother Franklin Deputy Inspector General for Jamaica and the British Leeward Islands, and Brother Colonel Provost for the Windward Islands, and the British Army.

Brother Hayes appointed Brother

Isaac Da Costa, Deputy Inspector General for the State of South Carolina, who, in the year 1783, established the Sublime Grand Lodge of Perfection in Charleston. After Brother Da Costa's death, Brother Joseph Meyers was appointed Deputy Inspector General for this State by Brother Hayes, who, also, had previously appointed Brother Colonel Solomon Bush, Deputy Inspector General for the State of Pennsylvania, and Brother Sarend M. Spitzer to the same rank for Georgia, which was confirmed by a Convention of Inspectors when convened in Philadelphia, on the 15th of June, 1781.

On the first of May, 1786, the Grand Constitution of the Thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by His Majesty the King of Prussia, who, as Grand Commander of the order of Princes of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives in their own district, that His Majesty individually possessed, and ARE SOVEREIGNS OF MASONRY.

On the 20th of February, 1788, the Grand Council of Princes of Jerusalem was opened in this city, at which were present Brother I. Meyers, D.: I.: G.: for South Carolina; Brother B. M. Spitzer, D.: I.: G.: for Georgia; and Brother A. Frost, D.: I.: G.: for Virginia. Soon after the opening of the Council, a letter was addressed to His Royal Highness the Duke of Orleans, on the subject, requesting certain records from the archives of the Society in France, which, in his answer through Colonel Shee, his secretary, he very politely promised to transmit, but which the commencement of the French Revolution most unfortunately prevented.

On the 2nd of August, 1795, Brother Colonel John Mitchell, late Deputy Quartermaster General in the Armies of the United States, was made a Deputy Inspector General for this State by Brother Spitzer, who acted in consequence of Brother Meyers' removal out of the country. Brother Mitchell was restricted from acting until after Brother Spitzer's death, which took place in the following year.

As many brethren of eminent degrees had arrived from foreign parts, Consistories of Princes of the Royal Secret were occasionally held for initiations and other purposes.

On the 31st of May, 1801, the Supreme Council of the Thirty-third degree, for the United States of America, was opened with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General; and in the course of the present year the whole number of Grand Inspectors General was completed agreeably to the Grand Constitutions.

On the 21st of January, 1802, a warrant of Constitution passed the Seal of the Grand Council of Princes of Jerusalem, for the establishment of a Master Mark Masons Lodge in this city.

On the 21st of February, 1802, our Illustrious Brother, Count Alexandre Francois Aguste de Grasse, Deputy Inspector General, was appointed by the Supreme Council a Grand Inspector General and Grand Commander of the French West Indies; and our Illustrious Brother, Jean Baptiste Marie de la Hogue, Deputy Inspector General, was also received as an Inspector General, and appointed Lieutenant Grand Commander of the same Islands.

On the 4th of December, 1802, a warrant of Constitution passed the Seal of the Grand Council of Princes of Jerusalem, for the establishment of a Sublime Grand Lodge in Savannah, Georgia.

THE NAMES OF THE MASONIC DEGREES ARE AS FOLLOWS, VIZ.:

1st degree, called Entered Apprentice.

2d degree, called Fellow Craft.

3d degree, called Master Mason.

The first three degrees are given in a Symbolic Lodge.

4th degree, called Secret Master.

5th degree, called Perfect Master.

6th degree, called Intimate Secretary.

7th degree, called Provost and Judge.

8th degree, called Intendant of the Building.

9th degree, called Elected Knights of Nine.

10th degree, called Illustrious Elected of Fifteen.

11th degree, called Sublime Knights Elected.

12th degree, called Grand Master Architect.

13th degree, called Royal Arch.

14th degree, called Perfection.

The fourth to fourteenth degrees are given in the Sublime Lodge.

15th degree, called Knight of the East.

16th degree, called Prince of Jerusalem.

The fifteenth and sixteenth degrees are given by the Princes of Jerusalem—the governing Council.

17th degree, called Knight of the East and West.

18th degree, called Sovereign Prince of Rose Croix de Heroden.

19th degree, called Grand Pontiff.

20th degree, called Grand Master of all Symbolic Lodges.

21st degree, called Patriarch Noachite, or Chevalier Prussien.

22d degree, called Prince of Libanus.

23d degree, called Chief of the Tabernacle.

24th degree, called Prince of the Tabernacle.

25th degree, called Prince of Mercy.

26th degree, called Knight of the Brazen Serpent.

27th degree, called Commander of the Temple.

28th degree, called Knight of the Sun.

29th degree, called K. H.:

The seventeenth to twenty-ninth degrees are given by the Council of Grand Inspectors, who are Sovereigns of Masonry.

30th, 31st and 32d degrees, called Prince of the Royal Secret, Prince of Masons.

33d degree, called Sovereign Grand Inspector General. Officers appointed for life.

Besides those degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them: such as Select Masons of Twenty-seven, and the Royal Arch as given under the Constitution of Dublin: six degrees of Maconnerie d'Adoption, Compagnon Ecossais, le Maître Ecossais, and le Grand Maître Ecossais, &c., &c., making in the aggregate fifty-two degrees.

The Committee respectfully submit to the consideration of the Council, the above report, on the principles and establishment of the Sublime degrees in South Carolina, extracted from the archives of the Society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the Institutions over which this Supreme Council presides; and they flatter themselves that, if any unfavorable impressions have existed among their brethren of the Blue degrees, from the want of a knowledge of the principles and practices of Sublime Masonry, it will be done away, and that harmony and affection will be the happy

cement of the Universal Society of Free and Accepted Masons. That as all aim at the improvement of the general condition of mankind, by the practice of virtue and the exercise of benevolence, so they sincerely wish that any little differences that may have arisen, in unimportant ceremonies of Ancient and Modern, may be reconciled, and give way to the original principles of the Order, those great bulwarks of society, universal benevolence and brotherly love, and the extensive fraternity of Free Masons throughout the two hemispheres may form one band of brotherhood. "Behold, how good, and how pleasant it is, for brethren to dwell together in unity."

They respectfully salute your Supreme Council by the Sacred Numbers.

Charleston, South Carolina, the tenth day of the eighth month, called 'Chisleu 5563, A. L. 5802; and of the Christian Era, this fourth day of December, 1802.

Frederick Daleho, Kt. H.L., P.: R.L. S.L., Sovereign Grand Inspector General of the Thirty-third, and Lieutenant Grand Commander in the United States of America.

Isaac Auld, Kt. H.L., P.: R.L. S.L., Sovereign Grand Inspector General of the Thirty-third.

E. De La Motte, Kt. H.L., P.: S.L. R.L., Sovereign Grand Inspector General of the Thirty-third, and Illustrious Treasurer General of the H.L. Empire."

None of the Grand Masonic Bodies receiving this circular letter treated it seriously; by most of them it was looked on as a joke, by others as the product of some crack-brained charlatan. European Masons knew that Prussia received what little Masonry it ever knew from British and French sources and that neither Frederick nor any other Prussian, be he king or commoner, was ever head of Scottish Masonry, nor did

any Prussian ever make such claim. On the contrary, the "National Grand Lodge," of which Frederick was a member and Grand Master, has put itself on record as emphatically denying a knowledge even of the Rite professed by these charlatans, as the following written in reply to American queries will show.

DOCUMENT NO. 9. VOUCHER.

Translation of the original document from the German language, deposited in the Grand East of France, by Ill. Bro.: Le Blanc de Marconnay.

Orient, New York.

Most Learned Brother: We thank you very much for your obliging letter of May 25th, and for the information it contains about the situation of the Royal Art in America. You desire to receive from us:

First, A history concerning the establishment, the progress, and the actual situation of Masonry in our East.

Second, The tablets which were printed by the superior authorities and by the Lodges thereto belonging.

Third, A copy of the publications which took place.

In order to comply with your wishes, it would be necessary for you to cover the expenses by a credit, as they are far above our means. But in order to satisfy you as much as is in our power without exceeding the limits of a simple letter, and as a token of our gratitude towards you for the interesting information you have communicated to us, we will only say that our "National Grand Lodge" had been founded under the auspices of Frederick the Great, first Mason and Grand Master in his Empire, on the 13th September, 1740. She has now ninety-nine daughter Lodges, and is composed of the Representatives of said Lodges, but she is not in the dependency or under the jurisdiction of any other foreign Lodge, and exists only

under the protection of our August King, who confides entirely in her as authorized Mason—first, free, legislative and administrative. She is the centre of all her daughters, who are all devoted to her.

As it regards the opinions prevailing among you, we hereby inform you that Frederick the Great is partly the author of the system adopted by our Lodge, but that he never interfered with her affairs, or prescribed any laws to the Masons over whom he extended his protection throughout his estates.

Our Grand Lodge confines her jurisdiction to the "Blue Degrees of St. John." A Special Committee, composed of members elected by the brethren, and called Supreme Interior East, directs the work of the higher degrees, which do not exceed seven.

The Scottish Lodge of this Interior East is presided over by a Superior Scotch Master Mason, has jurisdiction over all the Scotch Lodges united with the Lodge of St. John, and forms a total with them all.

We recognize as a superior authority the old Scotch Directory, which is formed by elections in the Grand Lodge, concurs in the legislative acts, and puts into execution the resolutions of the Grand Lodge.

Such is the state of things here, and all that is reported or rumored among you about the enactments, ordinances, and laws of Frederick the Great, and of a Superior Senate or body which must exist, has no foundation in truth whatever.

Independent of this Grand Lodge (the old Scotch Directory of the National Grand Lodge of the "Three Globes") we have in Berlin two other Grand Lodges or "Grand Easts," equally recognized and provided with royal privileges as well as our own, viz.:

The National Grand Lodge of Germany and

The Grand Royal York Lodge of "Friendship."

Each one of these Grand Lodges has a certain number of subordinate Lodges, and it is a national law that none can exist in this kingdom unless they are subordinate to and united with these three Grand Lodges.

We recognize these two Grand Lodges as truly regular Masonic bodies, as is our own, and we live with them in perfect harmony, notwithstanding the difference of usages and forms existing between us.

We salute you with esteem and fraternal love by three times three.

Berlin, August 17th, 1833.

The old Scotch Directory of the National Grand Lodge of the "Three Globes."

(Signed.) -

Poselger, National Grand Master.

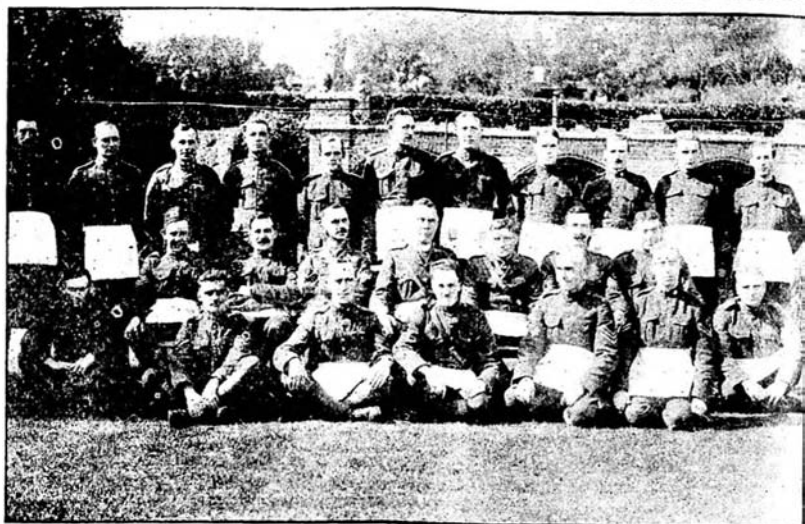
Kalze, Senior Warden.

Maztorff, Diederichs, Dallemann and Bernhard.

(To be continued.)

MASONRY IN INDIA.

How Masonry can reconcile the most diverse races, religions, castes and politics is evidenced by what has recently occurred in India. The outburst of enthusiasm for the empire has not a little sprung from the good feeling fostered there by the Craft. As the Brahman, the Mohammedan, the Buddhist, and the Parsee meet the Christian and the Unitarian on the level in Lodge, Masonry is seen and felt as an enormous power, destructive of the barriers which divide men, and concentrating attention on mutual duty, mutual good will, mutual recognition, mutual co-operation—brotherhood.—The Masonic Sun.



CANADIAN BRETHREN IN SERVICE.

Members of the Dominion on the Staff of the G. C. S. H., Ramsgate, Kent.

