

A few of the Representatives who were present at the Dedication of the Temple.

SPECIAL COMMUNICATION OF THE SUPREME LODGE IN THE A. M. F.

Of the Ancient and Accepted Scottish Rite (Symbolic), Held at its Grand East, Scottish Rite Masonic Temple, Salt Lake City, Utah, on the 14th day of Tamuz, 5378, Common Era June 24th, 1918.

The Supreme Lodge was opened in due and ample form at 10 o'clock a. m. by the Most Worshipful Brother Matthew McBlain Thomson, Grand Master Mason in the Supreme Lodge.

The Grand Master Mason appointed as a Committee on Credentials BB. W. C. Juneau of Wisconsin, Dr. J. R. Biel of Michigan and August S. Johnson of Illinois, each of whom are Provincial Grand Master Masons of the respective States named.

The Committee having passed favorably upon the Credentials, the Representatives and Proxy Representatives were then duly seated.

Dedication of the Temple.

The Ceremony of the Dedication being the first order of business was then conducted in a very solemn and impressive manner in accordance with the following ritualistic form:

The officers and members of the Supreme Lodge assembled in the banquet hall, where the Grand Marshal formed the order of procession as follows:

- Grand Tiler.
- Grand Pursuivant.
- Grand Marshal.
- Grand S. and J. Stewards with their Rods of Office.
- Grand Lecturer.
- Grand Orator.
- Grand Bible Bearer carrying Bible,

Square and Compass on Cushion.

Grand Chaplain.

Master of Work.

Two Past Masters with Lights.

Grand Secretary.

Grand Treasurer.

Junior Grand Warden with Cornucopia.

Senior Grand Warden with Chalice of Wine.

Grand Masters Depute and Substitute bearing vessels of Oil and Water.

Four Past Masters bearing a drawing or emblem of the Lodge in ancient form.

Provincial Grand Masters two and two in order of seniority of Province.

Junior and Senior Grand Deacons with Rods.

Grand Master Mason.

When the procession entered the Grand Lodge Hall the brethren separated in two lines facing each other, and while the organ played the Masons Anthem the Grand Tiler marched down the line to the Grand Master, wheeled around and marched back, followed by the Grand Master and all the brethren in reverse order. All marched around the Lodge three times until the Grand Master reached the East, when all officers dropped off at their respective stations. The Provincial Grand Masters were seated on the Dias with the Grand Master Mason, the Master of Work with the Grand Orator. The "Emblem" was laid on the Altar and covered by the Grand Marshal by a cloth of blue silk edged with purple. The Supreme Lodge was then opened in full and ample form on the Center, and the Grand Master Mason announced the purposes for which the Supreme Lodge was assembled, after which the Grand Chaplain offered up the following prayer:

"O Lord, God! Source of light and love! Supreme Grand Master and Great Architect of the Universe! who from Thy throne in the Highest Heaven in

mercy lookest down upon all the dwellers on earth, lend, we beseech thee, thine ears to the prayers and petitions of Thy children now assembled in Thy presence; enable us to properly comprehend and practice the precepts of this sublime edifice erected to Thy holy and glorious name. Pour upon us, and upon all the members of our Mystic Craft, whithersoever dispersed throughout the world, the richest blessings of Thy providence. Give us strength to overcome temptations, to subdue our passions, and to practice virtue. Fill our hearts with reverence for Thy great and terrible name; with an affection for Thy divine goodness; with piety toward Thee; and with love for our fellow man. Make us faithful to our friends and charitable to our enemies. Dispose our hearts, O thou Great Jehovah, to receive light and truth from the great source of light, that our steps may be directed in the paths of virtue. And whilst we dedicate this Temple to Thee, enable us to prove to mankind by our actions that our lives are sincerely dedicated to our God, and to the relief and well-being of our fellow creatures. And, finally, when our pilgrimage in life is ended, may we be admitted into that sublime and eternal Lodge where Thou dost forever preside. Amen.

The following anthem was then sung:

(Tune, "America.")

Thou who art God alone
Accept before thy throne
Our fervent prayer!
To fill with light and grace,
This house, thy dwelling place,
And bless thy chosen race—
O Lord, draw near.

As though the universe,
All nature's work diverse,
Thy praise accord;
Let Faith upon us shine,
And Charity combine

With Hope, to make us thine,
Jehovah, Lord!

Spirit of Truth and Love,
Descending from above,
Our hearts inflame;
Till Masonry's control
Shall build in one the whole—
A temple of the soul,
To thy great name.

The Grand Secretary-General, rising in his place, addressed the Grand Master Mason as follows:

Most Worshipful Grand Master Mason, your brethren being animated with a desire to promote the honor and interest of the Craft at large and of Universal Masonry and the A. M. F. in particular, have procured and furnished this Temple that the Supreme Lodge might have a fitting home, the officers thereof be properly accommodated and that the archives and records of the Rite be safely and securely deposited. They are now desirous that the same be examined by you and that if it meet your approbation that it be solemnly dedicated to the uses and purposes of Universal Masonry agreeable to ancient custom and usage.

Grand Master Mason: Brother Grand Secretary and Worshipful Brethren: I accept with pleasure the important and interesting duty which you request of me, and in doing so desire to express my hearty appreciation of the enterprise of the Brethren who conceived the idea and the zeal with which they have prosecuted it. The dedication of this Temple will mark an epoch in the history of Universal Masonry in this country of ours where localism and sectionalism have so long masqueraded as Masonry that universalism as a living force had ceased to exist and Masonry itself had become but a name, until with the advent of the Scottish Rite of Masonry

a brighter era has dawned on the Craft and from the small beginning of but twelve years ago by the untiring zeal and assiduity of the brethren and in the face of bigoted persecution equaled only by the infamous Torquemado and his inquisitors a wonderful structure is being raised "perfect in every part and honorable to the builders."

The Master of the Work then advanced in front of the altar, saluted, and the following dialogue occurred:

Master of Work: Most Worshipful Grand Master Mason, having been entrusted with the duty of supervising and directing the work of this Temple and having to the best of my ability accomplished the task assigned me, I now return to you my thanks for the appointment, and return to you the plans from which the work was executed, humbly hoping that the result of our labors will meet with your approbation.

G. M.: Brother Master of the Work, the skill and ability displayed in the execution of the trust reposed in you at the commencement of this undertaking have the entire approbation of the Supreme Lodge. You are honorably discharged from your duties with your work accepted carrying with you the thanks and appreciation of your brethren.

The Depute Grand Master then said:

Most worshipful Grand Master mason, the Temple in which we are now assembled, and the plan upon which it is constructed having met with your approval, it is the desire of the brethren that it should be dedicated according to ancient form and usage.

The Grand Master Mason replied:

Right Worshipful Depute Grand Master, agreeably to the request of the brethren, we will now proceed with the ceremonies. Brother Grand Marshal,

you will form the Grand Officers in procession.

In accordance with the Grand Master's words, the Grand Marshal then formed the procession in the following order, in single file, commencing on the north side of the Lodge, facing East:

Grand Tiler.
 Grand Sword Bearer.
 Grand Pursuivant.
 A Past Master with a Light.
 Grand Senior Steward.
 Grand Junior Steward.
 Grand Lecturer.
 Grand Orator.
 Grand Bible Bearer carrying Bible, Square and Compass on Cushion.
 Grand Chaplain.
 Chief Architect.
 A Past Master with a Light.
 A Past Master with a Light.
 Grand Secretary.
 Grand Treasurer
 Junior Grand Warden with the Vessel of Corn.
 Senior Grand Warden with the Vessel of Wine.
 Depute Grand Master with the Vessel of Oil.
 Junior Grand Deacon with Rod.
 Grand Master Mason.
 Senior Grand Deacon with Rod.
 The procession being formed, the Grand Officers faced inward, toward the Lodge, and remained in this position while the choir sang the following dedication hymn:

(Tune, "Rockingham.")

Supreme Grand Master! most sublime!
 High thron'd in glory's radiant clime;
 Behold thy sons on bended knee,
 Convened, O God, to worship Thee!

And as 'tis Thine with open ear,
 The supplicating voice to hear,
 Grant thou, O Lord, this one request,
 Let Masons be, in blessing, blest.

O! Give the Craft, from pole to pole,
The feeling heart, the pitying soul,
The generous breast, the lib'ral hand,
Compassion's balm, and mercy's brand.

With charity that pours around,
The wine and oil on mis'ry's wound;
And heals the widow's, orphan's heart,
Deep pierced by scrow's venom'd dart,
Then to Thy throne the Craft shall raise
Our deathless song of grateful praise;
And Masons, then in chorus join,
To hymn the power of love divine.

Mr. Sub.: Most Worshipful Grand Master Mason, I here present to you the water of consecration. (With which words he presented the vase with water, and the Grand Master, taking the vase, said):

Grand Master Mason: Water has in all ages and among all people been considered an emblem of purification and consecration. We read that the Hebrew priests during the Feast of Tabernacles drew three logs of water each morning from the fountain of Shiloe and which, with joy and solemnity, they carried through the water gate and poured on the southwest of the altar as a symbol of purification, and as such symbol, and in token of the purity of motive and intention of heart and purpose on our part I now sprinkle this water on our altar of obligation, praying the G. A. O. T. U. to prosper and bless this our undertaking.

The Grand Officers then marched around the symbol of the Lodge, and at the same time the following stanza was sung:

(Tune, "Old Hundred.")

Genius of Masonry, descend,
And with thee bring thy spotless
name,
Constant our Sacred Rites attend,

While we adore thy peaceful reign.

When the Grand Master Mason arrived at the East, the music ceased, and the procession halted and faced inward; the Grand Officers knelt, and the Grand Chaplain offered the following consecration prayer:

"Great Architect of the Universe! Maker and Ruler of all the World! deign from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly implore thee to give us at this, and at all times, Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony in all our undertakings. Permit us, O thou Author of Light and Life, great source of Love and Happiness, to consecrate this Temple, and dedicate it to thy honor and thy glory. Amen."

Response: Glory to God on high; on earth, peace, good will to men.

The Grand Officers then arose and moved around the symbol of the Lodge as before, during which the second stanza of the ode was sung:

Bring with thee Virtue, brightest maid;
Bring Love, bring Truth, bring
Friendship here,
While Social Mirth shall lend her aid,
To smooth the wrinkled brow of Care.

When the Grand Master Mason reached the East, the procession halted, facing inward, and the Junior Warden advanced and presented the Vessel of Corn, saying:

Most Worshipful Grand Master Mason, in the dedication of Masonic Temples, it has been the immemorial custom to pour corn upon the Lodge as an emblem of nourishment. I therefore present to you this Vessel of Corn, to be

employed by you according to ancient usage.

Whereupon the Grand Marshal slowly uncovered the emblem of the Lodge, and the Grand Master Mason called up the brethren by striking with his gavel, and poured the corn upon the emblem, saying:

In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Temple to UNIVERSAL FREEMASONRY.

The Grand Honors were then given once. The Grand Master Mason seated the brethren, and the procession moved around the emblem, during which the third stanza was sung, as follows:

Bring Charity with goodness crowned,
Encircled in thy heavenly robe;
Diffuse thy blessing all around,
To every corner of the globe.

When the Grand Master Mason reached the East the Senior Grand Warden advanced and presented the Vessel of Wine, saying:

Most Worshipful Grand Master Mason, Wine, the emblem of refreshment, having been used by our ancient brethren in the ceremonies of dedication and consecration, I present to you this Vessel of Wine, to be used by you on the present occasion according to Masonic form.

The Grand Master Mason then struck the emblem three times, and sprinkled the wine upon the emblem, saying:

In the name of the Holy Saint John, I do solemnly dedicate this Temple to VIRTUE.

The Grand Honors were then given twice, the brethren were seated, and the procession moved around the emblem, during which the fourth stanza was sung:

To heaven's High Architect all praise,

All praise, all gratitude be given,
Who deligned the human soul to raise
By mystic secrets sprung from heaven.

When the Grand Master Mason arrived at the East, the Depute Grand Master advanced and presented the Vessel of Oil, saying:

Most Worshipful Grand Master, I present to you, to be used according to custom, this Vessel of Oil, an emblem of that joy which should animate every bosom on the completion of any important undertaking.

The Grand Master Mason then struck the emblem three times and sprinkled the oil upon the emblem, saying:

In the name of the whole Fraternity I do solemnly dedicate this Temple to UNIVERSAL BENEVOLENCE.

The Grand Honors were then given three times.

The Grand Chaplain then advanced and made the following invocation:

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to every one of them, in needful supply, the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy. Amen.

Response: So mote it be.

The choir then sang the following hymn:

(Tune, "America.")

Hail, universal Lord—
By Heaven and Earth adored—
All hail, great God!
Before thy throne we bend,
To us thy grace extend,
And to our prayers attend,
All hail, great God!

To thee our hearts to draw,
On them, O! write the law,
Our Savior God!

When in this Lodge we meet,
And at this altar sit,
Do not let us forget,
Our Savior God!

The Grand Marshall then recovered the emblem of the Lodge, the Grand Master Mason resumed his chair, and the other officers repaired to their respective stations.

By direction of the Grand Master Mason, the Grand Marshal then made the following proclamation:

By order of the Most Worshipful Grand Master Mason, I do here proclaim that the Temple in which we are now assembled has been dedicated to the purposes of Universal Freemasonry in Due and Ancient Form. All persons interested will take notice and govern themselves accordingly.

The Grand Orator then delivered his address.

Following the address all joined in singing the verse:

(Tune, "Old Hundred.")

Be thou, O God, Exalted high;
And as they glory fills the sky,
So let it be on earth dispersed,
Till Thou art here, as there, obeyed.

The dedication ceremonies being completed, the Lodge was called off to resume its labors again at the hour of 2 o'clock p. m.

Afternoon Session, 2 to 5.

Charges of un-Masonic conduct having been preferred against W. C. Cavitt and H. A. Rayne, both of California, and having been previously suspended from all Masonic privileges by the Grand Master Mason pending the special communication of the Supreme Lodge, the causes of the suspensions coming regularly before the Supreme Lodge, and

after being fully discussed with due deliberations, it was by unanimous vote decided to make the temporary suspensions permanent, and it was so ordered.

Ratification.

The matter of the purchase of the Temple, printing plant, Liberty Bonds and other matters of business transacted by the Executive Board being brought to the attention of the Lodge was by unanimous vote ratified, and a vote of thanks tendered to the Executive Board for the work which had been accomplished for the upbuilding of the Order.

Hall Committee.

Brother J. McD. Hays, R. W. M. of Lodge Beehive No. 117, was appointed as permanent chairman of the Hall Committee, and the sitting R. W. Masters of Lodges Garibaldi No. 6, Ogden No. 81 and Beehive No. 117 were also appointed on the committee.

Vacancies and Appointments.

The Grand Master Mason appointed Brother G. H. McCallum of Golden Star Lodge No. 15 of California as Grand Senior Warden; Brother S. R. Barr of Unity Lodge No. 17 of Detroit, Mich., as Grand Marshal; R. Frederick Heckman of Washington Lodge No. 125 of Milwaukee, Wis., as Grand Pursuivant, and A. A. Paryski of Patria Lodge No. 123 of Toledo, O., as Grand Bible Bearer.

Honorary Membership.

Brothers George U. Maury and Rene C. Metoyer of Louisiana, Grand Master and Grand Secretary General respectively, were voted honorary membership in the Supreme Lodge.

War Savings Stamps.

The Supreme Lodge by vote instructed the Grand Secretary General to in-

vest \$1500 of the funds in War Savings Stamps.

After the usual flow of oratory the Supreme Lodge closed its labors at 5 o'clock p. m. to stand closed until the triennial meeting to be held in September, 1919.