Photographed September, 1917, and presented to the Broadstairs Lodge as a token of appreciation for the many kindnesses shown them during their sojourn there. Reading from left to right, they are:

1. Bro. H. W. H. Smith, No. 2448, Bradstow Lodge, Broadstairs, Kent.
2. Bro. E. J. A. Harvey, No. 429, Royal Navy, Ramsgate.
3. Bro. H. Blackwood, No. 408, Lodge Clyde, S. C.
4. Bro. C. Young, No. 10, Burns, Halifax, N. S.
5. Bro. R. Herold, No. 2448, Bradstow Lodge, Broadstairs, Kent.
6. Bro. G. Fitz Gerald, No. 2448, Bradstow Lodge, Broadstairs, Kent.
7. Bro. H. J. Budge, No. 2448, Bradstow Lodge, Broadstairs, Kent.
8. Bro. A. Towler, No. 2448, Broadstairs, Kent.
9. Bro. A. Perrott, No. 429, Royal Navy, Ramsgate, Kent.
10. Bro. C. D. L. Fraser, No. 2448,

Bradstow Lodge, Broadstairs, Kent.

11. Bro. Jarman, No. 17, Moss Jaw, Sask.

12. Bro. G. Vigne.

13. Bro. C. R. Tribble, P. M. No. 121, St. James, Winnipeg, Man.

14. Bro. N. G. Cooper, No. 3350, St. Laurence, Ramsgate.

15. Bro. E. B. Hooper, No. 23, Kiet

16. Bro. F. G. Garvin.

17. Bro. T. Houston, Alpha Bond Doon, U. D. A. M. F., B. C.

18. Bro. R. Earith, Tuskian Sarnia, Ont.

19. Bro. A. Hooker, No. 2448, Bradstow Lodge, Broadstairs, Kent.

20. Bro. J. Blackburn, No. 18, Melford, Sask.

21. Bro. G. Gibbs, No. 2448, Bradstow Lodge, Broadstairs, Kent.

22. Bro. C. V. Hodder, No. 1436, Castle Lodge, Folkestone, Kent.

23. Bro. A. M. McFarlane, No. 2448, Bradstow Lodge, Broadstairs, Kent.

24. Bro. J. Anderton, No. 2448, Bradstow Lodge, Broadstairs, Kent.

25. Bro. F. Logan, No. 2448, Bradstow Lodge, Broadstairs, Kent.

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EDITORIAL.

Another A. F. & A. M. Lodge Healed.

On April 18, the entire membership of
what had previously been known as
Cleveland Lodge No. 72, A. F. & A. M.,
of Ohio, were healed and became a reg-
ular Lodge in the A. M. F. The healing
OB. was administered by R. W. B.
A. W. Strohl, 33° 90° 95° of McKinley
Lodge, Akron, Ohio, who was specially
deputized for that purpose. This makes
the fourth Chartered Lodge in the State
of Ohio in the A. M. F., and the next
step there will be the organizing of a
Provincial Grand Lodge for the State.
This we hope to see accomplished before
the Feast of St. John the Baptist, so
that its Provincial Grand Master can
assist the other Provincial Grand Mas-
ters in dedicating the New Temple of
Universal Masonry.

Three New Dispensations Granted.

During the month of April, new Dis-
pensations have been granted for lodges
in Ohio, New Jersey and Wisconsin. In
the two latter states we expect in the

near future to see Provincial Grand
Lodges erected. Other two Knots in the
"Union Cord." Two more links in the
great Chain of Universal Masonry, and
"Still there is more to follow."

Astoria Leads.

Kilmarnock Lodge No. 57 of Astoria,
Oregon, has been a live wire since its
organization. It has kept clear alike
from internal troubles and outside en-
tanglements. It has been prompt in
making its returns, and the returns
have been so clear that the Grand Sec-
retary has had pleasure in filing them.
Now it has outdone even itself by send-
ing in seventy-four new subscribers to
the "Universal Freemason." This, with
those already subscribing, makes every
member of the lodge a subscriber to the
Magazine. The BB. of Kilmarnock
Lodge are believers in the maxim that
Knowledge is power, and are deter-
mined to be so armed with facts as to
victoriously defend the principles of
Universal Masonry wherever, or when-
ever opposed. The BB. are also aware
that the Mason who does not read is un-
worthy of the name, is in fact only a
lodge member, a sort of masonic fungus.
That knowledge and Masonry are synon-
ymous terms, and they have shown their
faith by their works. How many of the
other Lodges in the A. M. F. will be
stimulated by Astoria's example and
give their Magazine—for it is theirs—the
like support. Many, we hope.

The Adoptive Branch.

The fiat that it is not good for man
to be alone, is coeval with the command
that there be "Light," and our brethren
as early as the eighteenth century rec-
ognized the benefit that would be de-
rived from female co-operation and ar-
ranged what would now be called
auxiliary organizations by inventing an
Andragonous system which they
termed the "Adoptive Rite," so termed

from the fact that originally the Lodges of the Rite were "Adopted" by and worked in connection with some particular Craft lodge. Later the Rite was given an independent government over which the Craft Lodges had no control. For less than a century and a half past the Rite has been thus worked and has been known as the "Scottish Rite of Adoption." It possesses a beautiful and instructive Ritual with five degrees of "work," viz.: Apprentice Freemason, Companion Freemason, Mistress Freemason, Perfect Mistress Freemason, and Sublime Mistress Freemason, with three degrees of installation, Lady of Benevolence, Lady of the Dove, and Princess of the Crown. There is also an honorary degree of "Adonaite Mistress," which occupies the place in the Rite of Adoption filled by the 33d in the Scottish Rite (male branch). In connection with the regular degrees of the Rite there is worked as "Side" degrees the "Daughter of the Sphinx," the Ladies' Order of the Rite of Mizraim, and the "Eastern Star," an invention of the latter part of last century. Those eligible for membership in the Rite are the wives, daughters, mothers, sisters, widows or first cousins (by blood or marriage) of a Master Mason; second, Master Masons in good standing, who, though eligible for membership, cannot fill office (unless Tiler or Treasurer) in the Lodge or Chapter, and in the Areopagus only as assisting in the initiating. Much interest is being taken of late in this Rite, and Lodges and Chapters are being formed. It has therefore been deemed wise that a portion of the Magazine be devoted hereafter to this Branch of the Rite, and the editors will welcome news items from the several lodges. A start is being made in this number with a communication from "Marie Chapter" of Chicago.

For the "Good of the Order."

The thought suggested by the above caption should ever occupy a prominent place in our minds, and whatever we can do for the good of the order should be carefully done. Your BB., the editors would suggest something that will surely aid in this good work, it is that some brother in each Grand Jurisdiction would act as a sub-editor for the Magazine by collecting news items from the lodges in his district, arranging and forwarding them here for publication, and not only news items alone, but short articles that might be contributed by the BB. While news of general interest to the craft at large, and historical or controversial articles may be instructive and interesting, news from one's own section of the country has always a particular spice of interest. It is therefore our intention, beginning with the first number of Vol. XI, in July, to inaugurate a column of "News from the Lodges," and we solicit the aid of the BB. to make it interesting. In the meantime we will be glad to have some Brother or Brethren in the several Grand Jurisdictions communicate with us, giving ideas and suggestions as to how this idea can best be carried out. These suggestions we will publish in the June issue, and by co-operative effort the desired end will be accomplished. "In the multitude of counsellors there is safety."

In the future all orders for printing, supplies etc. must be accompanied by the required amount of money to pay for same.

If you are not sure of the price of supplies etc. write a letter to the Grand Secretary General, 422 Vermont Bldg., Salt Lake City, Utah, and he will send you the necessary information.

CORRESPONDENCE.

LETTER FROM ENGLAND.

No. 645820 S. Sgt. Thomas Houston,
Gran. C. S. Hospital, Buxton, Derby-
shire, England, April 7, 1918.

Mr. M. McB. Thomson, 337 90th 96th,
President General and Ex Officio
G. M., A. M. F.

Dear Brother Thomson: I sincerely
hope you will forgive me for not writing
you before now, but always being in
the midst of excitement and not know-
ing what was going to happen from
day to day, changing about from one
place to another and working hard. I
always kept putting off until a more
convenient time. It is very true, pro-
crastination is the thief of time.



SERGEANT THOMAS HUSTON
P. M. of Alpha Bonnie Doon, in the A. M. F.,
Vancouver, B. C.

I think, though, now, that I am set-
tled down where I am, for a while, at
any rate. Owing to my category I was
not permitted to go to France. Per-
haps I should be thankful, when I see
so many men coming back to England
in the condition they are in minus
legs, arms and eyes, and some much
worse, and the numbers that will never
come back, but a person feels that they
would have liked to be in the thick of
it with their comrades.

I was transferred to the C. A. M. C.
and sent to this hospital to do special
work to relieve the suffering by making
special orthopedic shoes and splints of
various kinds, and am kept very busy,
working late and early.

I have not had a chance to visit Scot-
land since I came here, but hope to very
soon. I hope to have the pleasure of
meeting the brethren you gave me the
letters of introduction to. During my
stay in England I have had many invi-
tations to visit Lodges, but it so hap-
pened I had to move to some other
place or special duty prevented from
doing so.

When I came to Ramsgate I met with
some very fine B.B., both civil and mili-
tary. I was invited to Royal Navy
Lodge No. 129. I was well received
and treated like a prince. I enjoyed
myself very much, when visiting Royal
Navy Lodge. I met Wor. Bro. Russell,
the Worshipful Master of Bradston
Lodge, Broadstairs, a very fine old
Scotchman, not unlike yourself in build
and appearance. He gave me a very
kind invitation to visit his Lodge,
which I did, and I can assure you I never
enjoyed myself better or was better
received in all my life. It made me long
to be back with Bonnie Doon again,
which I hope will not be so very long.

I paid repeated visits to both Lodges
and was equally well received by both
Lodges every time, which made me sorry
to leave Ramsgate.

The military BB., before we left Ramsgate, as a token of appreciation of kindness received, had a photographic group of the BB. taken and presented an enlargement of same to Bradston Lodge with the names of the BB. and the Lodges to which they belong at the foot margin of same.

The Padre, or Chaplain, Bro. Hooper, who is a very dear brother and true Mason, an Irishman by birth, Scotch and English by education, and Canadian by adoption, possessing that quality much prized among Masons, viz., charity, presented the picture on behalf of the BB. in a very able and fitting manner, which was received by the Lodge, and the Worshipful Master Bro. Russell, on receiving same on behalf of the Lodge, gave a very nice address which seemed to touch the sympathetic chord of all the BB. hearts.

I learn that the picture has since been hung on the wall in the banquet room above where the W. M. sits while the so-called fourth degree is on, and a special shaded light fitted above to illuminate it.

Owing to the continual air raids on Ramsgate, the hospital came in for a heavy share of the damage. It was decided by headquarters we should move to a more safe place on account of the patients; and Buxton was decided upon as a suitable place. We thought we were going from home, that is, from a Mason's viewpoint, but to our pleasant surprise it was from home to home.

The Padre, Bro. Hooper, and BB. on the staff got together and we formed a little social club, where we could talk to one another in a fraternal way.

The brethren of Buxton seeing the Masonic spirit amongst us and anxious to have a Masonic home, through out Padre, Bro. Hooper, gave us an invitation to Phoenix Lodge of St. Ann No. 1235, which was accepted very gladly by all, and on being tried in the usual

way we were received, and say! they gave us a right good royal welcome and we have since been made honorary members of Phoenix Lodge, which we all appreciate in full. At one meeting which was an emergency one for to enter one and pass another. The passing was at the request of Royal Navy Ramsgate, one of our staff. The W. M. thought it would be nice to have some of the khaki BB. take some little part in the two ceremonies, so our Colonel Bro. Clark, acted as J. W. and Bro. Tribble as S. W., and I had the honor of presenting the working tools in both degrees by request of the W. M. After the Lodge closed then came on the proverbial fourth degree, which was very elaborate and enjoyable, finishing shortly after High Twelve.

I can assure you, Bro. Thomson, that we look forward with pleasure to these meetings.

Phoenix Lodge has, during the winter, held Lodges of Instruction which some of us have availed ourselves of the opportunity of being members of. We can always learn something if we have open minds, and I can assure you we have benefited very much by same.