Representatives were present in person or by proxy representing close to two hundred Lodges, from pretty well over the United States, Canada, Costa Rica, Panama Zone, and the British West Indies. Fourteen Provincial Grand Lodges were represented. Letters and telegrams of congratulations and regrets of inability to be present were so numerous that space would not permit of particular mention.

Tuesday, June 25, 1918.

SPECIAL CONVOCATION OF THE SUPREME COUNCIL.

The Confederated Supreme Council of the Early Grand National Scottish Rite, Ancient and Accepted Freemasonry, was convened at 4:15 p. m. Tuesday, June 25, 1918, with the Grand Commander Frater Mathew McBlain Thomson presiding. The Council sitting as Kadosh.

Vacancies and Appointments.

The Grand Commander appointed Frater P. J. Wilkie of Killwinning of Sacramento, Cal., as First Lieutenant Grand Commander of the Supreme Council, and Frater Arthur S. Bier of Detroit, Mich., as Grand Almoner of the Supreme Council.

Frater W. C. Juneau of Milwaukee, Wis., as Deputy Commander-in-Chief of the Grand Consistory, Frater August S. Johnson of Chicago, Ill., as Grand Orator, and Frater R. Frederick Heckman of Milwaukee, Wis., as Grand Standard Bearer.

Honorary Membership.

By a unanimous vote of the Council

Fratres George U. Maury and Rene C. Metoyer, Most Puissant Sovereign Grand Commander and Grand Secretary General respectively of the Supreme Council of Louisiana were elected to honorary membership.

General Business.

After the general business of the Council had been transacted, it was called off to meet again on Wednesday at 10 o'clock a. m.

Exemplification of the Royal Arch.

De Moly Council of Kadosh No. 21 of Salt Lake City, Utah, convened at 8 p. m. and exemplified the work of the Royal Arch Degree to the members of the Supreme Council and visiting Fratres.

Wednesday, June 26, 1918, 10 A. M.

The Confederated Supreme Council reconvened at the hour of 10 o'clock a. m., at which time Fratres A. A. Paryski and J. McD. Hays, Princes of the Royal Secret, were Crowned and Throned as Sovereign Grand Inspectors General 33rd and last degree of the Scottish Rite; and in addition thereto were introduced into the Rite of Mizraim of 90 degrees and Memphis of 95 degrees. The Council was then closed according to ancient form.

7 P. M.

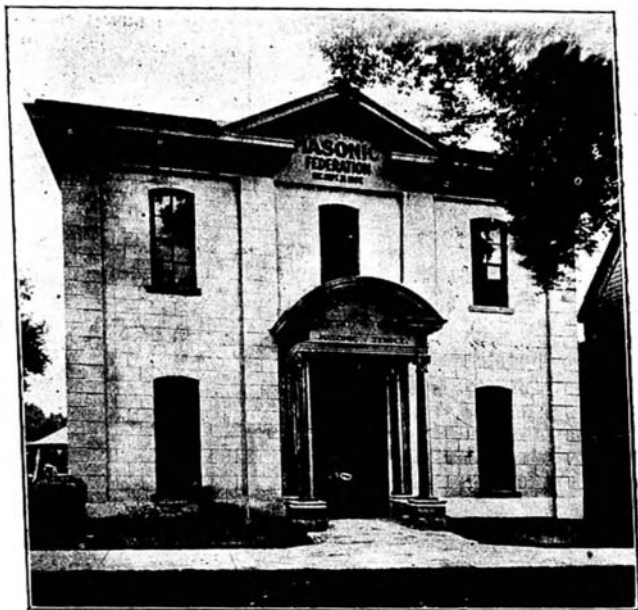
The Representatives attending the Supreme Lodge met with the Salt Lake Lodges in Joint Session under the auspices of Lodge Garibaldi No. 6, when Honorary Membership was conferred in the Salt Lake Lodges upon the out-of-city Representatives.

Banquet, 8:30 P. M.

Under the auspices of Lodges Garibaldi No. 6 and Beehive No. 117, a banquet was tendered to the brethren.

The full program for the three days session was as follows:

Program for the Dedication
of the
Scottish Rite Masonic Temple



June 24, 25, 26, 1918

in

Salt Lake City, Utah

MONDAY, JUNE 24, 1918.

Call to order at 10 a. m. by the Grand Master Mason, Matthew McB. Thomson. Supreme Lodge is opened. Address of Welcome, James A. Smith, R. W. M. Garibaldi No. . . Dedication of the Temple.

AFTERNOON SESSION, 2 P. M.

TUESDAY, JUNE 25.

Trip to the Great Salt Lake. Meeting of the Supreme Council at 4:15 p. m. Meeting of De Moia Council No. 21, exemplifying Royal Arch Degree, 8 p. m.

WEDNESDAY, JUNE 26.

City sightseeing. Organ recital in the Tabernacle at 12 o'clock through the courtesy of the First Presidency of L. D. S. Church.

EVENING.

Joint meetings of Garibaldi No. 6 and Bee Hive No. 117, 7 p. m.

BANQUET 8:30 P. M.

Given under the auspices of Garibaldi No. 6 and Bee Hive No. 117.

PROGRAM.

Song, "America."
James A. Smith, R. W. M. of Garibaldi No. 6, Toast Master.
Croupier, J. McD. Hays, R. W. M. Bee Hive No. 117.
Selection by Orchestra.
"A General Review of Our Work," Matthew McB. Thomson, S. G. M.
Solo, "I Hear You Calling Me," Miss Donaldson.
"Our Work in the Northwest," S. H. Haines.

Selection by Orchestra.

"The Work of Secretaries," Thomas Perrot.

Solo, "At Dawning," Miss Altje Poelman.

"Organizers and Their Work," August S. Johnson.

Solo, "Oh, My Father," Ray M. Haddock.

"Masonry Among the Polish People," Dr. J. R. Biel.

Solo, Miss Margaret Hays.

"Our Legal Standing in the Masonic World," P. J. Wilkle.

Solo, "One Fleeting Hour," Miss Isa Donaldson.

"The Causes That Led to the Organization of the Masons in the Early Days," John Burton Keener.

Selection by the Orchestra.

"Scottish Rite Masonry in Louisiana," George U. Maury.

Solo, Ray M. Haddock.

"The Working Tools of the Mason From a Moral Point of View," J. George Frank.

Solo, Miss Altje Poelman.

"Universal Masonry," W. C. Juneau.

Violin Solo, James Clark.

"Our Work and Standing in the Western Provinces of Canada," A. R. Cook.

Selection by the Orchestra.

"Our Growth in the Mountain Country," August Martello.

Solo, Miss Margaret Hays.

"How to Spend Our Money," D. Bergera.

Violin Solo, James Clark.

"Biblical Masonry," Eli Gordon.

Selection by Orchestra.

DEDICATION NUMBER

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Scottish Rite Masonic Temple,
161 South Second East Street.

All letters or articles for publication should be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East Street, Salt Lake City, Utah. To insure insertion, all communications should be in the hands of the editors not later than the 20th day of the month preceding publication.

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OFFICIAL.

The next issue of the "Universal Freemason" will conclude the Tabloid History of the Advanced Degrees of Freemasonry.

A Limited Edition of the Tabloid History will be immediately published in book form. The size of the same will be about 3½ by 4½ inches, leather bound, and priced at \$2.

Those who subscribe for the Tabloid History of the Advanced Degrees BEFORE WE GO TO PRESS early in August 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 in book. The subscription books are now open.

ELECTIONS AND INSTALLATIONS.

This certifies that on the 20th day of

May, 1918, the following brothers were elected to office in Lodge Irving No. 100: Bro. Aug. S. Johnson, R. W. M.; Bro. Edward Heyman, W. M. D.; Bro. Leonard Hensel, W. M. S.; Bro. Rene Vigerot, W. S. W.; Bro. Frank Augustine, W. J. W.; Bro. H. P. Meyers, Secretary; Bro. Gustav Pfeiffer, Treasurer; Bro. Math Gindorf, Almoner; Bro. Carl Carlson, S. Deacon; Bro. Wm. Abrahamson, J. Deacon; Bro. Karzmer Michna, S. Steward; Bro. Aug. Okon, J. Steward; Bro. Stainslow Lasko, Inner Guard; Bro. William Miner (commissioned), Tiler.

AUG S. JOHNSON,
District Deputy Grand Master.

This certifies that on the 5th day of June, 1918, I installed the following brothers to office in Justice Lodge No. 104: Arthur Wertheimer, R. W. M.; Henry Hollander, W. M. D.; Jac Rotter, W. M. S.; Samuel L. Morgenstein, W. S. W.; Samuel A. Wertheimer, W. J. W.; Bernard Demsch, Secretary; Joseph Fischer, Treasurer; Isidore Stern, S. Deacon; Ellis J. Dorfman, J. Deacon; Sam Grossman, S. Steward; Phil's Hornthal, J. Steward; Sam Felgenbaum, Almoner; Joseph Rosenberg, Inner Guard; Albert Hirschman, Tiler.

HENRY HOLLANDER,
Lodge Deputy.

This certifies that on the 19th day of May, 1918, I installed the following brothers in America Lodge No. 124, Cleveland Ohio: Rinehart Pabst, R. W. M.; James W. Doty, W. M. D.; Chas. E. Moore, W. M. S.; Wm. F. Byers, W. S. W.; Thos. B. Toll, W. J. W.; Wm. G. Adams, Secretary; Herman Peterson, Treasurer; Chas. H. Staller, Orator; E. W. Hartz, Chaplain; C. E. Ewing, Almoner; R. B. Lees, Marshal; E. Jenisek, S. Deacon; J. P. Garcia, J. Deacon; J. R. Kurtz, S. Steward; E. C. Ewing, J.

Steward; John F. Posch, Inner Guard;
Andrew Nixon, Tiler.

S. J. OLSZTYNSKI,
Acting P. G. M.
A. W. STROBLE,
Deputized for Healing.

This certifies that on the last meeting night on the 5th day of June, 1918, I installed the following brothers to office in St. Johns Lodge No. 21: Theo. F. Zimmer, R. W. M.; F. J. Blust, W. M. D.; L. A. Wunschell, W. M. S.; Eugene Vonderscher, W. S. W.; Peter Hion, W. J. W.; L. A. Vonderscher, Secretary; S. D. Lee, Treasurer; D. L. Aquilino, Chaplain; T. Falcone, Almoner; J. Schurch, Marshal; B. N. Hammon, S. Deacon; M. P. Anfossi, J. Deacon; H. Schlorman, S. Steward; Mattro Sarni, J. Steward; C. Gotsis, Inner Guard; Corno Marchiaroli, Tiler.

F. JOSEPH BLUST,
Lodge Deputy.

On June 21st, 1918, the following named office-bearers were installed in Lodge Savoy No. 35, Chicago, Ill:

Frank Varallo, R. W. M.; Giuseppe Anastasi, W. M. D.; Entidio Giancolas, W. M. S.; Antonio Calamonico, W. S. W.; Giuseppe Anzalone, W. J. W.; Antonio Accardo, Secretary; Antonio Bellavia, Treasurer; Liborio Licato, Sr. Deacon; Giuseppe Maltese, Jr. Deacon; Giuseppe Di Caro, Sr. Steward; Paolino Paolinelle, Jr. Steward; Tony Mancinelle, Almoner; Bene Scottillaro, Inner Guard; Primo Bostiomso, Tiler; Giuseppe Anastasi, Lodge Deputy.

List of officers of the Provincial Grand Lodge of California, A. & A. S. R. F. M.:

Prov. Gr. Master, Peter J. Wilkie.
Prov. Gr. Master Depute, J. J. Enos.
Prov. Gr. Master Substitute, M. Zarccone.
Prov. Gr. Sr. Warden, B. R. Losada.

Prov. Gr. Jr. Warden, Nils Jorstad.
Prov. Gr. Secretary, H. Methmann.
Prov. Gr. Treasurer, A. N. Thomas.
Prov. Gr. Almoner, D. R. Davies.
Prov. Gr. Chaplain, J. O. Timm.
Prov. Gr. Bible Dearer, R. Carstensen.
Prov. Gr. Orator, H. E. Caldwell.
Prov. Gr. Marshal, Louis A. Vonderscher.
Prov. Gr. Sr. Deacon, R. C. Yoern.
Prov. Gr. Jr. Deacon, V. Klphen.
Prov. Gr. Sr. Steward, J. Spinelli.
Prov. Gr. Jr. Steward, Carl Derganc.
Prov. Gr. Inner Guard, Eugene Vonderscher.
Prov. Gr. Tiler, John Farquhar.

List of office-bearers installed June 18, 1918, in Lodge Lafayette No. 114, New York City, N. Y.:

J. George Frank, R. W. M.; H. Cohen, W. M. D.; T. Kaplan, W. M. S.; J. Horn, W. S. W.; H. Zoller, W. J. W.; T. Eltermann, Secretary; A. T. Mann, Treasurer; L. Hoffman, Orator; M. A. Schachter, Chaplain; T. Tepfer, Almoner; H. Silberman, Marshal; M. Ornstein, Sr. Deacon; M. Levine, Jr. Deacon; L. Greenberg, Sr. Steward; M. Wexler, Jr. Steward; M. B. Applebaum, Inner Guard; C. Strolinski, Tiler; Samuel Horn, Lodge Deputy.

On June 6, 1918, the following-named office-bearers were installed into office in Lodge Hiram No. 110, New Rochelle, N. Y.:

Stephen Marnell, R. W. M.; Max Sachs, W. M. D.; Dr. E. A. Cuppola, W. M. S.; Isaac Hutkoff, W. S. W.; George C. Wagner, W. J. W.; H. J. Benz, Secretary; S. Woolf, Treasurer; S. Cohen, Orator; J. Zari, Chaplain; V. Trotta, Almoner; J. Murray, Marshal; John C. Hansen, Sr. Deacon; L. Ticonelli, Jr. Deacon; M. Silver, Sr. Steward; L. Schloss, J. Steward; J. Sheim, Inner Guard; A. Fanese, Tiler; A. Zari, Lodge Deputy.

On June 10, 1918, the following were installed into office in Lodge G. Galileo No. 111, New York City, N. Y.:

Rocco Damiani, R. W. M.; F. Covino, W. M. D.; F. Romeo, W. M. S.; V. Malolo, W. S. W.; N. Damiani, W. J. W.; D. Fontana, Secretary; M. Virgintino, Treasurer; A. Pavone, Orator; A. Larala, Chaplain; G. Longo, Almoner; F. Lettini, Marshal; D. A. Maglieri, Sr. Deacon; A. LaGrotteria, Jr. Deacon; P. Longo, Sr. Steward; G. Infuso, Jr. Steward; M. Falatico, Inner Guard; R. Larala, Tiler.

The following office-bearers of Rising Star Lodge No. 84, Sacramento, Cal., were installed into office on June 18, 1918:

U. S. G. Pope, R. W. M.; A. N. Thomas, W. M. D.; William Thierman, W. S. W.; L. J. Walker, W. J. W.; M. J. Gastman, Secretary; William Dreher, Treasurer; J. Hudson, Chaplain; Allen Williamson, Almoner; F. Hachman, Sr. Deacon; O. Schrunck, Jr. Deacon; J. H. Diether, Inner Guard; C. McMahon, Tiler.

The following office-bearers in Lodge Kilwinning No. 118, Sacramento, Cal., were installed into office June 14, 1918:

P. J. Wilkie, R. W. M.; W. E. Spangle, W. M. D.; S. Matthieson, W. M. S.; D. R. Davies, W. S. W.; Neils Jorstad, W. J. W.; Marshall W. Zeno, Secretary; John Sentenich, Treasurer; R. O. Douglas, Sr. Deacon; J. A. Lockhart, Jr. Deacon; J. Levering, Sr. Steward; B. L. Gorman, Jr. Steward; Tony Petrovich, Almoner; Jackson Ford, Inner Guard; J. M. Christian, Tiler; Edward L. Hawk, Lodge Deputy.

On the 10th of June, 1918, the following named office-bearers were installed in Lodge Kopernik No. 103, Detroit, Mich.:

Josef A. Mackiewicz, R. W. M.; Adolf R. Pasterz, W. M. D.; Thomas Gornelany, W. S. W.; Ed. F. Smyczynski, W. J. W.; Rudolf R. Mlkowski, Secretary; Stanley Splchowicz, Treasurer; Maryan Bilski, Orator; John Regey, Almoner; H. Kullgowski, Chaplain; H. Wolff, Marshal; Anthony Schwartz, Sr. Deacon; John Gwizdowski, Jr. Deacon; Frank Malarczyk, Sr. Steward; John Zagorski, Jr. Steward; Edmond Tyszka, Inner Guard; Stanley Slarkowski, Tiler.

The following are the installed office-bearers of Lodge Trinity No. 44 of Seattle, Wash., for the term ending December 27, 1918:

W. S. Pulver, R. W. M.; George W. Nelson, W. M. D.; T. J. Engelstadt, W. M. S.; Victor Anderson, W. S. W.; R. H. Alsleben, W. J. W.; Paul Raden, Secretary; Gust Lund, Treasurer; Theodore Carlson, Orator; Emil Sauer, Chaplain; John Larson, Almoner; P. J. Brodesser, Marshal; H. E. Knowles, Sr. Deacon; Tom Theodersen, Jr. Deacon; John Christiansen, Sr. Steward; P. E. Elde, Jr. Steward; Frank Pearson, Inner Guard; A. M. Webb, Tiler.

The following named office-bearers of Viking Lodge No. 75 of Chicago, Ill., were installed on June 7, 1918:

Martin Gnatek, R. W. M.; Alexander Busch, W. M. D.; Joseph M. Wold, W. M. S.; Stanley Nieweglowski, W. S. W.; Joseph Galla, W. J. W.; Stanley Siniarski, Secretary; Theodor Giese, Treasurer; P. A. Kozeslowski, Orator; Stanley Gnatek, Chaplain; Ignatius Winkler, Almoner; Felix Schlade, Marshal; Bruno Malecki, Sr. Deacon; Joseph Kwasek, Jr. Deacon; Jacob Janos, Sr. Steward; K. Dobrzanski, Jr. Steward; Paul Stratynski, Inner Guard; Mich. Krajewski, Tiler; Alexander Busch, Lodge Deputy.

TABLOID HISTORY.

(Continued).

Of the two Supreme Councils claiming descent from the Cerneau Supreme Council of 1907, and their rival claims to legitimacy there is but little to interest, and nothing to edify. If there be one with a better claim than the other to represent the Supreme Council of 1852 as installed by James Foulhouze, S. G. Com. of La. (not the 1807 Council, for as has been shown it died by being merged into the Supreme Council of the Western Hemisphere) it is the New York (Provost) one, as the BB. who organized it never were connected with any other, while the Washington (Baylis) one was organized as a schism or split from the Northern Jurisdiction Council by men who had been members of that body for near a score of years. The Cerneau Council of 1807, though the first, was not the only one organized in New York as a pretended Supreme Council was organized in 1813 there by one Emanuel De La Motta, who boasted the grandiloquent titles of "Kadosh, Sublime Prince of the Royal Secret, Sovereign Grand Inspector General of the Thirty-third Degree, Illustrious Treasurer General of the Holy Empire in the United States of America, &c, &c.," meaning thereby the Charleston Council of 1802.

The news of Mr. Cerneau's success reached Charleston, South Carolina, and the members of the Council there, jealous of the profits they suspected Cerneau was making, sent De La Motta, their treasurer, to New York with the purpose of either sharing these profits or putting Cerneau out of business. De La Motta on his arrival conferred the degrees up to the thirty-third on John James Joseph Gourgas, Sampson Simpson, Moses Levy, Maduro Piexotto and Richard Riker. Accompanied by these brethren he went to Cerneau, from whom he demanded proof

of the powers claimed by him, and on Cerneau refusing to recognize either him or the authority he claimed, he denounced him as an imposter, expelled him and all his "aiders or abbetors" from all degrees of Masonry and called upon all Masons of whatever grade or rite to endorse his acts. The fact that Cerneau had never belonged to any body with which La Motta had even a remote connection did not seem to trouble him, neither did the contempt with which his pretended expulsion of the aiders and abbetors of Cerneau—among them some of the most prominent Masons of their time—suffice to prick the bladder of his self conceit, as he perpetrated several fulminations of a like nature in Philadelphia and other places at later dates, and with equal success.

The Supreme Council, which the Illustrious Immanuel professed to establish, had for its officers and members: Daniel D. Tompkins, then Vice-President of the United States, Most Potent Sovereign Grand Commander. Sampson Simson, Lieutenant Grand Commander. John Gabriel Tardy, John James Gourgas, Moses Levy, Maduro Piexotto and Richard Riker.

Tompkins seems never to have taken part in the Council. In all probability was like many other prominent men of those days, upon whom similar honors were conferred, looked upon the whole affair as tribute to the position he occupied.

It will be remembered that the Charleston Council, as originally organized, claimed jurisdiction over the whole United States. The formation of this other Council in New York by De La Motta divided the jurisdiction in two, one over the northern states and one for the southern states. The newly created Northern Jurisdiction Council, showed no more vitality than its Charleston parent did, in fact it was moribund from birth. Tompkins was never more than a figure

head, the real head was Gourgas, who was possessed of no organizing or executive ability and when no more easy money could be procured he gave it up, the Council died and little more was heard of Gourgas who composed the Council and filled every office in it himself—and himself only—until 1848, when he issued an edict dated the first of June of that year declaring his Council to be in activity and giving as its officers: J. J. J. Gourgas, M. P. Sov. Grand Commander, 33d ad vitam. Giles Fonda Yates, M. Ill. Lieut. Grand Commander, 33. Edward A. Raymond, Ill. Treasurer General of the H. E. Killian H. Van Rannelsaer, Ill. Master of Ceremonies. John Christie, Ill. Secretary of the Life Guards. Charles W. Moore, Ill. Secretary General of the H. E. Archibald Bull, Sov. Grand Inspector General, 33d.

Three years later, in 1851, Gourgas resigned—for a consideration—the office of Sov. Grand Commander, which was filled by Yates, who at the same meeting resigned in favor of Edward A. Raymond. From the list of officers then installed a prominent omission is the name of Van Rannelsaer, who was Master of Ceremonies when it was founded three years before. This brother did not take his deposition from position kindly, and at a meeting of the Council held August 24th, 1860, he procured himself first to be elected Lieutenant Grand Commander and subsequently to have Raymond deposed and himself elected in his place as Grand Commander and Raymond, and those who stood by him were declared expelled.

Raymond and his followers did not submit quietly to this action, but next year called what they termed an annual session of the Supreme Council, at which they in turn expelled Van Rannelsaer and his followers, and thus the merry game of expulsion and counter expulsion went on between the two Councils until there was not one member of either faction

that had not been expelled by the other. If the official statement of each are to be believed—and they were in the best position to know—there was not an honorable or honest man in either faction.

The fight between these two bodies of professing Masons, subsequently known as the Raymond and Van Rannelsaer Councils, was carried on with the utmost bitterness and showed how true it is that a pure cannot come out of an impure thing, or that grapes could grow on thistles; both were the offspring of fraud, lies and imposition, as was remarked of their grandparent, the original fraud of Charleston, they were conceived in sin and born in iniquity, and they are known by their works.

While both these factions were no doubt aware of their illegitimacy, one of them—the Raymond faction—had the courage to acknowledge it, and on April 15th, 1863, it united in amalgamative union with the Cerneau-Hays Council, Raymond ranking as "Sov. Assistant Grand Commander." Though the Raymond Council had by this amalgamation ceased to exist, its former members never took kindly to the democratic methods of the Cerneau system, and on the retirement of Commander Hays in 1865, Simon W. Robinson of the former Raymond Council, was chosen Grand Commander, shortly after attempts were made to secure the recognition of the Southern Supreme Council and after lengthy negotiations that was secured on the following terms: Albert Pike, Grand Commander of the Southern Jurisdiction Council, decided that the Raymond Council had not died when it united with the Cerneau Council, but that "its vital energies had for a time been suspended." That those of its original member still existing should declare the union with Cerneau null and void and resume their former status as the Supreme Council of the Northern Jurisdiction. This they did, taking with them, of course, the old Cerneau-Hays

members—as that Council was again non-existent and declared irregular by those who had shortly before sought to be regularized by union with it. The surviving members of the Van Ransellaer Council met and removed the sentences of expulsion they had issued against the Raymond Council, which latter reciprocated by removing the expulsions they had fulminated against the Van Ransellaerists, and both ruled as the Supreme Council for the Northern Masonic Jurisdiction of the U. S. A., recognizing and being recognized by the Southern Jurisdiction Council. All seemed clear with one exception, that was, where was the Cerneau-Hays Council? It is true that a few of the Cerneau men refused to accede to the decision of the majority of their Council in receiving and healing the Raymond Council, and under the leadership of Harry J. Seymour, broke away and started another Council which they claimed to be the *simon pure*, original one. It is also true that nearly a score of years subsequent to the renunciation of their union with the Cerneau-Hays Council by the Raymond faction, and their resumption of their old name, some of the old Cerneau-Hays men professed to have but then discovered what had been done, and they also professed to re-organize the Cerneau Council.

Thus there are at present existing the following organizations in the U. S. A., each one of which claims to represent and govern the Rite termed by them Ancient and Accepted Scottish, and to have been introduced into this country from France (not from Scotland).

The Supreme Council for the Southern Jurisdiction, founded by Albert Pike in 1854, but claiming to be a revival of the Council formed in Charleston in 1807. Two organizations, each of which terms itself the Supreme Council for the United States of America, its territories and dependencies. One with its See in New York, founded by dissenters from

the Hays Cerneau Council in 1864, by Harry J. Seymour. The other with its See in Washington, founded by deserters from the Northern Jurisdiction Council. Both of these claim to represent the Cerneau Council of 1807.

The Supreme Council for the Northern Masonic Jurisdiction of the U. S. A., founded in 1867 by union of the Hays-Raymond-Cerneau-Gourgas Council of 1852-63, and the Van Ransellaer-Gourgas Council of 1848, but claiming to represent the De La Motte Council of 1813. None of these bodies have more than the flimsiest claim to be what the claim in the way of ancestry, and can be best compared to the pocket knife the little boy received from his grandfather and preserved as a relic. It was true the blade had got broken and been replaced, as had also the handle, still to him it was the knife his grandfather gave him.

Besides these quasi Councils with Apocryphal claims to continuity of descent from illegitimate parents, there is one other Supreme Council of the Franco-Scottish Rite working in the U. S. A., though it is little heard of, its claims to legitimacy of origin and directness of descent from the original stock is indisputable. That is the Supreme Council of Louisiana, chartered as a Grand Consistory by Joseph Cerneau in 1813, and erected a Supreme Council, successor and representative of the Supreme Council of the Western Hemisphere in 1839, with jurisdiction over North and South America and the Canary Islands as given in detail above.

Since its organization to the present day this Supreme Council has had a regular succession of Grand Commanders from the Marquis de Sant Angelo to Bro. Geo. U. Maury, the present incumbent of the office. Though it could legitimately claim title to control the Rite over the district controlled by the Western Hemisphere Council, it has ever been an advocate of State jurisdiction, and contents

itself with jurisdiction over the "Sovereign and Independent State of Louisiana."

True Scottish Rite Masonry in America.

While there had thus been bodies professing to work Scottish Masonry in the advanced degrees in the U. S. A. for three-quarters of a century, their assumption of the title "Scottish" was entirely unwarranted. The name was disgraced by their use of it while Masonry was discredited by their continual bickering and quarrelling, their crimination and recriminations, expulsions and counter-expulsions, it was not until 1898 that authority was granted by the Scottish Grand Council of Rites to propagate its system in America. This was done by the following patent granted to the Ill. Brother Matthew McBlain Thomson, xlvi, 33, 90, 96, a Past Grand Commander and Past Grand Recorder of the Grand Council of Rites of Scotland.

"Unto all Free and Accepted Masons of whatever degree, Greeting: Know that we, the Most E. and R. Sovereign Grand Master and High Priest of the Scottish Grand Council of Rites, do authorize and empower our trusted and well beloved Frater, Cousin and Brother in the Bond, Matthew McBlain Thomson, xlvi, 33, 33, 90, 96., to confer on any worthy Mason any degree recognized and wrought under our Grand Council, and to establish Councils, Conclaves or Tabernacles for working the same, in any country where there is not already a Grand Body working such degrees, and this shall be his warrant for so doing.

"As witness our hand and the seal of Grand Council. At Airdrie, Scotland, this twentieth day of April, A. D. 1898.

PETER SPENCE,

M. E. and R., S. G. M. and H. P. "

The first charter granted by the Scottish Grand Council to work in America was granted on the recommendations of Bro. Thomson to certain brethren in

Buffalo, N. Y., who had first received the degrees of the Franco-Scottish system under the Prevost-Cerneau Council. These were healed and formed into a Council of Kadosh with the Ill. Bro. Cyrus K. Porter as Commander.

In 1901 Dr. Darius Wilson of Boston, Mass., a member in good standing in Yonondino Lodge of New York, of Chapter R. A. M., Commandery, K. T. and 33d (Cerneau) made application through Bro. Thomson for a Grand Charter for the Scottish Rite. The petition was granted and a charter issued in the following terms:

On February 20, 1901, a charter was issued authorizing the formation of a Supreme Grand Council for America of the Ancient and Accepted Scottish Rite, which reads as follows:

SCOTTISH GRAND COUNCIL OF RITES.

Unto all Enlightened Chiefs of Exalted Masonry, Greeting: Be it known, that, reposing full faith and confidence in our Illustrious Brother Darius Wilson, M. D., Sovereign Grand Inspector General and member of our Grand Council,

We do by these presents, authorize him with the aid and assistance of our Special Representative in America, the Illustrious Brother M. McB. Thomson, to form a Supreme Grand Council of Sovereign Grand Inspectors thirty-third and last degree of Scottish Masonry for the United States of America, their Territories and Dependencies, and Commission the said Illustrious Brother Darius Wilson, M. D., to be Sovereign Grand Commander of the same.

As witness our hands and the seal of our Grand Council, given at Killmar-nock, Scotland, this first day of the Hebrew Month Adar, answering to the twentieth day of February, A. D. 1901.

PETER SPENCE,

M. Ill. Sovereign Grand Master.

ROBERT JAMIESON,

III. Grand Secretary General.

(Seal.)

This charter was never put into effect, as before it was installed Dr. Wilson was expelled from Craft Masonry and the charter was cancelled.

In 1900 on application of certain brethren resident in the City of Montpelier, Idaho, a charter was granted, dated April 20th, of that year, for a Council of Kadosh under the style and title of De Molay Council No. 21. The following year another charter was granted as "Universal Council" to work at large.