At one of the Instruction meetings the Buxton brethren expressed the wish to see a Lodge conducted on Canadian fashion. Accordingly March 19 was set aside for this work. The Canadian contingent selected one of their number as the candidate and rehearsals began at Brother Hooper's home. Final rehearsal was held the night before the big doings in the lodge room, and on the 19th we put on the work. If we are to judge by the congratulations we have received, it is safe to say we did the work well. Indeed, the whole Lodge was so pleased that we have been asked to put on the third degree about the 1st of May. Brother Tribble was W. M.; Brother Captain Danby, S. W.; Brother Jarman, J. W.; Brother Fitzgerald, J.

De: Brother Erith, S. D.; Brother Thompson, I. G.; and the other offices were filled by Canadian B.B., of which at the moment I forget their names, and for myself, I acted as Immediate Past Master, and according to Canadian work I had to attend to the Lights. I also presented the W. T. and gave the N. E. corner charge. The Lodge was well attended, and every detail carefully watched, and were accorded great praise for the way in which we did the work, and no one enjoyed it more than myself, and I can assure you I lose no opportunity in talking Universal Masonry to our Canadian B.B.

We are starting on Tuesday to practice the third degree, which will be an event in itself. I am sending you a list of the names of the B.B. who were in that post card group; I thought it would be of interest to you.

I hear sometimes from Brother Cook, W. M. Bonnie Doon, Vancouver. He keeps me posted in all that is doing. He is looking forward to my return, so that we can get a little life started again, and I am looking to that time myself. I am writing Wor.: Bro. Perrot; he has been kind enough to send me the Magazine right along, for which I have to thank him, for from it I learned of your very sad bereavement and also the death of good Brother Spence and others that have passed away, from time to time.

Now, Brother Thomson, if you will forgive me for being so long in writing to you, I will promise to write more frequently. I assure you that it is not from coldness of heart. With kind regards and best wishes to yourself and the A. M. F., I am,

Yours faithfully and fraternally,

THOMAS HOUSTON.

LOOK TO THE EAST.

The glory and effulgent rays of the sun come up the East, Masonry with its

light was brought from the East, and we are from birth as Masons traveling toward the East; Christ was born in the manger in Bethlehem in the East; He was crucified and His body placed in a tomb on the mount in the city of Jerusalem, Palestine, in the East, and all through life we are taught to look to the East for light, lessons in wisdom, history, etc., and for examples and models of Christian character we are admonished to pattern after and follow in the footsteps of the meek and lowly One, who spent His days on earth in the East.

When death shall have overtaken us our graves are dug due East, our vaults face the East, as do our earthly and spiritual temples face the East.

To look in another direction is travel in another direction, and to travel in another direction is to land on a rough and rockbound coast that must wreck us through time and eternity.

Adverse ports are often encountered here because we do not steer our little craft aright, we become unstable in our ways, in our words and deeds, and our craft rocks until we almost lose our balance, yet we must look to the East by force of circumstances. We cannot do otherwise if started aright.

No sooner do we begin to live than we begin to die. God decreed that man should do so and so and be blessed, and to do otherwise would displease Him and incur His displeasure is not only unwise, but dangerous to our souls' eternal salvation.

We are but fellow travelers to the judgment bar of God. We are a dependent people on an independent God. His word is our waybill from earth to heaven.

The sacred word of God we are taught to regard as the Great Light of Masonry and so it is. We are supposed to live up to His injunctions and all decrees to mankind while traveling through life toward the East, and if we do, He makes

bearable the burdens of life, lightens our troubles, trials and afflictions, softens our hearts, guides our feet in paths of rectitude and righteousness that leads to the East, and bye and bye when we have served our purpose on earth and are called hence to enjoy the fruits of a well-spent life, we shall be caught up as it were in a cloud in the East.

Few people if any can enjoy the light of the East as can a Mason. While taking the degrees of Masonry he is continually traveling toward the light in the East. His source of inspiration is in the East, he looks to the East for light and is never once disappointed. His reward is sure to come and he is made to feel satisfied. It is pleasing and pleasant. He is prudent and it is profitable. He enjoys the confidence and esteem of earth's best people, the children of God are his associates. Flowers are scattered along life's pathway of all good Masons, and while you may not be able to behold them, he can see them and enjoy their fragrance and beauty as he does the sunshine of God's eternal love.

Look to the East as the wise men looked to the East, and we shall behold the guiding star, the hope of man's salvation.

Faternally,

ROBERT A. TURNER.

Ellensburg, Washington.

THE "TEN DEMANDMENTS."

A business firm in Western Canada has hung in a conspicuous place in its works the following "Ten Demandments" for the benefit of its employees. They are surely worth repeating:

1. Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.

2. Watch your work, not the clock. A long day's work makes a long day short; and a short day's work makes

my face long.

3. Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you increase my profits.

4. You owe so much to yourself you cannot afford to owe anybody else. Keep out of debt, or keep out of my shop.

5. Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.

6. Mind your own business, and in time you'll have a business of your own to mind.

7. Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.

8. It is none of my business what you do at night. But if dissipation affects you the next day and you do half as much as I demand, you'll last half as long as you hoped.

9. Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but one for my dollars.

10. Don't kick, if I kick. If you're worth while correcting you're worth while keeping. I don't waste time correcting specks out of rotten apples.—
Masonic Home Journal.

"DO YOUR BIT."

If you have a bit of news,

Send it in;

Or a joke that will amuse,

Send it in;

A story that is true,

An incident that's new,

We want to hear from you—

Send it in.

Never mind about your style.

Send it in;

I'm sure it's worth the while.

Send it in;

Of some application won,

Or some good your Lodge has done.

Send it in.
 If some plan you can teach,
 Send it in:
 Or some lapsing member reach,
 Send it in.

—We want It.

—From N. E. Craftsman.

THE MASTER'S APRON.

Tho' Cowans sneer, and coofs decry
 The honours o' the mystic tie,
 There's something mair than meets the
 eye
 About a Mason's Apron.

Chorus:

May ne'er misfortune steer them,
 Nor carking cares come near them,
 But friends aye round to cheer them
 That wear the mystic Apron.

The social, sympathetic glow,
 The love of Brothers high and low,
 Are truths that none can ever know
 Until they wear the apron.

The high in rank, the great in mind,
 The noblest of the human kind,
 Are proud around their loins to bind
 The merry Mason's Apron.

Each brother here, this happy night,
 Amid this galaxy of light,
 Must feel it is a high delight
 To wear a Mason's Apron.

And wha that lo'es the mystic art,
 In every Lodge, of every part,
 But loves the honest manly heart
 That wears the Master's Apron.

His love to us has lang been known,
 And widely to the world shown,
 His name has brighter lustre thrown
 Around the Mason's Apron.

The beaming smiles and bitter tears,

The sorrows and joys, and griefs and
 fears.

We'll ne'er alarm the man that wears
 The Master Mason's Apron.

BURNS' COTTAGE.

These lines were written by Colonel
 Robert G. Ingersol on the occasion of
 his visit to the Burns cottage in Ayr,
 Scotland:

Though Scotland boasts a thousand
 names
 Of patriot, king, and peer,
 The noblest, grandest of them all
 Was loved and cradled here.

Here lived the gentle peasant prince,
 The loving cotter-king,
 Compared with whom the greatest lord
 Is but a titled thing.

'Tis but a cot roofed in with straw,
 A hovel made of clay;
 One door shuts out the snow and storm,
 One window greets the day:

And yet I stand within this room,
 And hold all thrones in scorn;
 For here beneath this lowly thatch
 Love's sweetest bard was born.

Within this hallowed hut I feel
 Like one who clasps a shrine,
 When the glad lips at last have touched
 The something deemed divine.

And here the world through all the
 years,
 As long as day returns,
 The tribute of its love and tears
 Will pay to Robert Burns.

CRAFT BUTTONS.

At the present we have for sale Craft
 Buttons, the official button, of the
 Scottish Rite, registered, and priced at
 \$1.00.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, California, meets first and third Thursdays of each month at 8:00 p. m. in Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada; Secretary, A. Legaspi, 841 Broadway.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets second Friday of each month at 8:00 p. m. at 1254 Market St. Secretary, I. Less, 1361 Webster St.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthein, R. W. M. Erich Siburg, Secretary, 1339 S. E. street.

Viking Lodge meets every Friday evening. Stanley J. Katarski, Secretary, St. ing, 1223 Milwaukee Ave., R. W. M. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, California, meets every Wednesday at 8:00 p. m., at the Flower Auditorium, 1720 South Flower St. R. W. M., L. A. Vonderscher, 424 West 66th St. Secretary, L. Strodel, 822 So. Main St.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

Echo Lodge No. 48, of Chicago, Illinois, meets every second and fourth Tuesday of each month, at 8:00 p. m., at 1223 Milwaukee Ave. R. W. M., Joseph I. Gasiorowski, 2439 West Superior St. Secretary, Dr. John P. Kobrzynski, 1543 West Division St.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Craft Buttons.

Craft Buttons, the official Button, of the Scottish Rite, registered. Price \$1.00.



THE UNIVERSAL FREEMASON

Volume X

June 1918

Number 12

EXPULSION.

J. S. Fraser has been expelled from Ebenezer Lodge No. 28, Pt. Limon, Costa Rica, for gross unmasonic conduct.

Williams Fuchs and Alexander Fuchs have both been expelled from Lodge Justice No. 104, of Chicago, Ill., for gross unmasonic conduct.

Officers of Patria Lodge No. 123, of Toledo, O.: R. W. M., A. A. Paryski; W. M. D., Stanley Ostrowski; W. M. S., N. J. Walinski; W. S. W., Francis Friedel; W. J. W., Felix F. Czech; Treasurer, Wacław Mierzejewski; Secretary, Stanley F. Nowak; S. D., Anthony Klaniecki; J. D., Antoni Lewandowski; Marshal, Andrew Krasucki; Almoner, Dr. Anthony Krieger; S. S., Michael Suchta; J. S., Stanisław Kozbial; Chaplain, Edward W. Zygila; Orator, Walter Monczynski; I. G., Adam Solarczyk; Tiler, Marian Urbanik.

The office-bearers of Ralsin Center Lodge, C. B., Fresno, Cal., are as follows: R. W. M., John Cannon; W. S. W., Ben F. Young; W. J. W., K. Piles; Secretary, G. W. Ayers; Treasurer, William Berry; S. D., Sam Chamble; J. D., Leroy Calhoun; Chaplain, A. P. Lee; S. S., B. F. Watkins; J. S., A. Wolfskill; I. G., Martin Bodie; Tiler, Ed Jones.

WANTED.—Heirs Thomas Riley, 63 years of age; last heard from in Texas, to close estate. Manly Daniel, 905 Fed. Res. Bk. Bldg., St. Louis, Mo.

TABLOID HISTORY.

(Continued.)

The foregoing account of the formation of the Charleston Council of what its originators falsely called the "Scottish Rite" has been given at a length that to many may seem disproportionate to the importance of the subject treated. Our only excuse for devoting so much space to it was to show its utter rottenness, and the falsity of every claim it advanced, either of antiquity or regularity and legitimacy of origin; that, in fact, it "was conceived in sin and born in iniquity;" that one French historian was within the truth in styling it "the great lie of the order." Notwithstanding the publicity that its parents gave the birth of their illegitimate offspring, the Masonic world treated the event either with indifference or contempt, and it died after a few months' troubled existence, but lived long enough to plant the seeds of what ultimately proved to be a harvest of Masonic discord, to become, in the language of another Masonic historian, "the mother of all bastard children of Freemasonry." It never created a working subordinate of its own, though it granted a patent to De Grasse Tilly by and through which Masonic disunion was introduced into France. And through De La Motta (of whom more later) introduced disunion and discord into the Eastern States. Having thus accomplished—as far as it

could—the purpose for which it seemed to have been originated, it died “unwept, unhonored and unsung.” Its two principal participants in its organization, Mitchell and Dalcho, repudiated it later and withdrew from it, and it became as dead as anything possibly would be that had neither root nor branches.

For near half a century nothing was heard of the Charleston Council when Bro. Albert Pike professed to revive it. Concerning the Masonic career of Bro. Pike, there is considerable mystery, at least as to his connection with the higher degrees. He ought to have been an authority on this himself, and yet he said, in 1878, “I do not know when I was elected a member or when Grand Commander.” It is certain from existing documents that he was at one time a member of the obedience of the Supreme Council of Louisiana, and it is probable that it was there that he received the degrees and the esoteric knowledge that enabled him, with the assistance of one or two surviving members of the Charleston Council, to organize a new body which they named the Supreme Council for the Southern Jurisdiction of the United States. I say advisedly that this was a new organization and not a revival of an older one, as the previous one of which this claimed to be a revival and continuation had died, and remained dead for near half a century. The best that Bro. Pike can claim for it—and be sure he claimed the most he could—was that “for many years one or two composed the whole council.”