Up to this time no steps had been taken to organize a governing body for the Rite in America, the three charters granted up to that time working directly under the Grand Council and its representative, and all aspirants for the degrees had perforce to be in good standing in a York Rite Lodge, as there were no lodges working in the Scottish Rite Symbolic outside the States of Louisiana, Texas and New Mexico. In the year 1907, owing to attempts made by members of the Southern Jurisdiction to coerce the Grand Lodge of Idaho (Locals) into legislating against its members taking the higher degrees in any other Rite than theirs, action was taken by the Idaho brethren which resulted in the formation of the Confederated Supreme Council, working the Scottish and Confederated Rites, under the patent granted to Bro. Thomson by the Scottish Grand Council. This was confirmed by the Grand Council at a meeting held in Glasgow, Scotland, on the 23rd of April, 1907, and the Confederated Supreme Council formally recognized with M. McB. Thomson as Sov. Grand Commander Robert S. Spence as Grand Recorder. This action by the Grand Council was emphasized and reiterated in the 1910 report of the proceedings of the Grand Council of Rites as follows:

"Unto all whom these presents may come. Greeting. This certifies that M. III. Bro. Matthew McB. Thomson, xlvi.

33, 33, 90, 96 degree, etcetera, is the Grand Representative of the Scottish Grand Council of Rites in the United States of America, and he only has power to act in our name. This further certifies that the only A. and A. Scottish Rite body organized in the United States of America, with the consent of this Grand Council of Rites, is the Confederated Supreme Council, of which M. III. Bro. McB. Thomson is Grand Commander, and R. S. Spence Grand Recorder.

Within a short time several dispensations were applied for by the Frateres in Boston, Mass., Detroit, Mich., Chicago, Salt Lake City, San Francisco, Los Angeles, Bakersfield, Sacramento and Vallejo, Calif.; Portland and Astoria, Oregon; and Spokane, Seattle and Tacoma, Wash., all of which subsequently matured into Charters with the exception of the Dispensation granted to Boston, which was revoked.

As the scope of the Confederated Supreme Council enlarged and the number of Daughter bodies increased it was deemed necessary that it should be incorporated. This was effected in 1912, the following being the Articles of Incorporation:

ARTICLES OF INCORPORATION.

State of Utah, County of Salt Lake—ss.

I do solemnly swear that at a meeting of the members of the "American Masonic Federation" residing in the State of Utah, held at Salt Lake City, Salt Lake County, State of Utah: upon personal notice given to each member thereof, it was decided by a majority vote of the members present at the said meeting to incorporate a society within the said limits into a corporation, with such rights and obligations as may be prescribed by law, to be known as "THE CONFEDERATED SUPREME COUNCIL OF THE AMERICAN MASONIC FEDERATION."

To exist for ninety-nine years from

the date of incorporation; for the purpose of uniting in fraternal association worthy members of the Masonic Order, and to labor according to the general by-laws to be adopted by the organization, for the mutual improvement and advancement of its members, and to combat vice, ignorance and intolerance, in all its forms, and by teaching and practicing the true principles of Universal Masonry, and especially as it is exemplified in the advanced degrees of the system, and to that end, to organize and conduct throughout the United States of America and elsewhere as may be deemed advisable, Lodges, Chapters, Encampments, Areopagi, Temples, Consistories and other bodies necessary for exemplifying said degrees, as a member of the Confederation of Scottish Rite Bodies of the world, of which the Grand Council of Rites of Scotland is the head; with principal offices at Salt Lake City, Salt Lake County, State of Utah; with an Executive Council consisting of five members, of whom a majority shall form a quorum, and other officers as provided for in the by-laws of the organization, to be elected every five years, at a meeting to be called for that purpose, the first meeting and election shall be held at its principal office in Salt Lake City, Utah, on the sixth day of January, 1912, and every five years thereafter, in the following manner: The said election shall be by ballot, and the persons receiving the highest vote shall be declared elected to the office for which he shall be balloted, and in the manner detailed in the by-laws of the organization; and to qualify by each giving bonds to the corporation, to be filed with the Secretary thereof, in the sum of five hundred dollars.

And the names of the officers of the Executive Council for the first five years shall be: Matthew McBlain Thomson, Grand Commander; Robert S. Spence, Grand Secretary General; Matthew

Thomson, Depute Grand Commander; Dominic Bergera, Grand Almoner; William McC. Thomson, Grand Treasurer.

The said officers shall constitute a Board of Managers, whose duty it shall be to make and adopt a code of by-laws for the guidance of the organization, and the same shall be presented to the members for their approval at a meeting to be called for that purpose. These by-laws may be amended at any time by the said Board of Managers without ratification of the members.

The method of removing members shall be by a majority vote of the Board of Managers, after charges have been preferred and a trial held, as provided for in the by-laws of the organization. The method of receiving members shall be governed by the by-laws of the organization.

The "American Masonic Federation," of which this incorporation shall form a part, was organized and incorporated in the State of Idaho on the 21st day of September, 1907, for the purpose of dispensing charity to its members, and to promote harmony, peace and brotherly love between Freemasons; 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 Scottish Rite, Ancient and Accepted, exists; also, to do all work and things which rightfully belong to and may be done by a Supreme Governing Body of the A. A. S. R. of Freemasons; and by its said corporate name to have and use a common seal; and to make by-laws for the government of said corporation, and to elect and install officers, and to take, receive, hold, convey, mortgage or assign all such real estate or personal property as may be necessary for the purposes and conduct of said corpora

tion; and to universalize Masonic Rites by affiliation.

M. McDLAIN THOMSON.

Subscribed and sworn to before me this third day of January, 1912.

GEO. WILSON,
Notary Public.

Endorsed No. 6241. The Confederated Supreme Councils of the American Masonic Federation, filed in the Clerk's office, Salt Lake County, Utah, January 3rd, 1912.

MARGARET ZANE WITCHER,
County Clerk.

By Edna R. MacIntyre, Deputy Clerk.

The Fratres in Supreme Council assembled debated concerning the exact relations that should in the future exist between it and the Parent Grand Council of Rites of Scotland, and the consensus of opinion being that the connection between them should be as close as possible consistent with the status of the former as an independent organization. It was therefore decided that so long as the arrangement should be suitable to both, all Dispensations for new Councils should be granted by the Representative in the United States of America of the Grand Council of Rites of Scotland, and that all new Charters should emanate directly therefrom, but that all chartered Councils should at once come under the obedience and control of the Confederated Supreme Council, and of it only, entirely independent of other control. The Grand Council of Rites agreed to issue Diplomas for the Consistory degrees so long as desired, the Confederated Council granting Diplomas for the Lodge of Perfection, Council of Princes of Jerusalem, Chapter of the Rosy Cross and Council of Kadosh, and all honorary and special Diplomas or Patents. And that the

Confederated Council should continue to recognize the Grand Council of Rites as the head of the Confederated Supreme Councils of the Scottish Rite of Ancient and Accepted Masonry of the World.

This arrangement has continued to work satisfactorily thus far, and promises so to continue, as the connection between the Parent and Daughter Grand Councils is a matter of sentiment lasting only so long as agreeable to both, there can be no possible cause for friction or disagreement.

The Degrees, Rites and Orders controlled by the Confederated Supreme Council are the Early Grand National Scottish Rite of Ancient and Accepted Freemasonry, open to all Master Masons in good standing in any regular Symbolic Lodge, divided and arranged as follows:

The Red.

4—Royal Ark Mariner; 5—Master Mark; 6—Jacob's Wrestle; 7—Secret Master; 8—Perfect Master; 9—Master Through Curiosity; 10—Provost and Judge; 11—Superintendent of the Building; 12—Grand Architect; 13—Master of the Royal Arch; 14—Perfect Mason of the Secret Vault.

Green.

15—Excellent Mason; 16—Super-Excellent Mason; 17—Prince of Jerusalem, in two points: 1st point, Knight of the Sword; 2d point, Prince Mason.

Black.

18—Knight of the Rosy Cross of St. Andrew; 19—Knight of the East and West; 20—Order of the Scarlet Cord; 21—Order of Brotherly Love; 22—Prince of Babylon; 23—Priest of the Sun; 24—Priest of Eleusis; 25—Knight of Death; 26—Knight of the Brazen Serpent.

Second Series of the Black.

27—Knight of Rome and Constantine; 28—Knight of St. John; 29—Knight of the Sepulcher; 30—Knight of Kadosh.

White.

31—House of Holy Wisdom, or Priestly Order of the Temple; 32—The Mother Word or Royal Secret.

Purple.

Inspector General, Commander of the Councils.

Degrees of Merit.

Knight Companion of the Council;
Knight Commander of the Council.

Decorations.

The Lybic Chain; The Star of Sirius.

It will be observed that while the degrees above listed differ from those in the Charleston or Cerneau systems, these latter deriving the degrees from France, where the Master grade was worked after the emasculated form as altered and adopted by the "Modern" Grand Lodge of England after Preston's "Illustrations" were published, giving excuse for the manufacture of the "Elu" degrees. There are some similar as they are common to all the Rites of Masonry. These are the Royal Arch, Prince of Jerusalem, Rosy Cross and Kadosh, and in a lesser degree, the Royal Secret. While some others of ancient Scottish origin are now only known to this Rite.

Reformed (or Rectified) Scottish Rite of ten Degrees.

Rite of Adonhiram of twelve Degrees.

Rite of Mizraim of 90 Degrees.

Rite of Memphis of 95 Degrees.

Martinist Rite of ten Degrees.

Swedenburg Rite of eleven Degrees.

While these several Rites possess nominally the number of degrees attributed to them, they are in a great measure merely different arrangements or collections of the same degrees. In some of them the work is beautiful, impressive and instructive, and well worth

preservation; in others puerile and worthless, but all of interest to the Masonic student. The Confederated Supreme Council makes no pretense of working these several Rites in their entirety, the practice being that the Brother who possesses the degrees of the Scottish Rite may have the corresponding degrees of the affiliated Rites conferred on him.

Of detached Orders the Confederated Council controls the Royal Order of Scotland, consisting of the two degrees of Heredom and R.-C.-Y. C.-R.-S. The Oriental Order of the Sacred Valley, with seven grades. The Masonic Order of St. Lawrence the Martyr. The Knights of the Palm and Shell, the Nobles of the Mystic Shrine or Arabian Adepts and several others of minor importance.

In its peculiar capacity as a College of Rites and Liturgy, the Confederated Supreme Council has no rival in the field of Masonry, as it does not confine its curriculum to teaching the neophyte how to pronounce a given word or make a particular motion, but introduces him to the arcana arcana itself.

(To be continued.)

The newly-made Mason is often told he now belongs to a fraternity that reaches to the uttermost quarter of the globe. He 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.—Voice Review.

Dublin, Ireland, has a population of 70,000, three-fourths of which is counted as hostile to Freemasonry, and yet the city has fifty lodges.—Exchange.

EDITORIAL.

Apologies.

We have to apologize to our readers for the delay in the present number of the "Universal Freemason." The delay, while regrettable, was unavoidable, and was caused by the stress of work incident to finishing the Temple in time to be dedicated on St. John's day; also the extra work caused by the meetings of the Supreme Lodge and the Confederated Supreme Council.

Marked with a "White Stone."

The month of July, 1918, will ever be a memorable date in the history of Universal Masonry and of the American Masonic Federation, as with its advent is celebrated the tenth anniversary of the "Universal Freemason," the first periodical in the United States published in the interest of the Craft Universal, and the same number heralds the dedication of the first Temple erected to Universal Masonry in the United States of America. Many periodicals have been and are still published which profess to be organs of the Craft, some more ably edited than the "Universal Freemason," and many so-called "Masonic" Temples have been erected much more pretentious than the one just dedicated, but all have been, and still are, sectional. None have been or are Universal. So far, the field is all our own, and the success which has been attained by the A. M. F. and its mouthpiece has been attained not only unassisted, but in the face of unprecedented opposition.

Looking back, it seems but yesterday since the few earnest and enthusiastic brethren in the tops of the Rocky Mountains conceived the idea of purging Masonry from the false traditions and anomalous practices that had been

foisted on it by ignorant or designing men, and restoring it to its pristine purity. The task was a gigantic one, and the opposition no less than that faced by Luther when he nailed his celebrated Thesis on the Cathedral door of Worms, or by John Knox when he thundered the message of reform to the Queen and Court of Scotland, and in no less degree were these devoted brethren the apostles of reform than were Knox or Luther, and they met with the bitter persecution dealt to all reformers. It is true that they did not face bodily assassination, but they had to face character assassination, which is often worse. All manner of evil was spoken of them and of those who became converts to their teachings. When existing laws were found inadequate to hinder the progress of the work of education the state legislatures were importuned to enact class and special legislation. Our organizers have been arrested on suborned evidence, often on no evidence at all, imprisoned, and forced to bear the expense of defending themselves before packed juries and prejudiced judges. TRUTH has, however, triumphed. The correctness of the axiom that "the blood of the martyrs is the seed of the church" has again been demonstrated, and the efforts of our enemies have tended to their own undoing and to our success. Their very bitterness against us has caused thinking men to inquire into the cause, and thus our ranks have been recruited through the futile efforts of our enemies to hurt and annoy us. And now, having become strong enough to strike back when such seems necessary, with the power to prove our ancient motto of "Nemo me impune lacesset" no idle boast, but that in fact we are determined "none shall touch us with impunity," we can reasonably hope to enjoy the prosperity that strength invariably insures its pos-

essor. They who had no respect for the principles we preached when truth and the rightfulness of our cause were all we had to back us, will think twice now before they persecute us. Like the curs they are, it is only the presumably weak that they dare persecute.

How true is the adage, "Nothing succeeds like success."

A National Grand Lodge.

For many years a National Grand Lodge for the U. S. A. has been the dream of earnest thinking brethren who saw the mire into which localism was dragging them, and while many efforts have been made to accomplish the much-to-be-desired end, all have failed mostly through the petty ambitions of the mediocre who, with a just appreciation of their own demerits, recognized their inability to ever attain national prominence, and so preferred to be the big frog in the small puddle. Though there were without doubt many honest and sincere ones who were willing to sacrifice personal ambition for the common good, and these have persistently tried every available means to accomplish the desired end, it has not been accomplished, and many have been the speculations as to the cause of the failure, which to our mind is attributable to the fact that the builders neglect the only foundation on which the structure can be securely built—the foundation of universality. Let them do the first works over and be as the ancient brethren were, and as Masons are elsewhere—he, in fact, as the A. M. F. is. The success of the latter is proof positive of the correctness of its principles. It has demonstrated that there can be a general Grand Lodge for the whole United States, and the presence of so many Provincial Grand Masters from different states at the dedication of the Temple to Universal Masonry has proved its success. Cease, brethren of

the local system, to strive for what is unattainable with your present methods. We have invited you before and here renew the invitation: Come where what you vainly seek to effect has already been accomplished. We will make you welcome as Masons should, but, we would advise you to come while the coming is good.

Cid Records.

It was our privilege during the session of the Supreme Lodge held to dedicate the Temple to see and partially peruse many old and interesting Masonic documents and records. Those which we perused fully were of intense interest, being the "Golden Book" Minutes and Records of the Supreme Council of the A. A. S. R. for the State of Louisiana, some of the entries dating back into last century. It was interesting to note the quaint phraseology used in many instances in the older records, and even yet many of the terms used on continental Europe are still retained by our Louisiana brethren, who also use the old Franco-Scottish work in vogue before the hotch-potch perpetrated at the Council of Lausanne was invented. Among the interesting exhibits was an old minute book of Polar Star Lodge, in which we found the names of many of the most distinguished statesmen, lawyers and business men of the state, including those of two former Governors. As many of the records were in French, our perusal was—as we have said—only partial. The most interesting items will be garnered and translated for the benefit of our readers, and will, we are sure, be interesting.

Apropos of Polar Star Lodge.

Many of our brethren have but a hazy idea of the relationship existing between the Supreme Council of Louisiana, its oldest Lodge, "Polar Star," and the A. M. F., and to what extent the

latter is indebted to the former, though this has been several times explained to the brethren. Some of the brethren have erroneously supposed that the A. M. F. had in some way received a charter from the former body, whereas it is but a link in the chain of continuity which connects the A. M. F. with the ancient Mother Lodge of Kilwinning of Scotland. To put the position in as few words as possible, the case stands thus:

Lord Boyd, Earl of Kilmarnock, in his capacity as Master of the Mother Lodge of Kilwinning, and according to the custom of the times, gave a Charter to certain brethren in Marseilles, France, to establish a Lodge with like powers to the Mother Lodge herself. In the lawful exercise of this authority the Mother Lodge of Marseilles granted a Charter to certain French brethren resident in New Orleans while the Territory of Louisiana was a French possession. On the death of the Mother Lodge of Marseilles and all her Daughters in France, consequent on the events following the French revolution, the Lodge Polar Star of New Orleans, as her sole surviving issue, became her heir-at-law, inheritor of all her rights and prerogatives.

Polar Star Lodge assisted at the formation of the Supreme Council of Louisiana, and became an integral part of the symbolic chamber thereof. Its identity merged with the other Lodges composing that body, and thus it has continued to this day.

The writer had a patent granted him by the Grand Council of Rites of Scotland working the degrees from the fourth up of ancient or "Early Grand" system of Scottish and allied degrees to propagate the system and establish a governing body for the same in the U. S. A. For reasons elsewhere given, it was deemed advisable to have the

powers of this patent extended to cover the Symbolic degrees. This was done by the Sovereign Grand Commander of the Supreme Council of Louisiana indorsing the Scottish Patent. By the powers thus given a Symbolic Grand Lodge was regularly formed with the title "Grand Lodge Inter-montana," meaning "Among the Mountains." The Grand Lodge Inter-montana healed and received into the Scottish Rite the Grand Lodge A. F. & A. M. for the State of Illinois (incorporated). It also healed and formed into a Grand Lodge several Lodges in Massachusetts that had been working irregularly, and by these three Grand Lodges the American Masonic Federation was formed, the Grand Lodge Inter-montana resigning its powers to the newly created Supreme Lodge in the A. M. F. This brief explanation of the situation will perhaps make it clearer to the brethren and possibly prevent misapprehension and mistakes in making explanations to those who are not of us.

IN THE MULTITUDE OF COUNSELLORS THERE IS SAFETY.

While not unduly egotistical, we (being Scots) have always had a fair opinion of ourselves, and this opinion has been enhanced at least 50 per cent on reading an article in the Palestine Bulletin from the pen of that veteran reformer, Bro. A. G. Pitts. The number of the Bulletin (June 14) containing the article has just reached us, and we stopped the press and omitted less important matter that our readers might, as soon as possible, share with us the treat of reading it.

In this article it will be seen that Brother Pitts endorses the platform of the A. M. F.; in fact, we are willing to acknowledge that it is a better argument in favor of our platform than we

could have written. To it we have to add the advice we have repeatedly given to our step-brethren of the local system, Why strive to attain what they all—even their best and brightest—acknowledge they can never accomplish as they are? Why not come where the same end has been accomplished? And again we say, Come while the coming is good.

Following is the communication:
Palestine Bulletin.

Dear Brothers: It is out of character for you to oppose a National Grand Lodge. The only people who should be expected to oppose it are those that hold or want offices in the fifty State Grand Lodges.

Of course you are right if you object to the creation of another governing body to be added to those that we have. We have now too much government and too many laws. But a National Grand Lodge to take the place of our fifty Grand Lodges would be a magnificent improvement, too good to be hoped for. Therefore it would be a waste of time to agitate for it. But it is worth while to point out some of the advantages.

1. Uniformity. It is a reproach to American Masonry that what one Grand Lodge forbids another enjoins. Also, Grand Lodges are getting farther and farther apart in the matter of ritual. Absolute uniformity in ritual is not necessary. But the tendency to variation should be checked.

2. Conservatism. In a national body there would be breadth of view and knowledge. Some of our Western Grand Lodges have transformed Masonry so that it is no longer ancient craft Masonry.

3. Economy. It is frightful the money wasted on Masonry. I suppose that our fifty Grand Lodges cost annually not less than \$500,000 above what they would cost if they were made Pro-

vincial Grand Lodges with the duty of keeping the local records and administering the local charities. It is impossible to believe that a National Grand Lodge would pay delegates for attendance.

4. Efficiency. I would not have this money saved, only spent on something worth while. I would have it spent on a magnificent temple to be built at New York or in that neighborhood and to include the finest Masonic library in the world, also a Masonic home to be located in Southern California and to supplement the many Masonic homes now scattered over the country, the best of which should be maintained, but not enlarged. I would have the Grand Lodge meet in alternate years at the temple in the east and the home in the southwest. It would not be necessary to pay any W. M. to attend, they would be there in shoals, but to avoid sectionalism let each province (state) have votes in proportion to membership. The whole tendency would and should be to get away from the idea that the function of Grand Lodge is to legislate (making laws for Masonry was or should have been practically ended 100 years ago) and to get back to the proper idea of a Grand Lodge as a place where Masons meet to get acquainted and to keep acquainted, to enjoy one another's society and to cultivate brotherly love and love for Masonry.

5. Liberty. A National Grand Lodge would be too far away to exercise that minute supervision, which vexes us now and does no good. It would be so dignified and so important that it would not need to be every day searching for some new way of making lodges feel their subordinate position. Lodges would come to have some self-respect and some sense of responsibility. The supervising officer with whom they would come in contact would be a pro-

vincial grand master who would be far from absolute and especially endowed with the power of erecting his caprices into law for the time being. Masons would be ruled by law and not by individual caprice.

6. Dignity. The Grand Master would be the biggest man in the country after the President. Nowadays some of the smallest men in the country are always to be found among the Grand Masters. We could show that honor to the office which we would all love to show if it was not for the fact that some of these small men cannot distinguish between dignity and power, and when we pay homage to the office they think that authorizes them to assume some new power.

7. Unity. When the officials of the federal government by reason of this war wished to get into touch with the heads of the Masonic Craft, they had to content themselves with the General Grand High Priest, the Grand Master of Knights Templar and the Grand Commanders of the Scottish Rite. They found no head to the Craft.

8. Spirit. Bringing together every year 2,000 Worshipful Masters from all over the country would have a wonderful effect in binding the Craft together and giving it breadth of view. The Grand Lodge would be too large for a legislative body. That fact in itself would get the idea into the heads of American Masons that the function of Grand Lodge is not primarily or even secondarily to legislate. That is the last and lowest and least important of its functions.

9. Usefulness. The Craft would at once become a new tie-rod to hold this big country together, a civilizing influence tending to overcome sectionalism instead of creating it, as now.

10. Influence. There is so much to be said under this head that it is better

not to begin at all. But think it over. Masonry would not here and there adopt every fad going, but when it did speak its influence would be irresistible.

11. Solidarity. We would get rid of the ridiculous rivalries and contests and conflicts between jurisdictions. That is highly important, but still more important is the new feeling of unity and fraternity and pride in the Craft which would be created almost immediately. One lodge could then write a letter to a lodge or send a telegram to a lodge in another state without having it censored by two Grand Lodges.

12. Foreign Relations. American Masonry would at once begin to re-create the Masonry of the world outside the British Empire. All that Masonry is now under suspicion of one kind or another. All of it needs our support and assistance. We could enter into relations with it quite freely because if it were not exactly right our influence would soon make it right. A National Grand Lodge for the United States would result in a very few years in a prosperous and respectable Masonry in every country of the world. We would also get rid of our own narrowness and dislike of foreigners and in so doing rid the American people of that glaring fault.

Especially the National Grand Lodge would keep a man of highest character and ability traveling in Spanish America all the time. He would accomplish more than all the ambassadors, ministers and consuls. Spanish Americans hate and distrust us and with reason. Look at the arrogance and contempt with which American Masonry treats their Masonry. That is typical of the whole attitude of our people toward them except that while the attitude of our people generally is such that the only name they have for us is "Yankee hogs," the attitude of American Ma-

sorry toward their Masonry is about twice as narrow and provincial and arrogant and intolerant and offensive as the general tone. A genuine Masonry would "unite men of every country, sect and opinion." American Masonry has always been a force toward separating our people from other people and always will be until we get rid of our fifty Grand Lodges.

Yours fraternally,

A. G. PITTS.

CORRESPONDENCE.

To the Editor of "The Universal Freemason."

Dear Sir and Brother: An article printed in the Evening Mail, June 7th, by Rheta Childe Dorr, reads in part as follows:

"We have often called America the melting pot, but, seeing this great multitude of foreign-born American soldiers, it occurred to me that we had not, in former years, kept a good enough fire burning under that pot. We didn't try hard enough to melt that mass, to amalgamate it with our Mayflower and Puritan descendants. Why is it that so many naturalized American citizens, fighting under the Stars and Stripes, speak no English, or very little? What have our public schools been doing all these years? Why haven't they extended their night school work to include these young men?"

It is again demonstrated that the war teaches each day another lesson.

Through it is disclosed the strength or weakness of systems.

More important, if anything, than political boundaries and influence, trade routes and balances, and all the complex and visible results which flow from them are the intangible currents and forces which it is the business of educators to define and direct.

It would seem that these currents and

forces could be directed to achieve the desired ends and schools must be in large part responsible for the future.

Nor are schools alone open to criticism; a too great indifference is manifested in many ways.

Perhaps no more flagrant indifference to the value of, or to the rights of, the immigrant has been displayed than that of the hitherto prevailing system of American Masonry.

There is undoubtedly a sentiment crystallizing that as unity and co-ordination are the essential things, all barriers to a successful conclusion to that end must be swept away. The narrow policy of the "local" system denying consideration to the Masonic immigrant has checked more than a little the realization of a concrete American nation. Therefore, it is not unreasonable to question whether this has gone far enough, and whether the loyalty of the "locals" to the country may not be a matter for discussion.

The American Masonic Federation was called into being to combat this one ill-considered and unjustified phase of interruption of the melting process.

There can be no confusion of opinion on this subject. The widening of differences between ourselves and those who have come to us, and the segregation of these into hyphenated societies must cease if we really wish to live up to ideals.

The A. M. F. is today a potent factor in reverting American Masonry to its primal purpose, and in this has sustained the principles of American traditions, has swept away the barriers that have kept America away from the immigrant and has conceded to him the rights that are his by virtue of humanity and justice.

Yours fraternally,

J. GEORGE FRANK, R. W. M.,
Lafayette Lodge No. 114, New York.

WANTS NOTICES OF MEETINGS.

San Francisco, June 11, 1918.

To the Editor of the "Universal Freemason":

Will you please allow me space in the Magazine again to appeal to all Lodges in the A. M. F. to put their names and meeting places and nights that they meet on, as we are putting in a great number of soldiers who are going to the front, and they wish to visit Lodges in different cities. It is important for all brethren to know where they will be welcome to meet the brethren in our noble order.

Loosen up, brothers, and help all of us by letting us know where and when to see you. It not only helps the order, but it helps your Lodge. Now, please don't let even one meeting night pass without taking it up in your Lodge. And I do hope that there will not be a dissenting vote against putting a notice of your meeting nights in the magazine.

I am fraternally yours,

A. E. LUCAS,

1004 Masonic Avenue, San Francisco, Calif.

ONLY A NON-COMBATANT.

The following verses sent us by Bro. William Mason of Garibaldi Lodge No. 6, now stationed at Camp Lewis, teach a lesson all might learn with profit. Each has a duty to perform, and performs it best by cheerfully accommodating himself to the niche he is best qualified to fill.

They said I was unfit for service,
And never could shoulder a gun.
I don't give a DAMN, unfit as I am,
I can lay out many a Hun.
So I'm in the Q. M. department;
About it, I'm not getting loud—

There's a SERVICE FLAG flying at our
house,
And a Mother and Father that's
proud.

I may be a non-combatant,
Away from the firing line.
Some say I'm a slacker and dodger,
And never will cross the Rhine.
Did you ever stop to consider,
(Though dodger and slacker I am),
That I'm doing my bit, just where I am
fit,
In the SERVICE of OUR UNCLE
SAM?

They won't let us carve our foemen;
Perform other duties instead.
And then consider we've done our part,
Only when soldiers have bread.
'Tis known that we all can't be heroes—
That some of us powder won't smell,
But take it from me, it's easy to see,
That we bakers catch all kinds of
hell.

So here's to you, Brother fighters,
And you, Sister fighters, too,
Wherever we go, whatever we do,
Let's stand by the Red, White and
Blue.
Divided! we'll sure be defeated,
But united! we'll win out or bust,
So on with the fight,
Now, then, ALL YOUR MIGHT!
Let's make the Huns bite the dust.

—Sergeant V. V. Vernon, Bakery
Co. 344, Q. M. C.

WANTED.—Heirs Thos. Riley, 63 years
of age; last heard from in Texas, to
close estate. Manly Daniel, 905 Fed. Res.
Bk. Bldg., St. Louis, Mo.

Masonry in Ancient Poland.

(Continued).

In that part of Poland seized by Prussia all lodges of Freemasonry had to submit to government control and the jurisdiction of the Berlin lodges. Notwithstanding, lodges were formed in Torun, Kalisz, Plock, Posen, Gnezyn and Lomza, but they were formed by Prussians. As soon, however, as the lands seized by Prussia were formed into the Duchy of Warsaw, Masonry threw off the yoke of Berlin and allied itself with the Grand East of France.

General Alexander Rozniecki organized the French lodge of "Brotherhood of Poles and Frenchmen" in Warsaw. In a short time the many distributed lodge were united and the Polish National Grand East was formed again in 1810 under the direction of Grand Master Stanislaw Potocki, Senior Warden Rozniecki and Junior Warden the then Minister of Finance, T. Matuszewicz.

That was the second era of Polish Freemasonry because the most influential people of Poland were members thereof. Among others we find the name of Count Joseph Poniatowski, the two Potockis, Sapieha, Tyszkiewicz, Lubinski, Minister Alexander Potocki, Minister I. Sobolewski, Minister J. Weglewski, Minister John Luszczycki and many other important personages of state, as well as such well known writers as L. Osinski, K. Brodzinski, K. Kozmian and others.

Ex-spies were also not uncommon, such as Szaniowski and Mackrot.

In 1812 owing to the efforts of well known and influential personages efforts aimed at uniting the lodges into a national organization were successful. Hebrews and Evangelists were allowed admittance. As a result such men as Elsner, Pfeiffer, Peschke, Glueksberg, Kronenberg and others, became members

of Freemasonry. National emblems and the Polish language were introduced into the ritual until at last a reorganization of the National Grand East of the Kingdom and Lithuania was effected.

Further development was impeded by the defeat of Napoleon at Moscow. In reality Freemasonry was not now as completely ruined as in the days of the second and third partition of Poland, but it suffered severely, although the lodges were continually working, even when the Polish army left Warsaw.

In 1814 the Grand East rises under the leadership of S. Potoski and after the Vienne Congress in 1815 the third restoration of the Polish National Grand East was effected, but this time under the explicit protection of Czar Alexander, as Polish king.

Prof. Askenazy writes as follows relative to the relation of Alexander to Polish Masonry:

"Having decided to use the Masonic organization for his political purposes, at about this time, and more probably during his visit to Paris, Alexander materialized his relations with Freemasonry by being formally initiated. Therefore, upon his arrival in Warsaw in November, 1815, he was honored by a solemn celebration in the Grand Council, on whose building, gorgeously illuminated, was placed an almost indiscreet welcome sign reading: "Recepto Caesare felices." That Czar Alexander considered himself a member of the Polish Grand East, though in secrecy, no doubt prevails. Many times he is spoken of as "brother" and "protector" in enunciations of the Grand Council. He gave large sums of money to the Polish East, and although the complete amount is not available, it is known that he gave many thousands of Polish gold pieces for special charitable purposes because at the time of sequestration of Masonic funds in 1823 in a secret column of the Czar's account was found the sum of 20,146 gold pieces in

cash. But in his whole relation to Masonry, he followed the example of Napoleon and later on the practice of the French Restoration in particular. He desired to secularize it in a way, to place it under government control and have it under his own superintendence and direction."