His words, as quoted by Folger, are: “That the record of the transactions of the Supreme Council for the Southern Jurisdiction of the United States commenced with the session of 1857. There is no record, there can be found no minutes, no notes of any previous meetings. If, from its origin in 1801 to 1957, there ever was any record, or entry, or memo-

randum formally made, of any regular meeting of the body, it was destroyed with the papers of the Secretary General during the war. There is nothing to be found in the shape of records or minutes, to show that ever any person was elected to membership in the Supreme Council prior to 1857.”

No records existed, no business was transacted or meetings held. It was, in fact, dead; too dead to be ever resuscitated. It was never resuscitated, and the alleged resuscitation was, in fact, the organization of a new body. And the old time-worn fable of authority derived from or through Frederick of Prussia was discarded, and the fact of its self creation openly acknowledged by its proclaiming itself to be the “Mother Council of the World.” As such we leave it, a self-declared fraud, a blemish on the face of Masonry.

Besides the irregular introduction of the Rite of Perfection from France above mentioned, and the formation of the spurious Supreme Council in Charleston in 1802-3, a Supreme Council of the same Rite was regularly organized in New York City in 1807 by Joseph Cerneau, a Frenchman. The source from whence Cerneau received the degrees of the Rite is differently given. It seems, however, that he obtained them from Morin in San Domingo while Morin was still the accredited representative of France and before his commission was withdrawn. Cerneau arrived in New York in 1806, and seems to have immediately become active in spreading the Rite, and in 1807 established a government for it under the title of a Sovereign Grand Consistory and Supreme Council of the Thirty-third Degree of the Ancient Scottish Rite of Heredom. It has been charged against Cerneau that he was never in possession of the thirty-third degree, as it was the invention of the Charleston Council but the fact that

those to whom Cerneau gave it were accepted as such by others who had received the degree in Europe would be sufficient to disprove the charge even were it not known that the thirty-third was known long anterior to the organization of the Charleston fraud. Immediately after the organization of the Grand Consistory and Supreme Council, Cerneau sought and obtained the recognition of the Grand Orient of France for his work, thus rendering it legitimate as far as could be.

The Cerneau Supreme Council continued in activity twenty years, during which time it chartered many subordinate Councils and Grand Consistories in several states, among them the State of Louisiana, established in 1813, of which there will be occasion to speak later. In 1827 the Grand Consistory and Supreme Council, in company with most of the Masonic bodies of the United States, ceased activity for a time in consequence of the Morgan anti-masonic excitement. De Witt Clinton, who had succeeded Cerneau as Grand Commander, died in 1828, and Elias Hicks, Lieutenant Grand Commander, succeeded to the position of Grand Commander. Bro. Hicks called a meeting of the Supreme Council in 1831 to consider a proposition made by the Marquis de Saint Angelo on behalf of the Count de Saint Laurent, Grand Commander of the Supreme Council of Terra Firma, looking to a union of the two Supreme Councils whose jurisdiction would thus extend over the whole continents of North and South America and the Canary Islands. This union was effected and a treaty drawn up and solemnized.

TREATY of

MASONIC UNION, ALLIANCE AND
CONFEDERATION,
TO THE GLORY,
IN THE NAME AND UNDER THE

PROTECTION OF THE GRAND ARCHITECT OF THE UNIVERSE.

Ordo ab Chao.

The Grand and Supreme COUNCILS of the 33d and last degree of THE ANCIENT AND ACCEPTED SCOTTISH RITE HEREAFTER NAMED;

To the Masonic Powers Lawfully Established and Acknowledged,

To the true, regular, faithful, and Free Scottish Masons of all degrees, Ancient and Modern,

To the Free Masons of all the regular rites, spread over the surface of the globe.

VIRTUE, HEALTH, TOLERANCE, FIRMNESS, CONCORD, PERSEVER- ANCE, POWER.

We Make Known, that upon the express and formal demand made by the Most Illustrious and Potent Sovereign Grand Inspectors General of the ORDER, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Grand Representatives invested with full powers by the Supreme Council for the Empire of Brazil, of the Potent Sovereign Grand Inspectors General, Chiefs, Protectors and Free Guardians of the ORDER, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, duly empowered at the Supreme Council of France; anxious that urgent measures may be taken by all the dogmatic powers of the rite, duly established and acknowledged, to put an end to the many abuses which have been introduced into the order, and which threaten even the existence of the said Rite.

WE, THE UNDERSIGNED,

FIRST, M. A. N. A. R. De Jachim De S—te Rose De Roume De Saint Laurent, (Marquis of Saint Rose, Count of Saint

Laurent,) formerly Captain and Commodore of the Mexican Navy, &c., P.: M.: Sov.: Gr.: Ins.: Gen.: Thirty-third degree, M.: P.: S.: Assistant Grand Commander, AD VITAM, of the United Supreme Council for the Western Hemisphere (legally and solemnly formed, of the old Supreme Councils of New Spain, of Terra Firma and South America, from one sea to the other, Canary Islands, &c., &c., and of the old Supreme Council of the United States of America,) sitting at the east of New York, Ordinary and Extraordinary Super Grand Representative, Grand General and Special Deputy of this Masonic Power—to each and all the Masonic Powers, legally established on the two hemispheres, &c., &c.;

And Gilbert Mottie De Lafayette, (Marquis) Lieutenant General in the Service of France, Member of the Chamber of Deputies, &c., &c., P.: M.: Sov.: Gr.: Ins.: Gen.: Thirty-third degree, Grand Honorary Dignitary, and Grand Ordinary Representative of the same United Supreme Council for the Western Hemisphere, to the Supreme Council of France;

Both possessing full powers and credential letters in due forms.

SECOND, The Administrative Committee of the Supreme Council of France, of the Potent Sovereign Grand Inspectors General, Chiefs, Protectors and true Guardians of the Order Thirty-third and last degree of the Ancient and Accepted Scottish Rite. The same Committee having for President, the Most Ill.: Bro.: Emanuel John Baptist, Baron Freteau De Peny, counsellor at the Court of Cassation, Member of the Legion of Honor, &c., &c., Sov.: Gr.: Ins.: Gen.: Thirty-third degree, and Lieutenant Grand Commander of this Supreme Council. The above Committee being legally authorized for the present purpose, in consequence of the decree of the 29th of July, 1824, and by the special

delegation of the Most Illustrious and Potent Sovereign Grand Commander AD VITAM, Brother Antoine Gabriel, Duke of Choiseul Stainville, Peer of France, Lieutenant General in the service of France, Aid-de-Camp to the King, Governor of the Louvre, Grand Officer of the Legion of Honor, &c., &c.

THIRD, Antonio Carlos, Riberio De Andrada Machado Da Silva, Brazilian Nobleman, Grand Cordon of the Imperial Order of the Southern Cross, Knight of the Order of Christ, formerly Counsellor at the Royal Court of Bahia, Ancient Deputy to the Constitutional Cortes of Portugal, and to the Constituent Assembly of the Empire of Brazil; Sov.: Gr.: Ins.: Gen.: Thirty-third degree; Lieutenant Grand Commander of the Supreme Council of Brazil, sitting at Rio Janeiro.

And Luiz De Menezes Vasconcellos De Drummond, Brazilian Nobleman, Knight of the Order of Christ, formerly Director of the Customs at Rio de Janeiro; Sov.: Gr.: Ins.: Gen.: Thirty-third degree; Grand Treasurer of the Holy Empire of Brazil.

Both Grand Representatives possessing full powers from the said Supreme Council to the Supreme Council of France.

All of us, assisted by the Most Ill.: Bro.: Charles Nicolas Jube, retired Major General, Officer of the Legion of Honor, &c., P.: M.: Sov.: Gr.: Ins.: Gen.: Thirty-third degree, Member of the Supreme Council of France, Grand Secretary and Chief of the Office of the Secretary General of the Rite, taking part in these deliberations, by our unanimous consent, as Grand Secretary of the Rite, PRO TEMPORE.

In the names of our Respective Masonic Powers, above mentioned:

We assembled beneath the Celestial Ar.: and Zen.: of the central and vertical point, corresponding with the mer.: of Paris, at the E.: of the world,

in a place well illuminated, very strong and very holy, near the B.: B.: this 15th day of the Moon Adar, 12th month, under the sign of the fishes, Anno Lucis, 5833, and of the Christian Era, the 23rd of February, 1834.

Having mutually communicated and duly examined our respective powers, found them satisfactory, and having duly exchanged them.

We formed and constituted ourselves into a Masonic Congress:

And considering that it is necessary for the support, durability and dignity of the MASONIC ORDER, and of the Ancient and Accepted Scottish Rite, to oppose powerfully the abuses which have crept into the Order, and re-establish it in its primitive purity.

Taking for the base of our deliberations and resolutions, the following thirteen principal points of the Ancient and imprescriptible doctrines of the Order, and principally the Scottish Masonry, viz.:

FIRST, Free Masonry is a Universal Worship, having for its objects, God and Virtue, and which is divided into different known and approved rites. Originating from one common source, those rites, although differing in form, nevertheless tend to the same end;

The adoration of the Great Architect of the Universe, philosophy, morality and benevolence towards all men; this is what every true Mason ought incessantly to study and endeavor to practice.

This worship is essentially tolerant, and every Mason is at liberty to choose the rite he may wish to profess.

SECOND, All true Masons, of whatever country or rites they may be, form but one family of brothers spread over the surface of the globe. They form an Order which has its peculiar dogmas, and which is governed by General Laws and Fundamental Statutes; and what-

ever may be the rite they profess, Masons are, nevertheless, obliged to respect and observe those Laws and Statutes.

Third, The diversity of rites necessarily causes the diversity of powers which govern them; for each rite is independent of all the others.

Fourth, To attempt to encroach upon the independence of a rite, is to attack the independence of all the other rites—schism is thereby introduced, and the whole Order disturbed.

Fifth, An act emanating from the dogmatic or administrative power of a rite, can only operate upon Masons of that same rite, who are subject to the jurisdiction of that power. It has no authority whatever over them, but inasmuch as it is strictly conformable to the fundamental laws of the Order, and it can prescribe nothing whatever that is in opposition with those laws.

Sixth, Faithful and devoted above all things to his country, and obedient to the laws and institutions by which it is governed, the true Mason enumerates among his most sacred obligations, the exact fulfilment of the oaths which bind him to his rite, to the Lodge where he received the LIGHT, and to the Masonic Power whence he derived his privileges. He can only be exonerated from his obligations by that power with whom he contracted them, and in conformity with the Masonic laws which he has sworn to observe and respect, without which laws no Masonry could exist.

Seventh, Every attempt which may be made to compel a Mason, either by persecution or violence, to quit the rite to which he belongs, is contrary to the Spirit and General Laws of Masonry.

Eighth, Each Masonic power governs by its General Statutes, all Lodges, or Masonic Societies of its own rite, whether located within the limits of its Territorial jurisdiction, or established by it, or with its consent, in those countries

where no other regular power of the same rite already exist.

Ninth, The power that governs a rite in a Territorial jurisdiction, lawfully acknowledged, is sovereign and independent throughout the whole extent of such Territorial jurisdiction, but is nevertheless subject to the General Laws of Masonry, and to the Fundamental Statutes of its particular Rite.

Tenth, All Masonic powers, whatever their rites may be, are subject to the General Laws of the Order; they may be considered as RAYS that verge towards a common center, by the unity of sentiments and principles.

Eleventh, The object for which Lodges were established, is, to compass the ends the Order aims at. That of a dogmatic power consists in teaching them the DOCTRINE, and directing their actions by the purity of the dogma, and by the observation of the Fundamental Statutes and Institutions of the Order. It insures this object to the Lodges under its jurisdiction, by a lawful Constitution, by regulating their labors, and by maintaining among these Lodges, and the Masons composing them, harmony, good morals, and union.

Twelfth, Every Masonic power regularly and lawfully constituted, duly acknowledged and invested with the full dogmatic authority of a rite, over a particular territory, possesses incontestably and exclusively, the right to constitute and govern the Lodges of that same rite throughout the whole extent of its dominions. But this right never can authorize the said power to exclude, forbid, or hinder a power of another rite, even though of foreign country, from granting to such Masons as may solicit the same in the regular form, the necessary Charters for the legal establishment of Lodges and Chapters, or even a power itself, of that other rite, within the limits of the same Territory.

Thirteenth, And in particular as re-

gards the Ancient Accepted Scottish Rite professed by the contracting powers.

THEY ACKNOWLEDGE AND DECLARE

That there can exist but one sole Dogmatic Power, or Supreme Council of the Thirty-third degree of that Rite, within the same Territorial jurisdiction; that is to say, throughout the Territorial extent of an independent State and its dependencies, whenever there does not exist boundaries legally established of such Territorial jurisdiction.

That such power established for a particular Territorial jurisdiction, becomes a competent judge in all questions of honor among Masons that owe it obedience.

That no Masonic power of the Ancient and Accepted Scottish Rite nor any subordinate branch thereof can, under any pretence whatever, become joined to, or embodied with, another power or association of a different Rite, nor can it legally become, under any title whatsoever, a section or a dependency of that other power or association.

That, such a step, which would deprive the guilty power of its independence, its authority and its very existence, would also be a violation of its very existence, would also be a violation of the general spirit of Masonry, and the independence of the rite—that it would tend to throw the entire order into confusion, and consequently all Masons ought to be most carefully cautioned against every attempt or suggestion that might be made, and that might lead them to so fatal result.

ACCORDING TO THESE PRINCIPLES, and wishing to insure the regeneration of our rite,

To maintain its unity; guarantee its independence; and restore its ancient discipline.

Desirous above all things, to destroy radically all abuses which may have crept in, and which arise chiefly;

—From neglect of the respect and observation, either of the primitive laws of the Order, and of its Fundamental Statutes, or of the private Statutes and Regulations emanating from each Masonic power.

—From the careless indifference with which Diplomas, Briefs, Patents, &c., &c., supposed to have been given in foreign countries, are examined and verified;

Convinced that union between the Chief Powers of the Rite, by keeping up among themselves a more fraternal intimacy, by multiplying and facilitating the means of a reciprocal and mutual correspondence, and by being as firmly united as possible in the efforts which each of them intends to make with the view of restoring to the rite its ancient splendor.

WE, SOV.: GR.: INS.: GEN.:

Ch.: Pr.: and True Guard.: of the Order, Thirty-third and last degree of the Ancient Accepted Scottish Rite.

ALREADY NAMED AND QUALIFIED
IN THE NAMES OF OUR RESPECTIVE SUPREME COUNCIL, AND IN VIRTUE OF
THEIR FULL
POWERS,

We have Stipulated and Determined, and we do hereby Stipulate and Determine the following

TREATY:

Article First.

Now and forever, there is an intimate and indissoluble union between all the Supreme Councils of the Ancient Accepted Scottish Rite, now regularly constituted for the United (and other) States of South and North Americas, France, and the Empire of Brazil, their Territories, Dependencies and Jurisdictions, such as they are established by

the deeds given at their first assembly and acknowledgment, dated—viz.: For the United States of America, New Spain, South America, (formerly the Spanish dominions,) &c., &c., the thirtieth day of the second month, 5832.

For France, the 21st of September, 1762, and the decrees of 1804, 1806, and 7th of May, 1821.

And lastly, for the Empire of Brazil, under date of the 12th day of the 8th month, 5832, (12th of November, 1832.) (The Supreme Council sitting at Brussels has since acceded to this treaty and joined the Confederation.) All of which are acknowledged and designed under the following titles:

United Supreme Council of the Western Hemisphere, sitting at the Ea.: of New York.

Supreme Council of France, sitting at the Ea.: of Paris.

Supreme Council of the Empire of Brazil, sitting at the Ea.: of Rio de Janeiro.

The above named powers do hereby confederate and reciprocally bind themselves toward each other. This Confederation, Union and Bound have for object, and they promise mutually:

First, To work in perfect union, and without remission, so as to arrive at the only object of the Order—which is eminently philosophically, moral and philanthropic.

Second, To maintain its dogmas, principles and doctrines in all their purity, to propagate them, defend them, and respect them, and cause them to be respected at all times, and in all places.

Third, To maintain, observe, respect, defend and enforce the obedience and respect in the same manner, the General and Fundamental Institutions, Constitutions, Laws, Statutes and Regulations of the Order, and particularly those of the Ancient and Accepted Scottish Rite.

Fourth, To maintain and defend with

all their energy; to guard and respect, and to enforce the observance and respect for the rights, privileges and independence of the Rite, and the integrity of their respective Territorial Jurisdictions: to guard them from all usurpation, and on every occasion to reclaim against any which may have been made.

Fifth, To act with perseverance, and with all their influence, against the indifference, egotism, inconstancy and mania of imprudent innovations and license—real tomb of liberty, true source of discord, hatred and anti-masonic anarchy.

Sixth, To re-establish the Ancient discipline of the Order; to maintain, strengthen and observe it, and cause to be observed and respected, under all circumstances.

Seventh, Lastly, to protect and cause to be respected, the true Masons of every rite, but particularly the true and faithful Scottish Masons of their respective obediences, in all places where they may extend their influence. For this purpose the confederated powers solemnly bind themselves to a mutual, constant, persevering and firm pact of reciprocal aid in all occasions.

Article Second.

The intimate alliance and confederation of the contracting powers, necessarily extends, under their auspices, to the Masonic Associations and Lodges, and to all true Masons submissive to their respective obediences and jurisdictions. Consequently there cannot be formed between these different Associations or Lodges, any sort of particular affiliation or confederation, under pain of irregularity and nullity, independent of other punishments which may be applied to the offenders, according to the laws of the Order.

Article Third.

The Confederated Powers acknowledge and hereby proclaim anew, as Grand Constitutions of the Ancient Ac-

cepted Scottish Rite, the Constitutions, Institutes, Statutes and General Regulations, determined upon by the Nine Commissioners of the Sublime Princes of the Royal Secret, on the 21st of September, 1762; as they are now modified by those dated 1st of May, 1786—which they also acknowledge, proclaim and promise to respect, observe and defend, under the positive reservation, to examine, rectify and curtail the alterations and additions which have been made to the same, and which pervert their original dispositions. For this purpose, an authentic copy of the said Grand Constitutions of 1786, certified and signed by all the members of the present Congress shall be annexed to each original duplicate of the present treaty.

Article Fourth.

Every Act or Convention already made, or which may be made by any regular Masonic Power whatever, which are, or may be, contrary to the principles of the independence of the Rites, and to the dispositions of the Article 5th of the Grand Constitutions of 1786, are declared null and of no effect.

Article Fifth.

The Confederated Powers, faithful to the fundamental doctrines of the Order, and wishing to unite constantly, that of the Masonic tolerance with that of the absolute independence of the rites, shall acknowledge and receive, as true and legitimate Masons in their respective Rites and degrees, all those who shall prove their qualities by authentic and regular Titles or Patents, delivered by a power legally established and duly acknowledged, as possessing the right to grant such certificates, Titles or Patents, for the degrees of these Rites.

As a consequence of the same principles, they declare, that upon no occasion, or under any pretext whatever, will they acknowledge, as legitimate Masons of the Ancient and Accepted Scottish Rite, any but those who have

been regularly received, and provided with degrees of this rite, either by one of the contracting powers, or by a Lodge under their respective control, or by any other power of the same rite, legally established, and duly acknowledged as such by the confederation.

Every Scottish Mason, who, after having been duly received in a regular Lodge of the Ancient and Accepted Scottish Rite, may have forfeited his oath, deserted the standard of the rite, or who may have been guilty of any other irregularity, shall be deprived of the benefit of this disposition and pointed out as irregular.

Article Sixth.

With the intention to cause the inspection which they engage to observe, to be more permanent, active, and efficacious in that intent, the Confederate Powers, and the Corporations under their obedience, will never acknowledge as regular Masonic titles, those proceeding from Masonic bodies or Lodges not under their respective jurisdictions, excepting such as should have been duly certified and stamped by the Grand Secretary General of the Power from which they emanate, as also by the different Representatives legally authorized, and residing in the district thereof. However, all authentic titles proceeding from a regular association of the rite, established far from the seat of the power upon which it depends, shall be received as valid and regular—if they have been verified and signed by the delegates or deputies of the said power, established by it in the said distant place, and who have continued faithful to their mandate, agreeably to Article 16th of the General Regulations of 1762.

Article Seventh.

In order to maintain and strengthen the discipline of the Rite, and to fulfil the true intent of Article 5th of the same General Regulations—is expressly

agreed upon between the Confederated Powers, that any measures or definitive condemnation which may be awarded, by any of them against a Mason, a Lodge, or any Masonic association whatever, under their control, shall be deemed as the act and deed of the whole confederation, shall be immediately transmitted to each of the other powers, and receive its full and entire execution throughout the whole extent of their respective jurisdictions. A Scottish Mason who may unfortunately fall under a sentence of discipline, cannot elude its consequences by presenting himself as a Mason of another rite, even though he may have regularly practiced the said rite, before the sentence which punished him has been pronounced. He shall be struck out of the lists of the Ancient and Accepted Scottish Rite forever, if he should have become initiated into another Rite, with the intention of eluding his sentence while judgment was pending, or after it has been pronounced.

Article Eighth.

All correspondence, all brotherly communications shall cease to exist between the Confederate Powers, the Masonic Associations under their control, and the Lodges, Associations and powers of the foreign obedience who, in the case above mentioned, may connive at such acts of insubordination and disobedience.

Article Ninth.

In the same view, and for the purpose of always preserving union, concord and regularity among the Masons, and in the different corporations under their respective obediences—the Confederated Powers bind themselves to exercise among them, and in their different Lodges, a mutual, permanent, active and tutelar inspection, as much in the choice of candidates for initiation, as in the promotions and granting of degrees, delivery of Briefs, Diplomas and Powers,

and finally, on everything which may concern their composition, labors, direction, and all the different parts of their administration.

Article Tenth.

From the date of the present treaty, there shall be an active and intimate correspondence between all the Confederate Supreme Councils. All communications made to one shall be immediately dispatched to the others. They shall inform each other every six months of anything interesting to the Order in general, which may come to their knowledge, or may take place in their respective jurisdictions—but particularly as relates to the Ancient and Accepted Scottish Rite—they shall point out everything which may call for new measures of preservation, discipline or general safety. They shall remit to each other, once a year, an official list of all Thirtieth, Thirty-first, Thirty-second and Thirty-third, forming their personal composition, both active and honorary.

Article Eleventh.

Every Confederated Supreme Council shall at times be represented at each others' meetings, Sovereign Grand Inspectors General, Thirty-third degree of the Rite, appointed by them, and who shall be invested with the most extensive powers. These Grand Representatives can assist at all the labors of the Sublime degrees of the Rite, even those of the Supreme Council itself. They shall be summoned to all these labors, and take part in all consultations. They have their privilege of protesting, in the names of their respective powers, against any deliberations that may tend to injure the general interests of the Order, or those interests which they represent in particular. In such cases, and at their express demand, their protest shall be inserted in the minutes of the sitting whereat they protested, and a memorandum (act) to that

effect shall be delivered to them without delay. They are required to make an official communication of the same to every member of the Confederation. And in case the Supreme Council at which they are appointed Representatives shall adopt a Resolution in their absence, they shall likewise have the right of protesting against the Resolution. Consequently, they shall always be at liberty to inspect the Registers of the Grand Secretary, who is bound to comply at once with their request, and to communicate to them the Registers on the spot, also to receive all protests which they may deem fit to make, and deliver a memorandum (act) of the same. Immediately after the verification of their credentials (Powers) they shall be acknowledged, solemnly proclaimed, and exercise all their rights and privileges throughout the whole extent of the jurisdiction in which they shall reside. They shall stand next in rank to the Sovereign Grand Inspector General, Thirty-third degree, active members to the Supreme Council to whom they shall be accredited. Among themselves the precedence shall be determined according to the date of their admissions as Grand Representatives at those Councils.

Article Twelfth.

Every five years, on the anniversary of the day of the signing of this Treaty, the Confederated Supreme Councils shall assemble in an ordinary Congress, in the persons of their Representatives, to the Supreme Council of France, to inform themselves of the general affairs of the Order, to deliberate and determine in common upon whatever measures which may be viewed by them as necessary for the interests of the Ancient and Accepted Scottish Rite. They shall, for this purpose, receive special orders and powers from their constituents. The Supreme Council of France will appoint at the same time, a delegate, invested

with similar powers, to be its Representative at the Congress. A number exceeding more than the half of the Representatives being present at Paris, on the anniversary day above stated, and during the thirty-three subsequent days shall be legally sufficient to constitute the Congress.