This means that just as in Russia, so in Poland, he demanded that detailed information be given him about each lecture and speech in the lodges and almost about each new member.

During the election in 1816, 1817, and 1827, through the influence of the Czar, there entered into authority in the Grand East Grand Master Stanislaw Potocki and his lieutenant Alexander Rozniecki, a spy and the right hand man of Novosilcow, and the creator of the Russian police system and secret service in the kingdom. This paid spy, decorated with several Russian medals and well supplied with property and valuables, began his career for Russia very well, but was opposed by a clever Lithuanian politician, L. Plater, who, aided by Czartoryski, energetically furthered the cause of Freemasonry in Lithuania, not alone himself, but with the aid of trusted men. Within several years fifteen lodges were created in Lithuania and Volhynia. Special mention should be made of the lodges "Perfect Unity" in Wilna and "Perfect Secret" in Dubno. Freemasonry in Lithuania and Volhynia contained such men as Romers, Ollzars, Chodzke, Andrzejkiewicz, Puzyna, Strojnowski, numerous professors of the Wilna University, and among the honorary members we find the names of Counts K. Radziwil and G. Oginski and Minister Lubeki. Freemasonry has enormous sums of money as created by gifts from the "brothers" just as the Freemasonry in the kingdom, where it possessed such real estate and a large cash capital.

Czar Alexander did not endeavor to Russianize Poland. On the contrary, he

planned a great deed of Russian-Polish approach. So, while aiding Freemasonry in Poland and Lithuania he did not possess any desires toward Russification.

Moreover, he was incapable of such a thing owing to his undecided character. But in his stead worked a whole staff of Russians with Novosilcow at their head as the first pioneer of Russification in Poland.

A conflict was even begun between the Grand East and the kingdom and the Grand East of Petersburg for the Lithuanian Masonry which was brutally dragged in its direction by the latter. It is not unusual that Czar Alexander lost prestige in both one and the other side because he was not believed and care was exercised in dealing with him, while in the meantime the disruptionists were doing their work. First of all, to create a more rigid control of Masonry it was decided to change its principles and regulations correspondingly.

The regulations and principles of Polish Freemasonry dated back to 1784. In accordance with them the internal administration, known as the "physical" and political administration belonged to the Grand Lodge which in relation to the Grand East was as a presidency is to a council. The dogmatic powers belonged to the Grand Council which consisted of twenty-seven members of the seventh of highest degree. The constitution of 1784 guaranteed great independence to the symbolic lodges and the Grand Council could not interfere in the affairs of the Grand East. In fact the Grand East and its Grand Lodge and provincial lodges were outside of its power in their relation "physically." In view of the fact that during the disturbances of 1812 and 1814 the Grand Council endowed itself with the right of interfering in these matters, Rozniecki proposed a revision of the regulations, especially in the direction of killing the autonomy of the lodges, centralizing authority in a

newly created Grand Council which could be easily controlled and subjected to special orders from "above" in a government spirit. In 1817 such a reorganization was accepted under pressure brought to bear by Rozniecki, but this immediately caused a storm in a glass of water or a division in Masonry. The symbolic lodges "Northern Shield," "Izyda," "Minerva," "Eleuzis" and "Casimir the Great" revolted openly, thereby causing the Grand Lodge to form a new commission on revision which consisted of S. Plater, Osinski, Elsner, Kozlowski, J. Wiczewski, W. Rembielinski and others. The work of the commission in the form of alliance regulations was accepted by the Grand Lodge in 1819. Some of the most important changes were "The dogmatic power is vested in the Grand Council and the Grand East, the Grand Lodge and the Provincial Lodges possess the "physical" power or the administrative powers are transferred to the Masonic democracy and the Symbolic Lodges are guaranteed wide autonomy."

The author of this project, Plater, was honored with great trust by the Alliance, admitting him to the Grand Council, and in 1819 naming him a Senior Warden.

This was a great defeat to Rozniecki, but he did not despair and began to make further efforts, seeking aid from Grand Duke Constantine and Novosilcow. As a result of those efforts Grand Master S. Potocki, then an old man near dismissal, was easily influenced and condemned the project of Plater and advised the formation of new regulations with a contralistic spirit as was once projected by Rozniecki. The new rules plainly aimed at controlling Masonry by the government which could either destroy it or use it as an instrument to gain its own ends. Dissatisfaction, hatred and opposition were now created and they were energetically fanned by the untiring enemy of the Poles, Novosilcow, who decided to

crush Polish Masonry at all costs, seize its property, force Poles out of government service, and cause the downfall of such men as Czartoryski, Plater and others and fill the vacancies with his countrymen. He was primarily interested, however, in creating an unfavorable opinion toward the Poles in the mind of Czar Alexander.

The endeavors of the Poles' enemy soon produced results. Potocki was reduced from Grand Mastership which was now given to Rozniecki, who being the right hand man of Novosilcow ruled in a truly Russian manner, ignoring all laws and regulations as well as customs. The terrified Masons began to send detailed complaints to the "brother" and "protector" in Petersburg, but he was deaf to all requests. Emancipating himself from his scruples and lack of decision, he became a reactionist and regardless of the fact that the Czar's portrait was officially introduced into the lodges, he forgot about the "brethren" and following the advice of Count Matternich he was converted from the error of liberalism. The appeals for aid were without result. The Polish Grand East was slowly dying until 1821, when it was prohibited in Poland by Russian official order.

At the time of its dissolution the Polish Masonry numbered about 40 lodges and 4,000 members. Its property was seized by Novosilcow who threw remnants thereof to his host of aides.

In the list of important Polish personages, according to historical documents, we find the following:

Religious: G. Podoski (Primate), N. Puzyna (suffragan bishop), M. Dluski (prelate), K. Ghigiothi (prelate), Narwojsz (prebendary), Porazinski (prebendary), Znamierowski (prebendary), Lesniewicz (preb.), Boguslawski (preb.), T. Soltyk (preb.), Piatoli, Boddin, Bobrowski, Dembek, Drevelle, Michniewicz, Ichnatowicz, Surdykowski, Majewski.

Dewkird (piarist), Nesewicz (Franciscan), and others.

Magnates, citizens, ministers and officials: Count Adam Czartoryski, Count A. Bruehl, Count K. and A. Jablenowski, Count K. and D. Radziwill, Counts M. J. and H. Lubomirski, Counts A. and M. Osinski, Count K. Lubbecki, Count S. Gedyoye, Count Hylzen, Count Ig. Stanislaw Kozka, Szczesny, Wlodzimierz, Aleksander, Jan and Arthur Potocki, Count Casimir, Adam, Henry Rzewuski, Count Anthony and Paul Stadnicki, Counts Ludwig, Joseph, Constantine, Michael Plater, Counts John and Roman Zaluski, Count Stanislaw and George Malszech, Count B. Komorowski, Counts K. Czapski, Joseph Wodzicki, N. Olizar, A. Moszynski, A. Mokronowski, C. Heyling, S. Malachowski, Chodkiewicz, Szoldrski, Ministers T. Matuszewski, I. Sobolewski, J. Luszczeowski and J. Weglenski, I. Badeni, F. Weyzik, C. Szembek, I. Dzialynski, S. Mielzynski, I. Popiel, J. Bidinski, J. Orsetti, G. Wilczewski, A. Lincowski, Kalas, Szaniawski, L. Gutakowski, Soter Darowski, I. Tanski, J. Peninski, W. Niemojewski, R. Rembielinski, M. Romer, M. Zenowicz and others.

Generals and higher officers: Count J. Peniatowski, J. Zajeczek, W. Axamitowski, A. Rozniecki, H. Falkowski, R. Gedyoye, I. Pradzynski, F. Morawski, D. Peniatowski, M. Tarnowski, J. Szumlanski, J. Dwerniecki, J. Karwinski, J. Krukowiecki, E. Zoltowski, J. Rozwadowski, Count Sulkowski, Weissenhof, Biganski, Kopieniecki, Mycielski, Mielzynski, PiOTWELVE—BUSHMAN
trowli, Kosaceki, Turno, Mecinski, Baranowski, M. Mianowski, P. Czajkowski, S. Zukowski, J. Szymkiewicz, Grodek, Libel, Rustem, W. Litwinski, J. Hoffman, F. Jaroski, M. Szubert, W. Pelikan and others.

Professors of higher schools: L. Borowski, M. Mianowski, P. Czajkowski, S. Zukowski, J. Szymkiewicz, Grodek, Libel, Rustem, W. Litwinski, J. Hoffman, F. Jaroski, M. Szubert, W. Pelikan and others.

Literary men and artists: K. Kozmian, Brodzinski, F. Kriaznin, U. Niemcewicz, I. Chodzko, L. Osinski, T. Zan, Pekalski, Bedkowski, C. Gedebski, J. Bielowski, Kurpinski, Elsnor and others.

Polish Lodges in America.

Poles in America who attained higher positions, such as lawyers, doctors, engineers, merchants and manufacturers, entered singly into American or International Masonic lodges.

Only in 1910 efforts were made for the purpose of organizing a separate lodge in the international organization known as the Ancient and Accepted Scottish Rite Symbolic in the American Masonic Federation.

Presently three lodges having a large membership exist in Chicago. Besides many Poles belong to lodges with a mixed nationality.

In the Viking Lodge M. Gnatek is R. W. Master; Echo, J. W. Gosiorowski; Alliance, A. A. Katarski.

Lately a purely Polish lodge had been organized in Gary, Ind.

In the State of Michigan, our countrymen, J. R. Biel is Grand Master of the Provincial Grand Lodge.

In this State three lodges exist and three others are being now organized.

In the State of Ohio are found two Polish lodges, Patria in Toledo, and Pulaski in Cleveland.

In the State of New York two lodges exist, one in New York City and the other in Buffalo.

WITH OUR EXCHANGES.

A MOHAMMEDAN MASTER.

On the 16th of October, 1917 (Mohammedan New Year's Day), Brother Abdeali Shaikh Mohomedli Anik, an Indian, member of the Borha Moslem Community, was installed as Master of the Wantage Lodge, No. 3178, located in London, England.

Brother Anik was born in India in 1860, and removed to England in 1901. He had been a Mason but five years when he was elected to serve as Master of his Lodge, having been initiated in Wantage Lodge in 1912. He was exalted in St. Thomas Chapter No. 142, London, a year later. He is a Mark Master Mason, a Royal Ark Mariner and a member of the Order of the Secret Monitor. Brethren of Christian, Hindoo and Parsee faiths were present at his installation.—Brotherhood.

ENGLAND'S NEW CHARGE.

The following charge was adopted by Authors' Lodge No. 3456, in London, England, at a recent meeting to be honored at every communication:

"May the recollection of the great world conflict stimulate us to act upon the square, so that brotherly affection may prevail, especially between our brethren of the United States of America and other English-speaking fraternities, till time shall be no more!"

Secretary Algernon Rose writes: "It is thought that a toast of this kind will strengthen the mutual good-will and love which comradeship in arms is now increasing on the battlefield, and its kindly reciprocation by American lodges in such words as are deemed most suitable may cement an endless circle of fraternal regard."

TWO KINDS OF MASONS.

There are two kinds of Masons—those that ARE Masons indeed, and those that KNOW Masonry. There are some brethren who know Masonry, yet are not Masons—it is much easier to know a thing than to be what it implies. It is a capital thing to be a good ritualist, provided you mean what you say and practice what you teach. It is

often said that a brother who can confer all the degrees with honor is a good Mason. So he is, SKIN DEEP; but he ought to be a Mason all through, and especially in his HEART. There is nothing like heart Masonry. It tells in the life as well as on the lips. Indeed, some men are Masons at heart who have never been initiated. They are fit to be made Masons, but never happened to petition for initiation. It is a lucky thing for the world that it has these heart Masons in it, all unlabeled, but as surely Masons in action as though they had received the imprimature of the Craft. Brethren of the Scottish Rite, how many of the candidates who receive the degrees of the Rite are HEART Masons and live up to the obligations through which they have passed. If you are not a HEART Mason and practice the teachings of the Rite, for the love of humanity tell us what induced you to take upon yourself obligations which you never intended to observe. These questions are solemn and serious ones and one day you will be compelled to answer for the deeds done in the body not to man, but to the Supreme Architect of the Universe, who knows the secrets of every heart, and then all your pretensions will be made bare, and you will then be known in your true character as a MAN and MASON.—Scottish Rite Bulletin.

ANTI-MASONRY IN CANADA.

While the newspapers are speculating on the threat of Roman Catholics to establish a Catholic Republic in Canada it will interest Freemasons to learn that Cardinal Begin, arch-bishop of Quebec charges the terrible Freemasons with being responsible for the draft law in Canada, which all good Catholics should resist. A Montreal church paper asserts that "Sir Robert Borden, who is

received the word of command from London, and from the Grand Lodge of England, of which he is a member, will not listen to the language of reason and good sense."

That is a sample of the absurd stuff the Roman Catholic clergy attempt to bolster up their political schemes with. Catholics who take no stock in these ancient exhibitions of assiduity are called "Modernists," and kicked out of the church. Mere love for religion is no protection to "Modernists," and we venture the day will soon arrive when the Modernists will be so in the majority that even on the outside they will destroy the political machine which holds their church in a death grapple. Masons will never kill the Catholic church, but its own abused and vilified members will.—Light.

DANGEROUS ILLITERACY.

That foreigners who have been in the United States long enough to become citizens and yet have not been required to learn the language of their adopted country is shameful evidence of our educational shortcomings. In days of peace these men were not taught the language in which American history is written and United States laws are framed, and now, according to figures given out by the Secretary of the Interior, there are 700,000 of draft age who cannot read or write—cannot sign their names; cannot read posted orders or their manual of arms; cannot understand signals in battle; cannot write home or read letters from home. Illiterates in the United States above 20 years of age equal the whole population of twelve western States. Of the agricultural population 3,700,000 cannot read a farm paper, an agricultural bulletin, a Liberty loan poster, a newspaper, a Bible, or their ballot. If, as

has been conservatively estimated, the average productive power of an illiterate is less by only 59 cents a day than that of a person able to read and write, the country loses over \$8,000,000,000 a year through illiteracy.—Masonic Voice Review.

SO-CALLED YORK RITE.

The so-called York Rite system is purely an American rite. Any idea that it emanated from the Lodge at York is all supposition, incapable of proof. The lodge at York, some time after the formation of a Grand Lodge in London, called itself the Grand Lodge of York, but it was composed of one lodge only. Subsequently it chartered a few lodges, but all died out, as did the original York lodge, leaving no records or any rite or ceremony.

The American work, or, as it is so-called, the "York Rite," is largely the creation of Thomas Smith Webb about in the years 1797 to 1802, and subsequently further arranged and amplified.—Will H. White, Masonic Teachings.

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.

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.

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

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5743 Maryland 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, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 921 East Ash st., Portland, Oregon.

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 Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

Lodge Justice No. 104, Chicago, Ill., meets first and third Wednesdays, 7:30 p. m., at 2754 W. Madison St. B. Demseh, Secretary, 1342 N. Claremont Ave.

Lodge Trinity No. 44, Seattle, Wash., meets every Wednesday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 316 Marlon street.

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.

Lodge Caledonian No. 29, meets every Wednesday, 8:00 p. m., 1313 Tacoma Ave., Tacoma, Wash.