Article Thirteenth.

Whenever the Grand Representatives established near any of the Confederated Powers, by the others, acknowledge the necessity of assembling an Extraordinary Congress, and this Power partakes of the same opinion, a deliberation is to take place accordingly, the motives must be thereon briefly, but clearly explained; in case of unanimity, a declaration of urgency is to be issued in the minute (verbal process) of the deliberation and signed MANU PROPRIA, by all the members present, sent without delay to all the members of the Confederation, with appointment of the day when the Congress is to meet, and requesting them at the same time to get themselves represented thereto, by Grand Inspectors General, delegate, AD HOC, and furnished with full, absolute and special powers.

Article Fourteenth.

These species of Congress are bound to assemble on the day appointed for their opening.

They are qualified to deliberate only upon the special object for which they are assembled; all other matters foreign thereto shall be declared null and of no effect. They shall separate immediately after the special object for which they were assembled shall have been fulfilled. And in no case, can a Congress, either Ordinary or Extraordinary, continue open for more than THIRTY-THREE days.

Article Fifteenth.

The rights are expressly reserved, of all the Grand and Supreme Councils of

the Thirty-third and last degree of the Ancient and Accepted Scottish Rite, legally established and duly acknowledged, to this moment, by one of the members of the Confederation, though compelled by temporary circumstances to remain inactive; they are hereby, and brotherly requested to accede to the present Treaty, and to enter into our Holy Confederation so soon as they may begin anew their labors. All those existing now without our acknowledgment and those who may in future be established, according to the laws of the Order, may be received on their justifying the legality of their formation, and the general list of their members. The Confederation will be the judge of the case. Well grounded opposition of one of its members will be sufficient to prevent the acknowledgment, and determine the rejection of the demand.

Article Sixteenth.

The Confederated Powers call the protection of the Grand Architect of the Universe upon their undertaking—SOLE AND SOVEREIGN MASTER OF ALL THINGS. They commit the present Treaty to the safeguard of the true and faithful Scottish Masons, spread over the two hemispheres. They command the Lodges, Masons and Masonic bodies under their respective jurisdictions, to consider the present Treaty as a General Law of the Order—to respect it, and to obey its dispositions, they forbid them to make in it the smallest alteration, under the risk of being declared unworthy of the title of Mason, and of being struck out forever from the lists, and expelled from every assembly of the Order.

Article Seventeenth.

The present Treaty, made out in four originals, and written in the four languages of England, Spain, France and Portugal, duly signed and sealed with our respective seals, shall be submitted to the ratification of each of the Con-

federated Powers as speedily as possible.

The Ratifications thereof shall be exchanged between their respective Grand Representatives at the Supreme Council of France, in the office of the Secretary General (PRO TEMPORE) of the Rite at the East of Paris—viz.:

For the United Supreme Council of the Western Hemisphere, in nine months.

For the Supreme Council of France, in nine days from this date.

And for the Supreme Council of Brazil, in thirteen months.

Made, stipulated and concluded between us, above qualified and undersigned, at the place aforementioned, the day, month, and year—UT SUPRA.

DEUS MEUMQUE JUS.

Ct. De St. Laurent

La Fayette

Sov.: Gr.: Ins.: Gen.: 33d etc. 33d.:

(L. S.)

B'on Fresteau De Peny, 33d.:

Cte Thebault, 33d.:

Setler, 33d.:

M'ls De Giamboni 33d.:

A. C. R. D'Andrada, 33d.:

Luiz De Menes. Vascos. De Drummond, 33d.:

By order of the Congress.

The Gr.: Sec.: Gen.: of the Rite PRO TEMPORE,

Charles Jube, 33d.:

(L. S.)

Sov.: Gr.: Ins.: Gen.:

By the terms of this treaty it will be seen that the Cerneau Consistory and Supreme Council ceased to exist, (as well as the Terra Firma one) both being merged into and forming a part of the United Supreme Council of the Western Hemisphere. No better success attended the new body than had the old one, the attendance at the Supreme Council meetings dwindled until in

1846 there were but three present and these voted that the funds be distributed among the remaining members. This was done, and the body ceased to exist though several spasmodic attempts were made to revive it, the lack of proper authority on the part of the brethren making these efforts futile.

In the meantime, however, and from a different source, the legitimate continuation of the Supreme Council was effected. How this was done can best be given in the words of Bro. James Foulhouse, one of the principal actors therein.

" . . . and gradually the United Supreme Council of the Western Hemisphere ceased to give signs of life. Our Ex-Grand Consistory vainly wrote to it. The letters fell into the dead letter box at the Post Office, and our predecessors were about to take measures to ascertain the cause of the sudden interruption of correspondence, when the Marquis de Sant Angelo, who, from some time previous, was a member of the Supreme Council, and had been its Lieutenant Grand Commander, arrived at New Orleans.

"It was in 1839. There were then, in New Orleans, several Thirty-thirds, and, among others, Brother Conte, who had received that degree in the Grand Orient. The Marquis de Sant Angelo informed his colleagues of the slumber into which the United Supreme Council of the Western Hemisphere had fallen; and concurrently with them proceeded to give force and vigor, under the title of 'SUPREME COUNCIL OF THE THIRTY-THIRD AND LAST DEGREE, OF THE ANCIENT AND ACCEPTED SCOTTISH RITE FOR THE UNITED STATES OF AMERICA.'

"That Council once organized, several Princes of the Royal Secret of our Ex-Grand Consistory, and among others,

our Brother Jean Francois Canonge, were initiated to the Thirty-third degree. Brother Sant Angelo was its first Grand Commander; after him Brother Conte, who was succeeded by Brother Jean Francios Canonge.

"Our Ex-Grand Consistory acknowledged that Supreme Council, from its establishment in 1839, and passed under its jurisdiction. Some time after, its Grand Secretary, Brother Montmain, entered into a correspondence with a Thirty-third in Paris, Brother Juge, to the end of having our Supreme Council recognized by the competent authority in France."

Thus, without the shadow of a doubt, the Supreme Council of Louisiana then established by legitimate authority, was the inheritor of all the rights, privileges and authority of both the Cerneau and Terra Firma Councils, and remains so to the present day. This was recognized by the brethren who attempted to build a new council on the ruins of the old Cerneau one when they solicited Brother Foulhouze to install their officers and so give them a color of legitimacy. This Bro. Foulhouze did in 1852, and the Supreme Council then installed by him afterwards claimed to represent the Cerneau Council of 1807. Since then it joined with an illegitimate branch of the Charleston Council, of which more will be said later, but the union proved unsatisfactory to many of the members, the discontent finally culminating in divisions, and now there are two Supreme Councils claiming to represent the original Cerneau Council, one with its head in New York having Bro. J. Prevost as its Grand Commander, the other with its head in Washington, D. C., with Colonel Baylis as its Grand Commander, and both of these bodies vehemently deny the legitimacy of the other.

(To be continued.)

MODESTY.

When every pool in Eden was a mirror,
That unto Eve her dainty charms proclaimed,

She went undraped without a single fear or

Thought that she had need to be ashamed.

'Twas only when she'd eaten of the apple

That she became inclined to be a prude;

And found that evermore she'd have to grapple

With the much-debated problem of the nude.

Thereafter she devoted her attention,

Her time and all her money to her clothes;

And that was the beginning of convention

And modesty, as well, I do suppose.

Reaction's come about in fashions recent,

Now girls conceal so little from the men

It would seem, in the name of all that's decent,

Some one ought to pass the apples 'round again.

—Anon.

DO IT NOW.

'If you will not eat potatoes now when they are cheap and plentiful, and when the grower is in danger of actual loss on his crop, what right will you have to complain of potato prices next year, when the grower turns to some other crop in order to make up his losses?

"The Irish earned the name of the fighting people of the world—and the Irish diet has often been milk and potatoes."—Bulletin, Agricultural Extension Service, Wisconsin.

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EDITORIAL.

End of Another Volume.

The present number ends this volume of the "Universal Freemason." It is now eleven years since it was first started in the nature of an experiment, and then with fear and trembling for its success. When it is considered that the A. M. F. was then but a babe in swaddling clothes, in the first year of its existence, with but few Lodges on its registry and a treasury that was practically non-existent, the temerity of the venture will be understood. The absolute necessity for an organ which would be our mouthpiece in advocating the principles of true Universal Masonry and toleration where those principles had been so long neglected or misunderstood, was fully recognized and the brethren were prepared to make any sacrifice necessary to accomplish this end. The success which has attended the venture has justified our hopes. The true principles of Masonry as a great universal brotherhood unhampered by the artificial boundaries of race, creed, wealth or politics, have been preached

by it in places, and to people where our members could not have personally gained access. By it the barriers erected by a purse-proud arrogance, self-interest and that spirit of intolerance which is the daughter of ignorance, are being gradually leveled, and even those who are opposed to our principles acknowledge the disinterestedness of our motives, the loftiness of our ideals, and the zeal with which they are propagated.

The Universal Freemason was not started as a financial venture. All connected with it—except the printing—has been a labor of love. The brethren connected with the work have found ample reward in the success attending their efforts to spread the knowledge of Universal Masonry, and in the approbation and appreciation of their brethren. We would like, however, to see it enlarged that more space could be devoted to news from the Lodges, that items of local interest sent in from the different Provincial Grand Lodges could be reported, and that sections could be devoted to the several branches of the Rite. To accomplish this the aid of the brethren is needed, both as subscribers and contributors. The more subscribers there are, the larger the Magazine can be made, and the more contributors there are, the greater will be the interest for the readers. Think seriously of this, brethren.

Another Lodge Chartered.

Patria Lodge No. 123 of Toledo, O., was chartered on May 5, R. W. Bro. J. R. Biel, Provincial Grand Master for Michigan, officiating. Over 100 brethren, visitors from the Ohio and Michigan Lodges, were present and assisted at the ceremony, which took place in the K. of P. Castle Hall, corner of Ontario and Jefferson Streets, Toledo, the regular meeting place of Patria Lodge. After the ceremony of Consecration and

Installation, the visitors were the guests of Patria Lodge at a banquet, where, besides the creature comforts provided, song and speech entertained the brethren until late in the afternoon, when they had to return to their respective cities. We wish Patria all success, and anticipate for it a long and profitable career.

Lodges Granted Dispensations.

Dispensations have been granted during the month passed for to hold Lodges in Racine, Wis.; Mamaroneck, N. Y., and Newark, N. J., which we hope soon to develop into Chartered Lodges spreading the light of Universal Masonry in their respective localities.

Universal Masonry in the West Indies.

We are in receipt of gratifying news from the brethren of "Royal Thomson" Lodge of Kingston, Jamaica, at present working U. D., to the effect that they are now ready for Charter, and solicit admittance into full membership as a chartered Lodge in the A. M. F.: This will be the first Lodge in the A. M. F. to be chartered in the British West Indies, and we wish for it a long and useful career.

The A. M. F. owes the existence of this Lodge to the efforts of R. W. Bro. P. Barnswell, acting Provincial Grand Master for the British West Indies.

Is It Owing to Heredity?

We cull the following item from the "London Daily Mail" of April 27th:

"An event of interest in the Masonic world has just taken place. The Order of Universal Co-masonry, which admits women to Masonic privileges on equal footing with men, has initiated Miss Alicia St. Leger Aldsworth, a great-great-granddaughter of the original lady Freemason—a daughter of a former Viscount Doneraile.

The story of the escapade by which

she found her way into Freemasonry is well known—how she had secreted herself in a room adjoining a lodge, and on being discovered was given the option of death or being made a Freemason, and was then bound to secrecy."

Women as Masons.

The item quoted above suggests the question, sometimes raised of late, Can a woman be lawfully made a Mason? To this we unhesitatingly answer, No, and in answering thus claim the authority of both antiquity and common-sense. Masonry is an institution of men, instituted by men, and for men only, and in the days of our grandmothers, when woman had a recognized sphere of her own within which she reigned supreme, a womanly woman would have no more thought of being made a Mason than a manly man would have thought of hiring as a nurse maid. But as this seems to be the age of topsyturvydom, when we have the manly woman and the womanly man, why not have the she-mason?