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.

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.

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.

THE UNIVERSAL FREEMASON

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OFFICIAL.

Sorrow, Sorrow, Sorrow.

It is with sentiments of sincere sorrow that we learn by official communication from the Grand Orient of Rio Gran do Sul of the death of the Ill. Brother Dr. James de Oliveira Franco e Souza, 33, on the 18th of May, 1918.

Masonically, Bro. Souza was Honorary Grand Master of the Grand Orient Minister Plenipotentiary and Guarantee of Amity with the Grand Orient of France and Spain, and Representative of the International Bureau for Foreign Relations. In civil life he was President of the Superior Tribunal of the State of Rio Gran do Sul in the Republic of Brazil.

The notice sent us of the Brother's decease is signed on behalf of the Grand Orient of Rio Gran do Sul by M. Ill. Carlos Frederico de Mesquita, 33, Gr. Master, Gr. Commander. And countersigned by the Ill. BB. Edmundo Velho Montelro, 33, Secy. Gen., and Vivaldo de Vivaldi Coaracy, 33, Minister of Foreign Relations.

Thirty-third Degree Conferred.

On July 16th the Ultimate Degree of Sovereign Grand Inspector General was conferred on the Ill. Brother Samuel R. Barr, Eminent Commander of Matthew Thomson Council of Kadosh, Detroit, Mich., by Ill. Bro. John R. Biel, acting

under special warrant from the Sov. Grand Commander, assisted by the Ill. BB. Arthur S. Bler, 33, and Thomas Gortzelany, 33.

ELECTIONS AND INSTALLATIONS.

On the 18th of July the following office-bearers were installed into office in Lodge Fidelity No. 73, Rock Springs, Wyo.

William Alenius, R. W. M.; August Martello, W. M. Depute; Carl E. Johnson, W. S. W.; R. J. Heitman, W. J. W.; C. M. Olson, Secretary; Axel Johnson, Treasurer; Dominic Berta, Orator; C. M. Olson, Chaplain; August Paulson, Almoner; John Wilson, Marshal; Joseph Joynson, Sr. Deacon; L. A. Sandberg, Jr. Deacon; Axel Johnson, Inner Guard; Joseph Berta, Tiler; Carl E. Johnson, Lodge Deputy.

The office-bearers of White Eagle Lodge No. 127, New York City, N. Y., are as follows:

Adam Stepan, R. W. M.; Francis Matylikiewicz, W. M. Depute; Antonio Mislwicz, W. M. Substitute; Wladislaw Morawski, W. S. W.; Wilhelm Posselt, W. J. W.; Theophile Lesniak, Secretary; Adam Schylinski, Treasurer; Bronislaw Zelski, Orator; Wladislaw Miernicki, Chaplain; Emil S. Brykczynski, Almoner; John Cmutek, Marshal; Felix Dudek, Sr. Deacon; Witold Bruno, Jr. Deacon; Wladislaw Janczewski, Sr. Steward; Joseph

Labuz, Jr. Steward; Wladislaw Janowski, Tiler; Stephen A. Manchcinski, Lodge Deputy.

TABLOID HISTORY.

(Continued).

rites and orders other than the Scottish Rite in America.

On June 5th, 1918, the following named office-bearers were installed in Alpha-Passaic No. 89, Clifton, N. J.:

Michael Slavin, R. W. M.; Samuel Slaff No. 2, W. M. Depute; Samuel Schulman, W. M. Substitute; Samuel Hornstein, W. S. W.; Joseph Roth, W. J. W.; Sol. Porjesz, Secretary; David Lentz, Treasurer; Peter Hornstein, Sr. Deacon; Herman Virag, Jr. Deacon; Isaac Slaff, Sr. Steward; Max Slaff, Jr. Steward; John Munkacsy, Almoner; Felix Landi, Inner Guard; George Szokolay, Tiler; Louis Goldberg, Lodge Deputy.

The following are the installed office-bearers in Justice Lodge No. 2, Diamondville, Wyo.:

F. P. Canosa, R. W. M.; James Giocoletti, W. M. Depute; John Bertolone, W. M. Substitute; A. Molinar, W. S. W.; Mike Mecca, W. J. W.; Biaggio Englese, Secretary; Mariano Covolo, Orator; S. Pezzini, Chaplain; Rocco Canoso, Almoner; John Sastagna, Marshal; L. Biondi Sr. Deacon; D. Capuchio, Jr. Deacon; Joe Coletti, Sr. Steward; James Obert, Jr. Steward; E. Bazzanella, Inner Guard; B. Galiardi, Tiler.

The office-bearers in Royal Thomson Lodge, Kingston, Jamaica, B. W. I., are as follows:

Dunn Mathew Sebastian, R. W. M.; Frank L. White, W. M. Depute; George Fitzherbert, W. S. W.; Alfred J. Collins, W. J. W.; Henry C. Golbourne, Secretary; John Signal, Acting Treasurer; John Wignal, Sr. Deacon; Leo. M. Redwood, Jr. Deacon; James H. Christian, Inner Guard; David W. Scott, Tiler.

While it was the original intention in compiling this sketch of high degree to 90th degs.

Masonry to treat only of the Scottish Rite, either genuine or spurious, it has been decided—complying with the wish of the brethren—to make it more complete by giving a short account of the best known of the other degrees, rites and orders worked there. Especially of such of them as are lawfully under the control of the Confederated Supreme Council, in the A. M. F.

The first of these rites to be introduced into the U. S. A. was the Rite of Memphis, professedly working a system of 95 degrees of work, and one official. The Rite, while professing to be of Egyptian origin and of great antiquity, said to have been carried to Europe by Ormes, seraphic priest of Alexandria and Egyptian Sage, who was converted by St. Mark in the year 46 of the Christian era, it was in fact concocted by Marconis de Negre, who described himself as "Grand Hierophant, and sacred depository of the traditions of this Sublime Order" who gathered together the several Rites and degrees from pre 18th. century from which, with a few concoctions of his own, he organized the system, and in 1838 began to establish lodges in Belgium and France.

Its existence as an independent organization was brief and tempestuous, and after a troubled and troublesome existence of 38 years, it was merged into and put under the control of the Grand Orient of France. During its period of activity lodges of the system were established on the continent of Europe and in Britain, and ultimately in America, where it was introduced by its author, J. E. Marconis,

surnamed "de Negre," who, on November 9th of that year, established a "Supreme Council, Sublime Masters of the Great Work" 90th degree in the City of New York, with Bro. John Mitchell, 95th, as "Sublime Dal." (The charter for this Council was prepared evidently in anticipation as it is dated from the Valley of Paris the 7th day of the 5th month (Aug.), 1856.) by the provisions of this charter "the Very Illustrious and Very Enlightened Brother John Mitchell, being one of the principal founders of the aforesaid Council, the G. Hierophant declares with the advice of the Patriarchs, Chiefs of the Order, that he shall keep the presidency seven consecutive years, and that he may be re-elected." The prescribed powers given the Council by its charter were: First, to take the title of Supreme Council of the Masters of the Great Work. Second, to work the 90th degree of our Antient and Venerated Rite. Third, to fix the price of receptions, affiliations and cotisations. Fourth, to confer the aforesaid degree on each Mason who shall possess the qualities required by our Masonic laws."

A charter to work the 94th degree of the Rite was granted the following year. This was also dated from the Valley of Paris the 7th day of the 10th month (January), 1857. By this charter "The E. and T. Ill. Bro. David McClellan, Patriarch Grand Conservator of the Order, Honorary member of the G. Empire, Prince of Memphis, etc., etc., 95th degree," was made Grand Commander with the power to found Lodges, Chapters, Areopagi, Senates and Councils of the 90th degree. On April 17th, 1857, Bro. Marconis issued the following notice to the Masonic fraternity of the United States: "We hereby certify and proclaim that we have constituted a Supreme Council (entitled 'the Sovereign Grand Council General') in the Valley of New York, of which David McClellan, P. G. C of the Order, member of the Grand Em-

pire, 95th degree, is the Sov. Grand Master. This Council alone possesses the sole and supreme administrative power of the Masonic Rite of Memphis in the United States of America; also the power and right to establish Lodges, Chapters, Areopagi, Senates and Councils in the different valleys of the same. We furthermore declare, conformable to the general statutes of the Order, that all titles and demands not vised by the Sov. Grand Master are null and void.

MARCONIS DE NEGRE,
Grand Hierophant 96."

Thus was inaugurated the Ancient and Primitive Rite of Memphis in the U. S. A., and so constituted, and under the officers thus nominated the Rite continued to work for several years. Among the early meetings of the Council, that of the 17th, held on April 17th, 1857, is memorable from the fact that at it the 90th degree of the Rite was given to Harry J. Seymour, who subsequently took an active part in the affairs of the Rite, and ultimately became its Grand Master.

Of the two brethren named as Presidents in the first two chartered Councils, Bro. John Mitchell was killed at the battle of Williamsburg during the Civil war, and Bro. David McClellan on assuming active service in the same struggle, resigned his office in favor of Bro. Harry J. Seymour. In 1862 Bro. Seymour visited Paris and had his appointment as Grand Master confirmed by Marconis at the same time receiving the 96th and ultimate degree of the Rite (the first American to whom this was given) and a charter to found and organize a Sovereign Sanctuary, 95. himself to be Grand Master ad vitam of the same. This charter was all that was needed to complete the government of the Rite in America as a Supreme power independent of all other authority, no longer subordinate to France as it had been before.

Up to this time the degrees of the Rite

were 96, of which there were 90 of work and 5 official, the last (96) was administrative and held only by the Grand Master. The list is differently given by different authorities, the following is the correct order of the degrees:

1-30 degs. identical with those of the Ancient and Accepted Scottish Rite (first series, 1st class, Lodge, 1-13 degs.; Second Class, College, 14-30 deg.; Second Series, 3rd class, Chapter, 31-33 deg.); 34th deg., Knight of Scandinavia; 35th deg., Sublime Commander of the Temple. 4th Class, Areopagus; 36th deg., Sublime Negotiate or Companion of the Luminous Triangle; 37th deg., Knight of Shota, Adept of Truth; 38th deg., Sublime Elect of Truth or Philalethes; 39th deg., Grand Elect of the Aeons; 40th deg., Sage Savaste, Perfect Sage; 41st deg., Knight of the Arch of Seven Colours or of the Rainbow; 42nd deg., Sublime Hermetic Philosopher; 43rd deg., Doctor of the Planispheres; 44th deg., Sublime Sage of the Zodiac; 45th deg., Sublime Sage of Isis; 46th deg., Sublime Pastor of the Huts; 47th deg., Knight of the Seven Stars; 48th deg., Sublime Guardian of the Sacred Mount; 49th deg., Sublime Sage of the Pyramids. 5th Class, Senate: 50th deg., Sublime Philosopher of Samothrace; 51st deg., Sublime Titan of the Caucasus; 52nd deg., Sage of the Labyrinth; 53rd deg., Sage of the Phoenix; 54th deg., Sublime Scald; 55th deg., Sublime Orphic Doctor, or Sage of Orpheus; 56th deg., Sublime Sage of Cadmus; 57th deg., Sublime Magus; 58th deg., Sage of Braham; 59th deg., Sublime Sage of Ogygia; 60th deg., Sublime Guardian of the Three Fires; 61st deg., Sublime Unknown Philosopher; 62nd deg., Sublime Sage of Eleusis. Third Series, 6th Class, Consistory: 63rd deg., Adept of Sirlus; 64th deg., Adept of Babylon; 65th deg., Companion Banuke; 66th deg., Companion Zeradust; 67th deg., Companion of the Luminous Ring; 68th deg., Companion of the Sacred Vedas; 69th deg., Com-

panion of the Sacred Name; 70th deg., Companion of the Golden Fleece; 71st deg., Companion of the Lyre; 72nd deg., Companion of the Lybic Chain; 73rd deg., Companion of the Sanctuary; 74th deg., Patriarch of Truth; 75th deg., Sublime Master of the Secrets of the Order. 7th Class, Council: 76th deg., Sage of Elea; 77th deg., Sage of Mithras; 78th deg., Sage of Delphi, or the Sacred Curtain; 79th deg., Sage Theosopher; 80th deg., Sublime Sage of Symbols, Interpreter of Hieroglyphics; 81st deg., Sublime Sage of Wisdom; 82nd deg., Sublime Sage of the Mysteries; 83rd deg., Sublime Sage of the Sphinx; 84th deg., Priest of On, or Heliopolis; 85th deg., Priest of Memphis; 86th deg., Pontiff or Serapis; 87th deg., Pontiff of Isis; 88th deg., Pontiff of Kneph; 89th deg., Pontiff of the Mystic City; 90th deg., Perfect Pontiff, Sublime Master of the Great Work; 91st deg., Grand Inspector of the Order (Grand Council); 92nd deg., Grand Defender of the Order (Grand Tribunal); 93rd deg., Grand Regulator General of the Order (Lithurgic College); 94th deg., Sublime Prince of Memphis, or of Masonry (Mystic Temple); 95th deg., Sublime Prince of the Magi, or Pontiff of Memphis (Sovereign Sanctuary), 96th deg., Sovereign Pontiff of the Magi of the Sanctuary of Memphis (G. M. S. S.)

The Masonic student will perceive that the foregoing list of degrees is a collection derived from other pre-eighteenth century rite, i. e., from the Chapter of Clermont (1728), the Rite of the Illuminati of Avignon (1760), the Order of African Architects (1767), the Philosophic Scottish Rite (1776), the Rite of Philalethes (1773), Primitive Rite of Narbonne (1779), Rite of Negotiates (1780), the Accepted Rite (1802), Rite of Mizraim (1805), where the degrees had any ritual working, as many of the degrees existed only in name and were conferred only by communication and never had working ritual.

When Marconis surrendered control of the Rite to the Grand Orient of France the latter body reduced the number of degrees for 95 to 33 by omitting those which only existed in name. This decision on the part of the Grand Orient was accepted to by Marconis and communicated to all branches of the Rite in other countries. In accordance with this decision the following edict was issued from the Sovn. Sanctuary of America December 20th, 1865:

"To the glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Freemasonry, according to the Rite of Memphis, in and for the continent of America, sitting in the Valley of New York. Salutations on all points of the Triangle. Respect to the Order. To all Masons to whom these Presents shall come. Greeting:

Whereas, The Grand Orient of France and the Grand Bodies of the Masonic Rite of Memphis, have mutually agreed that there be but 33 degrees, the 31st, 32nd and 33d, shall be conferred only by authorization of the Supreme Body; and,

Whereas, Said agreement was solemnly ratified by the late Ill. Brother, the Marshal Magnon, 33, Grand Master of Masons for France and the French possessions, and the Ill. Brother Marconis de Negre, and the officers of the Grand Orient and Rite of Memphis; and,

Whereas, The officers and members of the Ancient and Primitive Rite of Memphis deem it for the best interest of the Rite of Memphis generally, that the degrees be condensed; thereby concentrating the sublime Morals, Symbols, Allegories, Antique Legends, and Philosophical Dissertations into 33 degrees, the better to maintain its unity, exercise benevolence, propogate knowledge, and avoid the differences that unhappily exist in other Masonic Rites.

Therefore, We, the Grand Master General, by and with the advice and consent of the Grand Officers of the Antient and Primitive Rite, do hereby agree that the Antient and Primitive Rite of Memphis shall consist of 33 degrees, divided as hereinafter designated:

Section I.—Chapter of the Rosy Croix.

- 4th Degree. Discreet Master.
- 5th Degree. Sublime Master.
- 6th Degree. Sacred Arch.
- 7th Degree. Sacred Vault.
- 8th Degree. Knight of the Sword.
- 9th Degree. Knight of Jerusalem.
- 10th Degree. Knight of the Orient.
- 11th Degree. Rosy Croix.