The advocates of feminine Masonry, when they try to reason the matter at all, base their claim on a mis-transcribed word on the ancient regulations where the patent mistake of the scribe makes "He or they" to read "He or she." They, however, who discard reason for sentiment—and they are in the majority—consider it sufficient argument to say that whatever a man is, a woman has a right to be, seeking to improve on the work of the Almighty who made the sexes physically different. To us it is sufficient to know that the laws of Masonry forbid it, whether these laws are of today, or of antiquity, and that our OB. forbids it. In saying this we do not seek to interfere with the ideas or convictions of others—and there are many—who think differently, especially those who never took the OB. which we took. In this, as in other things, while we

claim the right to hold our own opinions and cling to our own theories, we are willing to accord to those who differ from us the same privilege.

FOREIGN CORRESPONDENCE.

Gran Logia de los Antiguos, libres y aceptados masones del Peru.

Lima, April 6, 1918.

To the Most Worshipful Grand Master of Masons of the American Masonic Federation, Utah, U. S. A.

Dear and Most Ill.: Brother: I have the honour to present my respect to the Grand Master and Grand Lodge of the American Masonic Federation of Utah, and to inform them that, in conformity with the Constitution of the Grand Lodge of Peru, elections for Grand Officers took place on the 25th of March last, in which meeting I was re-elected to occupy the important charge of Grand Master of the jurisdiction.

In my name and in that of the Grand Lodge of Peru, I beg to state again that I will spare no efforts to continue cultivating the most fraternal and friendly relations with the M. W. Grand Lodge of American Masonic Federation as until today.

Our Grand Secretary, Bro. Jorge E. Thornberry, will send you the list of our new Grand Officers for your information.

With the highest consideration and respect, I have the honour to be very sincerely and fraternally yours,

ALBERTO BARONI,

Grand Master.

JORGE E. THORNBERRY,

Grand Secretary.

Gran Logia de los Antiguos, libres y aceptados masones de la Republica del Peru, 1918 a 1919.

Muy.: Resp.: Gran Maestre, Hno. Alberto Baroni; Past Gran Maestre, Hno.

Christian Dam; Dip.: Gran Maestro, Hno. George R. Gepp; 1er Gran Vig., Hno. Juan E. Barbagelata; 2o Gran Vig., Hno. Federico S. Benza; Gran Secretario, Hno. Jorge E. Thornberry; Gran Secretario Adjunto, Hno. Angel Brambilla; Hno. L. Andres Cordano; Gran Capellan, Hno. Florian A. Astutrizaga; 1er. Gran Diacono, Hno. Domingo Della Pina; 2o Gran Diacono, Hno. Roberto Feliziani; Gran Director de Ceremonias, Hno. Juan B. Coxola; Gran Porta-Estandarte, Hno. Benjamin Perez Trevino; Gran Porta-Espada, Hno. Camilo Wertheimer; Gran Guarda Temp.: Interior, Hno. Santiago Perfumo; Gran Guarda Temp.: Exterior, Hno. Manuel Guillen V.

COMISIONES.

Comision de Credenciales—Juan E. Barbagelata, Benjamin Perez Trevino, Carmelo Ciccone.

Comision de Finanzas—Santiago Perfumo, Domingo della Pina, Camilo Wertheimer.

Comision de Relaciones Exteriores—Christian Dam, Angel Brambilla, Benjamin Perez Trevino.

Comision de Legislacion—Federico S. Benza, L. Andres Cordano, Juan E. Barbagelata, Manuel Francesqui, Benjamin Perez Trevino.

Comision de Justicia—Christian Dam, Santiago Perfumo, Juan B. Coxola, L. Andres Cordano, Florian A. Astutrizaga, Carmelo Ciccone, Angel Brambilla.

Direccion Jorge E. Thornberry.

Apartado de Correo, Casilla No. 587, Lima, Peru, S. A.

A LETTER FROM KINGSTON, J. I.

Thomas Perrot, Esq., Grand Secretary General, Salt Lake City, Utah.

Very Dear Sir and Brother: I have been impelled for many months past by an unforeseen force to write a word of

encouragement for Universal Masonry as is practiced in the A. M. F., through the untiring efforts of our Ill. Bro. M. McB. Thomson, and his able staff. I neglected it not from lack of interest, but my extreme reserve, finding myself incapable of interesting our readers of the magazine.

There are many things to our credit that I may base my point on, but I will choose seriously the last report of the coming gathering of our BB. for the dedication of the new Temple for our Federation on St. John's day. Credit is also due to Bros. Dr. J. H. Friedman and others in their efforts for New York State, as per circular of October 9, 1916. I hope by this time that their effort has been crowned with success.

On St. John's day there will be a gathering of Masons equal to the occasion, I expect, and although distance and expense will prohibit us poor mortals at this end to take part in the good work, our constant prayer will go up for the cause that needs assistance. For the wrongs that need resistance, for the future in the distance, and the good that we may do. This meeting will carry more significance for the A. M. F., when knowing that the brethren from all parts of Europe will meet upon the level without distinction of race, creed or nationality, while as I write their friends and families are at each other's throats in this European turmoil. Truly I hope and rightly so that in the A. M. F. their lives will be so shaped, like living stones, for the house not made with hands eternal in the heavens.

Let me through this medium also tell Bro. Thomson how I personally wish him long life to see and enjoy the progress of his work, so much cut out for him as if he were in the morning of his days. His good work will certainly live after him, and, like charity, will last through the boundless ages of eternity.

The Tabloid History, edited by him, is worthy of note, and all earnest seekers after truth will welcome with heartfelt joy the advent of such untiring effort to uplift the standard of truth. It may be appropriate while I am writing this to give some information regarding the work here.

When I arrived at this end a year ago it was not my sole intention to erect a Lodge of our Federation, as I know that Bro. Thomson believes more in establishing gages of amity than the erection of new Lodges, which is obvious, but subsequent events have arisen that have caused me to do so for the protection of our BB., hence the organization of Royal Thomson.

We cannot, however, truly say that we have met any real opposition from the older bodies, as is experienced in the States. All they state is this: Your organization is not recorded in our year book; you must get that done; that is all we need. This, however, tantamounts to a lot, and the BB. were anxious to get to work. Royal Thomson is now at work, and as we are advised to accept good and true men only, I would like through this medium to inform the BB. here that our foundation being laid, it is our sole intention to erect thereon a reinforced superstructure that will withstand the scrutiny of conflagration and inundation, and for that reason we are in the quarry to select the best of materials for the building. We pray, however, that if the mission of the Babe of Bethlehem is to be carried out to the letter, men will be brothers the wide world over.

The European War, degrading as it may be to Christianity and to mankind, out of it will come better understanding in all things Masonic and otherwise, and when the aim and object of the A. M. F. is rightly understood the day will dawn with the morning star whose rising will

bring peace and salvation to the faithful of the human race.

Yours fraternally,

R. PARSLEY BARNSWELL,

D. G. O. Kingston, Jamaica, B. W. I.,
April 22, 1918.

P. S. I may get a letter from you to-day on business, and I await such to reply on that line. I hope you are well.

R. P. B.

(Delivered before the Provincial Grand Lodge meeting, April 30, 1918, by Dr. J. H. Friedman, 33 deg. Provincial Grand Master, State of New York.)

My Worthy Brethren and Representatives of the Various Lodges of the A. M. F.:

We assembled here tonight to discuss ways and means to advance the principles which our glorious organization was called into existence.

In these turbulent times when the very first principles of true Masonry is being trodden upon mercilessly and inhumanly, our gathering here tonight should act as a balsam to our hearts and conscience; the fact that the world is at war and we still sit here able to greet each other, brotherly and Masonically, notwithstanding the fact that we find here different nationalities—Italians and Austrians, Russians and Germans, proves once more that we are working for a progressive movement, out of which may spring a time when war will be no more; when men of all nationalities will be considered brethren, and when the teachings of Masonry will be adopted by all mankind.

Brethren, in these trying times the A. M. F. is doing everything possible to prove his worthiness to humanity at large and to its members in particular. Ample provision has been made for those whose supporters have been sent to the field of battle, and those of our brethren who are in the field are well taken care of. We receive communications from

our brethren abroad day after day, which speak for themselves; they are happy and proud that they belong to the A. M. F. They are well received and are accorded full Masonic courtesy. Read the Universal Free Mason and you will be more familiar with the facts.

Our ranks here in New York have been greatly depleted. Fourteen brethren have been drafted from the Benjamin Franklin Lodge. Some from the Mt. Moriah. Several from the Galileo Haladas, Hiram, Lafayette, and a few from other lodges have also been called to the colors. The hope that these men will get Masonic consideration at a time when they expose themselves to all dangers and perform their difficult tasks, should be a source of consolation to us who are left here. This should stimulate and awaken in us a spirit to work and uplift humanity, strengthen the ranks of the A. M. F. and prove to the world that we really deserve the recognition we are receiving by our European brethren.

The few months that elapsed since our last meeting kept me quite busy. Some of you will probably say that I am neglecting my work because I do not visit lodges. More than sixty inquiries were made with reference to draft laws. Some who were in business having no time to dispose of it, wanted to know how they could obtain extension of time. Some being aliens, wanted to know the law with reference to them. A few brethren departed for other countries came to my office for letters of recommendation; two brothers from Illinois on their visit to New York came to me for information. Two brethren from Akron, Ohio, came with a letter from their Master asking me to instruct them in the higher degrees. One brother being in financial trouble with his firm seeking legal advice came to me, and I had to impose upon the good will of our good brother Shapiro, who was good enough to give him advice free of charge. While all this is not included

in the scope of my work, still all come to me because of a lack of facilities. We must have a home where the secretary could be found and it is expected that he perform at least part of this work.

There were various duties that a certain committee was supposed to accomplish. The committee did not attend. Let me here caution you. It is not always the one who does the most talking or arguing that is the most sincere and the best worker. In a committee suggest the one who will attend the work assigned to him, even though he sits at a meeting and doesn't participate in discussion. Sincerity is the foundation stone of all institutions and therefore select one who is sincere and earnest and can be depended upon.

From reports received it seems that the lodges are prospering nicely. In order to create more interest I would recommend that there should be created a Past Masters' Lodge; masters and past masters meet at some convenient time and place when the welfare of the entire organization will be discussed, certain suggestions made for the benefit of all the lodge.

One of the requirements for the membership to this lodge should be the serving in the East. This would stimulate the desire on the part of the brethren to get to the East, and then there will be many aspirants for the place.

As far as the temple is concerned, the lack of enthusiasm it received at our last session at the hands of those who think they know it all forced me to change my procedure. I determined to have the matter taken up at a meeting of shareholders only. This meeting will be called in the near future. I would request the shareholders or subscribers to be patient. Everything will work out to the satisfaction of those that are really interested.

To increase the membership and attendance of the lodges, I make the following suggestion:

We must not pass or raise brethren indiscreetly. They must be thoroughly familiar with their work. Every Fellowcraft Mason must have a profane initiated, and instruct him in the Entered Apprentice Degree to the satisfaction of the officers, and only after this E. A. Mason can prove that he is familiar with his work, can the Fellowcraft be raised. This will accomplish various results, namely, each initiated will know his work thoroughly, the meetings will be well attended and the membership will be greatly increased. With an increased membership our organization will be able to foster the principles of the A. M. F. stands for, and propagate the principles of all mankind, so that the prophecy of Isaiah will be realized some day? "Come ye and let us go up to the mountain of the Lord, to the house of the god of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the work of the Lord from Jerusalem. And he shall judge between the nations, and shall decide for many peoples. And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

No doubt you have all been invited to attend the opening of the Scottish Rite Temple at Salt Lake City. Brethren, this is one of the greatest events of the A. M. F. I urgently request that you make proper arrangements to have New York represented. I trust you really understand the situation. It would be a source of encouragement to the brethren of the west to know the east is also participating in that great celebration, which marks the real establishment of Universal Masonry in America.

I wish to call to your attention to the recent local Masonic magazines. It seems they changed their attitude toward the A. M. F. You don't find the sarcastic

comments, and the reports of the persecution and prosecution of this and that organizer of the A. M. F. "The Home Journal" of Kentucky was liberal enough to say that we are not organized for the purpose of graft, and "LIGHT" in its last issue writing with reference to the Philippine Masonic lodge asks why can't our system (meaning the local system) stop pretending the A. M. F. is just run for money. As compared to other Masonic sources of information "LIGHT" never took the course other bigotted journals did, and therefore deserves credit. I would recommend this magazine to all our brethren who seek further light in Masonry.

And now, let us rise and call upon our Chaplain to offer a special prayer for the success of our country. Our United States entered the conflict for the benefit of humanity, without any selfish motives. No annexation and no indemnities was the first principle our great president promulgated. Democracy must be made safe so that the Masonic and all other democratic organizations may have an opportunity to prosper and carry on the good work for the brotherhood of man. May the G. A. of the Universe assist us and bring peace once more and an everlasting peace. Amen.

FRENCH MASONS AND THE WAR.

The following letter appeared in the New York Times of May 14:
To the Editor of the New York Times:

I have just learned of an article in your paper (Feb. 24, 1918,) in which the Grand Orient of France is the object of notice based upon inaccuracies.

It is not our custom to reply to attacks of this nature. But on account of the circumstances, and also convinced that your good faith has been imposed upon, I request permission to refute

the allegations of the author of this article.

In the first place, you should know that M. Caillaux has never been a Freemason, and that, consequently, he has played no role in the Grand Orient of France.

On the other hand, M. Meline and Marechal Joffre do belong to the Grand Orient of France.

The author of the article speaks of our by-laws like one who has never read them, for it would be, indeed, difficult to find among them an interpretation of principles similar to those which he ascribes to us.

We are, he says, atheists and materialists. Now, here is what the first article of our constitution says:

"Freemasonry has for its principles mutual forbearance, respect for others and for itself, and the absolute liberty of conscience."

So that you may better understand us I send you inclosed a pamphlet: "The Freemasonry of the Grand Orient of France."

We are, he also says, at the service of a political party. Nothing is more false. In the Grand Orient of France all factions of republican opinion are represented—Democratic Republicans, Radicals, Radical Socialists, Independent Socialists, and United Socialists are united in our lodges in order to work together for the emancipation of human intelligence, for the independence of peoples, and for the social happiness of humanity.

But there is another allegation which has grieved us still more because it is monstrous. It is that which consists in representing us as not having fulfilled our duty toward our country. I would simply answer it by sending two official documents emanating from the Grand Orient of France and which you will find herewith enclosed: Our Circular of Dec. 13, 1914, and our Circular of Dec.

9, 1917. I have chosen them from two widely separated epochs so that you may understand that our patriotic attitude has not varied in the course of this terrible war.

I rely on your courtesy to print this letter, which constitutes a reply to the allegations of the author in the article in question.

Pray receive, Monsieur le Directeur, the assurance of my distinguished consideration.

G. CORNEAU, 33,

President Grand Orient de France.

Paris, April 12, 1918.

The first document mentioned in the letter contains a number of communications to the press:

"Aug. 2, 1914.—The Grand Orient of France and the Grand Lodge of France, in the name of French Freemasons, thank the Government for having tried all that was compatible with national dignity in the interest of world peace.

French Freemasonry would still hope that the diplomatic efforts of the Government of the republic will bring about a peaceful solution; but, whatever may be the result of the negotiations undertaken, it pledges its entire devotion.

"Vive la France!

"Vive la Patrie!"

Twenty-four hours later Germany declared war on France, and on Aug. 4 the Grand Orient, through its President, addressed the following letter to Premier Viviana:

"I have the honor to inform you that the Grand Orient of France, faithful interpreter of the patriotic sentiments of French Freemasonry, renews the assurance of our entire devotion to the Government of the Republic.

"As it did in 1870, it places its premises at the disposition of the Government.

"Vive la France!"

On Aug. 7, in the course of the defense of Liege, the Grand Orient of

France sent the following dispatch to the Grand Orient of Belgium:

"The Grand Orient of France, through its friends of the Grand Orient of Belgium, warmly congratulate the brave and heroic Belgian nation, whose proud and courageous attitude is hailed with respect and enthusiasm by all Frenchmen."

On Dec. 13 the Council of the Order passed a resolution condemning German Freemasons for having become the dupes of their Government, ending with the words: "Vive la France! Vivent les Allies!"

The document of Dec. 9, 1917, is an Order in Council addressed by President Corneau to all Freemasons. It declares that the present war is a continuation of that begun in 1789 with the French Revolution to decide the question: "Which is right: Truth or falsehood, good or evil, liberty or autocracy."

It declares:

"The return of Alsace-Lorraine to the mother country is a problem much more European than French, without which solution Europe can never be pacific with a durable peace. The annexation of Alsace-Lorraine has brought misfortune upon Europe. Its disannexation is both a symbol and a guarantee of safety."

The document praises President Wilson for having placed the war upon a great moral basis:

"Moral truth is alone capable of purifying conflicts. The entente of the allied nations will augment it, and their common program will realize it all the more, as it will be inscribed in the spirit of the Governments as in the conscience of the peoples."

And it ends with the words:

"Let us lift up our souls. Let us cleave to the implacable and serene decision which made brothers of all our citizens in August, 1914. The same de-

sire animates us. We must fan its flame in every heart. Never have we needed more calmness, a holy union, discipline. Never has the legend inscribed on the glorious old banner of the Grand Orient of France been more true: 'One for all—all for one.' "

MASONRY IN ANCIENT POLAND.

By A. A. Paryski, R. W. M. Patria
Lodge No. 123.

Freemasonry was introduced into Poland directly from Saxony in 1739. Count Rutowski, a natural brother of King August III, organized a lodge called the "Three White Eagles" in 1738 in the city of Dresden, and a year later established a branch thereof in Warsaw. In 1739 John Mniszech, the two Potockis, Wilhorecki and Oginski organized a separate lodge in the city of Dukla. This lodge, however, did not distinguish itself in any particular manner.

In 1747 J. Mokronowski established an independent lodge in Warsaw, which was called the lodge of "The Three Brothers," and which was soon reorganized by Frederick, son of Minister Bruehl, and thereafter known as the lodge of the "Virtuous Heart." Several higher degrees were then added to the lodge. This was the beginning of the first Polish Grand Lodge which was organized in 1767 with August Moszynski, son or Countess Cosel, related to the House of Saxony, as Grand Master. This lodge possessed its own meeting place in its own building in the suburb of Bielany, and was ruled by the statutes formed in 1769.

The first Polish lodges were connected with the Saxon Royal House. Therefore, it is not unusual that during the reign of Stanislaw Poniatowski they were aligned against the new king, and many Masons were found in the Barsk Confederacy, although its characteristics were almost wholly Catholic and the leading star of the Confederacy was the Rev.

Marek, one of the greatest personages in our history who can be well placed on an equal pedestal with Dlugosz, Skarga, Staszic, Brzoska and others.

The Barsk Confederacy, however, destroyed the frail network of Masonry. All the important personages were occupied with far more important matters when Poland was given a death stroke by its first partition. It was two years later that two members of the Confederacy, Carl Heyking and Joseph Zajaczek, succeeded in forming a new lodge from the remnants of the old. This lodge, known by the name of "Experienced Friends," was directed by Joseph Hylzen and had for its purpose the uniting of all the lodges. This purpose was ultimately accomplished, Hylzen became Grand Master and submitted to the authority of the Grand Lodge of London, accepting the English constitution.

In 1776 the lodge "Perfect Silence" was organized independently in Warsaw according to the French Rite. John Miede, a merchant, was its organizer. This was the beginning of later Masonic organizations united with France and known as "Frankmasons."

King Stanislaw August Poniatowski was accepted by the lodge "Under Three Helmets" and given the degree of Cavalier of the Rose Croix, which was the seventh and highest degree in Freemasonry with the title of Salsinatus Magnus. In this character the king made oath with certain restrictions and conditions pertaining to his royal and civil station and on condition that his advent into Masonry be held in the greatest confidence.

The king desired to be acquainted with the action of Freemasonry and its effect on the country. The Petersburg court was equally anxious and interested and Catherine the Second made efforts to gain control of Polish Masonry. She succeeded in organizing the Lodge "Under the Northern Star" in 1780 by her

trusted friends. The two sons of Minister Stackelberg became members of this lodge. In a short time another Lodge "Under the Northern Shield" was organized in Warsaw wherein paid Russian spies gained admittance. Among others was Aubert, a friend of the king in Masonry, and also a Cavalier of the Rose Croix, as well as a member of the Grand Counsel.

Ignace Potocki, a brother-in-law of Marshall Lubomirski, through the influence of the latter, who was a member of English Masonry, received a diploma of the highest Masonic honors directly from the Earl of Manchester, then Grand Master of the Grand Scottish East. Potocki made energetic efforts to unite all the Polish lodges into a distinct organization. In 1780 he secured an acknowledgment of this distinct independence from all the foreign East, and was made the first Grand Master of all the lodges united in the kingdom of Poland and Lithuania, after which, with the aid of Heyling and Glayr he revised the existing regulations and augmented them in a separate national direction.

On March 4, 1784, an official opening of the Polish National Grand East, with a pervading Polish character, was held. Thirteen united lodges belonged to this organization, i. e., four from Warsaw, four from Wilna, three from Posen, one from Grodno and one from Dubno.

The constitution provided that the authority of the Polish National Grand East is to extend over territory taken from Poland during the first partition. The sovereignty of this organization was entrusted to the lodge of "Catherine Under the Northern Star."

The new constitution of the Polish National Grand East was a composition of several foreign constitutions and especially emphasized the rules relative to secrecy of the Grand Council.

Following I. Potoski, Mokronowski became Grand Master and was in turn fol-

lowed by Szczesny Potocki, who, however, soon resigned because of the hostile stand taken by the Poles toward Russia. The conditions of the time reached a point where the name of the lodge was changed from "Catherine" to "Stanislaw August." After the resignation K. Sapieha became Grand Master, but owing to the victory at Targovica in 1792 and political disturbances like the second partition of Poland and the Kosciuszko revolt, Polish Masonry fell together with the fall of Poland in 1795.

The time from the formation of the lodge to the third partition was the brightest era of Polish Masonry. The king and the most potent minds belonged thereto as well as nearly all adherents of reform in the Four Year Council.

That is the reason why Polish Masonry is being looked on from a wholly different angle than the same organization in an international light. In a way it was a ferment in society during the most important time and the constitution of the third of May which is now so enthusiastically celebrated has much to credit thereto.

(To be continued.)

CONSERVATION IN THE COMMISSARY.

Some criticism you hear against the Government may be fair and may indicate conditions that should be remedied, but some are simply wild. Don't believe it when some one tries to sow discontent in your mind against one of the nations associated with us in the war. Look carefully when your neighbor plays up the advantages of one to the discredit of another. Again, when some one tells you there is waste in the army camps, that foodstuffs are being thrown away prodigally from the kitchens of army posts, ask your informant to prove it. The War Department is watching waste. There is conservation in the commissary.

ADVERTISEMENTS.

Rizal Lodge No. 86, of San Francisco, California, meets first and third Thursdays of each month at 8:00 p. m. in Knights of Pythias Hall, 1524 Powell St. R. W. M., B. R. Losada: Secretary, A. Legaspi, 841 Broadway.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Sec. retary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets second Friday of each month at 8:00 p. m. at 1254 Market St. Secretary, I. Less, 1361 Webster St.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. John G. Benthien, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Viking Lodge meets every Friday even- Stanley J. Katarski. Secretary, St. Ing, 1223 Milwaukee Ave., R. W. M. Siniarski, 32, 3139 N. Lawndale Ave.

St. John's Lodge No. 21, Los Angeles, California, meets every Wednesday at 8:00 p. m., at the Flower Auditorium, 1720 South Flower St. R. W. M., L. A. Vonderscher, 424 West 66th St. Secretary, L. Strodel, 822 So. Main St.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every second and fourth Wednesday night at 8 p. m. at Moose Hall, corner 11th and Duane streets. R. W. M., Walter Kallunki, 124 W. Commercial st. Secretary, John Nordstrom, 2165 Bond st., Astoria, Oregon.

Lodge Fidelity No. 87, Benld, Illinois. John Rossetto, Sec. P. O. Box 422.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

Echo Lodge No. 48, of Chicago, Illinois, meets every second and fourth Tuesday of each month, at 8:00 p. m., at 1223 Milwaukee Ave. R. W. M., Joseph I. Gasiorowski, 2439 West Superior St. Secretary, Dr. John P. Kobrzynski, 1543 West Division St.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Lodge Caledonian No. 29, meets every Wednesday, 8:00 p. m., 1313 Tacoma Ave., Tacoma, Wash.

Lodge Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., B.B. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.