Section II.—Senate of Hermetic Philosophers.

- 12th Degree. Knight of the Red Eagle.
- 13th Degree. Knight of the Temple.
- 14th Degree. Knight of the Tabernacle.
- 15th Degree. Knight of the Serpent.
- 16th Degree. Knight Kadosh.
- 17th Degree. Knight of the Royal Mystery.

- 18th Degree. Grand Inspector.
- 19th Degree. Sage of Truth.
- 20th Degree. Hermetic Philosopher.

Section III.—Grand Council.

- 21st Degree. Grand Installator.
- 22nd Degree. Grand Consecrator.
- 23rd Degree. Grand Eulogist.
- 24th Degree. Patriach of Truth.
- 25th Degree. Patriarch of the Planispheres.
- 27th Degree. Patriarch of the Sacred Vedas.
- 28th Degree. Patriarch of Isis.
- 29th Degree. Patriarch of Memphis.
- 30th Degree. Perfect Pontiff Master of the Great Work.

Section IV.—Official.

- 31st Degree. Grand Defender of the Rite.
- 32nd Degree. Sublime Prince of Memphis.
- 33rd Degree. Sovn. Grand Conservator of the Rite.

And furthermore, it is declared that the Ancient and Primitive Rite do now and forever waive and renounce all claim over the first three or symbolic degrees and that no person will be received unless he be a Master in good standing. The Rite, though reduced to the number of degrees for which it really had rituals, still maintained the fiction of an amplified Rite by hyphenating the number of the degrees, one possessing the 30th degree of the reduced Rite styled himself 30-90, and if 33d as 33-95. The reduction of the numbering in this fashion gave excuse for a schism in the ranks, and one Calvin C. Burt, a Master Mason of Alpha Lodge, Keyport, N. J., who was raised to the 90th degree by Seymour in September, 1865, and had acted as an organizer for the Rite in 1866, and was expelled from his Craft Lodge by the Grand Lodge of New Jersey in the latter year, which expulsion was automatically made effective in the Sovereign Sanctuary. Subsequent to this double expulsion Burt gathered together a few malcontents who professed to be dissatisfied with the reduction of the Rite from 95 to 33 degrees, and at a meeting held in Chicago in 1867, professed to re-organize the "Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, to work the amplified ritual 95th deg. It is not certain whether Burt ever received the ultimate degrees of the Rite as the last official mention made of him in the records of the original Sov. Sanct. is as possessing the 30-90th. Be that as it may it is sure that he never was in possession of the authorized rituals as those he published for the use of bodies he started in no way resembled the regular ones, but were on the contrary a poor plagiarism of the Scottish Rite degrees up to the 18th, with a partial substitution of Egyptian names for Hebrew ones, the secret work remaining practically the same. Of the further degrees Burt published skeleton rituals of 19-45, the last three of which were official,

and one skeleton ritual of the 46th degree, which was all he ever published.

During the twelve years (1867-1879) that Burt's Sovereign Sanctuary existed it was continually torn by dissensions and several of his members followed his example by organizing Grand Bodies of their own. The most serious break took place in 1879-80, when Dr. Darius Wilson, whom Burt had admitted to the Rite, while acting as Physician for Burt, succeeded in obtaining possession of most of Burt's rituals and papers by means of which the latter styled plain robbery, and for a time a merry war went on between the two with Burt getting rather the better of the fight. In 1884 Wilson and the other three who had at separate times either split, or been expelled from Burt's Sov. Sanct. held what they termed a convention in Boston when Wilson was elected head of a new body then formed which was styled the Sovereign Sanctuary of the "Royal Masonic Rite," under which name it was later incorporated under the laws of the State of Massachusetts.

Wilson was considerable of an organizer and for some time the body he founded met with success and increased in numbers both of working bodies and members, and had its financial affairs been honestly conducted it would without doubt have been a factor in American high grade Masonry. This lack proved its downfall, as the members began to make inconvenient inquiries regarding income and expenditures, which Wilson could not satisfactorily answer. He also attempted to organize Lodges of the symbolic degrees for which his charter of incorporation gave him no protection, and was several times arrested for fraud, so that ultimately his Sov. Sanct. broke into several fragments and is now only known as an unsavory memory.

The original and genuine Sov. Sanct.

tuary of the Antient and Primitive Rite of Memphis, founded by charter from Marconis de Negre in 1856, and completely organized and established as an independent body in 1862, with its list of degrees re-arranged in 1865, has had a chequered existence. Shortly after the re-arrangement of the degrees Bro. Seymour resigned the office of Grand Master in favor of Dr. Alexander B. Mott, under whose rule it enjoyed a brief period of prosperity, only to die down again until it has become a thing of the past, either dead, or so near dead that its existence is known only to its few surviving members.

The Rite of Memphis is now only worked in America, whether in extenso or in the abbreviated form, under the Confederated Supreme Council in the A. M. F. in whose archives are all the completed rituals of the extended Rite, and also of the Rite as reduced to 33 degrees, and the same as polished and perfected by the late Ill. Bro. John Yarker, Grand Master of the Sovn. Sanct. of England, one of the most learned ritualists of his time.

The Rite of Mizraim.

The Rite of Mizraim, in part a collection of degrees which formed part of other and older Rites of Masonry, and in part the invention of the framer of the system. Lechangeur of Naples, Italy, is credited as being the originator of the Rite, and the date of its introduction is given as 1808-10, and it was introduced into France in 1814 and into Britain (through Ireland) about the same time.

So far as known its first introduction into America was by a patent granted to Bro. Harry J. Seymour by the Scottish Grand Council of Rites in 1862. The patent was a personal one, granted to Seymour alone with no power to transfer it to another, or provision for electing a successor. This will be seen by the patent which reads as follows:

"We, the Grand President and Grand Secretary of the Supreme Grand Council of Rites for Scotland do hereby certify and declare that our Ill. Bro. Harry J. Seymour, 96, Grand Master of the Rite of Memphis for America, has been duly admitted a member of our Supreme Grand Council, with full power to control and confer all the degrees of the Rite of Mizraim in America as the Supreme Grand Commander, and as such has been recorded in the books of our Supreme Grand Council.

Given under our hands and seal of the Supreme Grand Council, this fifteenth day of the month, Paophi A. L. 5862, and of the Christian era, July 15, 1862.

(Seal.)

ATHOLE,
Grand President.

DONALD CAMPBELL,
Grand Secretary."

On the 6th of September of the same year Bro. Seymour—desiring probably to make assurance doubly sure—had the patent vised and approved by Bro. Hagere Grand Master of the Grand Orient of France. In America Seymour seems to have done little to propogate the Rite as a separate entity during the few years he continued in command of the Rite of Memphis, nor is there any evidence that he sought in any way to transfer his patent to Dr. Mott when the latter succeeded him as the Memphisian head. There are, however, several instances on record where the degrees were conferred by Seymour on the leading members of the Memphis Rite.

Subsequent to Seymour's demission from Masonic activity the Rite of Mizraim was in abeyance in America until its re-introduction by the patent given by the Grand Council of Rites of Scotland to Bro. M. McB. Thomson, given above. Though attempts had been made at several times by the officers of the Rite of Memphis to obtain authority to work it,

and as late as 1804 correspondence took place between them and Bro. Thomson, seeking his assistance in having this authority given them by the Scottish Grand Council of Rite. Before anything definite could be arrived at the Confederated Supreme Council in the A. M. F. was organized and the Rite of Mizraim, as well as that of Memphis, and all other Rites, Orders and Degrees authorized by the parent Scottish Grand Council came under its jurisdiction. The Rite of Mizraim—unlike that of Memphis—has complete rituals for all its degrees. Unlike the charleston A.A.S.R. and the Memphis Rite it has retained unaltered the rituals of the degrees which it appropriated from previously existing Rites. In its working of the third degree it differs from all other Rites of Masonry in that the legend of death of Hiram Ben Almanah is no part of the work. Instead he is reported to have returned to his own country loaded with honors by the grateful king and to have died in the bosom of his family. And to supply the place, Jubal, the son of Lamech, is said to have been murdered by three traitors named Hagava, Hakina, and Haremda. The Rosy Croix, which is the 45th in order, is also much more elaborate than in any of the other three Rites, more nearly approaching the Royal Order of Scotland. The rituals of those degrees that, as they do not appear in any other pre-eighteenth century Rite, may be considered the invention of Lechangeur or his associates, are all based on the Jewish Caballa and traditions; in fact though the Rite from its name of Mizraim would indicate an Egyptian original—real or legendary—it is in reality the most Jewish of all the Rites. The full list of its degrees are as follows:

RITE OF MIZRAIM.

The Rite consists of ninety degrees, divided into four series, and again subdivided into seventeen classes.

First series, Symbolic, 1-30 deg., 6 classes.

Second Series, Philosophic, 34-66 deg., 4 classes.

Third Series, Mystic, 66-77 deg., 4 classes.

Fourth Series, Cabalistic, 78-90 deg., 3 classes.

The Sovereign Grand Master Absolute governs all the subordinate bodies, and is himself irresponsible.

First Series.—Class I.

1st deg., Apprentice. 2nd deg., Companion. 3rd deg., Master.

Class II.

4th deg., Secret Master. 5th deg., Perfect Master. 6th deg., Master by Curiosity or Intimate Secretary. 7th deg., Provost and Judge, or Irish Master. 8th deg., English Master.

Class III.

9th deg., Elect of Nine. 10th deg., Elect of the Unknown, or of Perignan. 11th deg., Elect of Fifteen. 12th deg., Perfect Elect. 13th deg., Illustrious.

Class IV.

14th deg., Scotch Trinitarian. 15th deg., Scotch Companion. 16th deg., Scotch Master. 17th deg., Scotch Panissiere. 18th deg., Scotch Master. 19th deg., Scotch of the J. J. J. 20th deg., Scotch of the Sacred Vault or James VI. 21st deg., Scotch of St. Andrew.

Class V.

22nd deg., Little Architect. 23rd deg., Grand Architect. 24th deg., Architecture. 25th deg., Apprentice, Perfect Architect. 26th deg., Companion, Perfect Architect. 27th deg., Master, Perfect Architect. 28th deg., Perfect Architect. 29th deg., Sublime Scotch. 30th deg., Sublime Scotch or Heredom.

Class VI.

31st deg., Royal Arch. 32nd deg., Grand Axe (Grand Arch, or Interior Temple), or Grand Ark. 33 deg., Sublime Knight or Choice, Chief of the First Series.

Second Series.—Class VII.

34th deg., Knight of the Sublime Choice. 35th deg., Prussian Knight. 36th deg., Knight of the Temple. 37th deg., Knight of the Eagle. 38th deg., Knight of the Black Eagle. 39th deg., Knight of the Red Eagle. 40th deg., Knight of the White East. 41st deg., Knight of the East.

Class VIII.

42nd deg., Commander of the East. 43rd deg., Grand Commander of the East. 44th deg., Architecture of Sovereign Commanders of the Temple. 45th deg., Prince of Jerusalem.

Class IX.

46th deg., Sovereign Prince Rosy Croix of Kilwinning and of Heredom.

Second Series.

47th deg., Knight of the West. 48th deg., Sublime Philosopher. 49th deg., Chaos—First, Dicreet. 50th deg., Chaos—Second, Wise. 51st deg., Knight of the Sun.

Tenth Class.

52nd deg., Supreme Commander of the Stars. 53rd deg., Sublime Philosopher. 54th deg.—Key of Masonry—First Grade, Minor. 55th deg., Key of Masonry—Second Grade, Washer. 56th deg., Key of Masonry—Third Grade, Blower. 57th deg., Key of Masonry—Fourth Grade, Caster. 58th deg., True Mason Adept. 59th deg., Sovereign Elect. 60th deg., Sovereign of Sovereigns. 61st deg., Grand Master of Symbolic Lodges. 62nd deg., Very high and Very Powerful. 63rd deg., Knights of Palestine. 64th deg., Knight

of the White Eagle. 65th deg., Grand Elected Knight Kadosh—Sovereign Inspector. 66th deg., Grand Inquistor Commander—Chief of the Second Series.

Third Series—Class XI.

67th deg., Beneficent Knight. 68th deg., Knight of the Rainbow. 69th deg., Knight of Banuka, or of Ranuka, called Hinaroth. 70th deg., Very Wise Israelite Prince.

Class XII.

71st deg., Sovereign Prince Talmudin. 72nd deg., Sovereign Prince Zadkim. 73rd deg., Grand Haram.

Class XIII.

74th deg., Grand Prince Haram. 75th deg., Sovereign Prince Hasid.

Class XIV.

76th deg., Sovereign Grand Prince Hasid. 77th deg., Grand Inspector, Intendant Regulator General of the Order.

Fourth Series—Class XV.

78th deg., Sovereign Prince of the Seventy-eighth Degree. 79th deg., Sovereign Prince of the Seventy-ninth Degree. 80th deg., Sovereign Prince of the Eightieth Degree. 81st deg., Sovereign Prince of the Eighty-first Degree.

Class XVI.

82nd deg., Sovereign Prince of the Eighty-second Degree. 83rd deg., Illustrious Sovereign Prince of the Eighty-third Degree. 84th deg., Sovereign Prince of the Eighty-fourth Degree. 85th deg., Sovereign Prince of the Eighty-fifth Degree. 86th deg., Sovereign Prince of the Eighty-sixth Degree.

Class XVII.

87th deg., Sovereign Grand Prince of the Eighty-seventh Degree—Grand Minister Constituant of the Order, for the

First Series. 88th deg., Sovereign Grand Prince of the Eighty-eighth Degree.—G. M. C. of the Order for the Second Series. 89th deg., Sovereign Grand Prince of the Eighty-ninth Degree.—G. M. C. of the Order for the Third Series. 90th deg., Absolute Grand Sovereign—Supreme Power of the Order. Ninetieth and last Degree.

From a perusal of this list it will be seen that the last 20 degrees only are peculiar to the Rite, and are all of a Hebrew character and doubtless were the invention of the founders of the Rite, their rituals were of such a nature as to prevent their exemplification in full as their teachings were of interest only to students of the Caballa. This—and perhaps the desire to cut everything short so much in evidence these latter days—has induced the rulers of the Rite in Italy to reduce it to 33 degrees with the title of "Reform Antient Egyptian Rite" arranged in the following order.

Reformed Ancient Egyptian Rite.

This Rite, which is a reduction of the 90 grades of the Sovereign Council of the Rite of Mizraim, in Italy, is as follows:

Class Simbolica. (Under Serenissima. Gran. Logg. Simbolica Nazionale.)

1st deg., Apprendista (Loggia), corresponding grade of Mizraim, 1st deg.

2nd deg., Compagno, corresponding grade of Mizraim, 2nd deg.

3rd deg., Maestro, corresponding grade of Mizraim, 3rd deg.

Class de Perfezionamento. (Un der Sovrano Capitato del Cavellere del Peliamo, 18th deg.)

4th deg., Cavaliere del Segreto. (Consiglio.) Corresponding grade of Mizraim, 4th deg.

5th deg., Cav. Perfetto, corresponding grade of Mizraim, 5th deg.

6th deg., Cav. Intimo, corresponding grade of Mizraim, 6th deg.

7th deg., Cav. Egiziano, corresponding grade of Mizraim, 7th deg.

8th deg., Cav. d'Israello, corresponding grade Mizraim, 8th deg.

9th deg., Cav. de 9 Elletti (Tribunale) corresponding grade of Mizraim, 9th deg.

10th deg., Cav. de 15 Elletti, corresponding grade of Mizraim, 10th deg.

11th deg., Cav. Incognito, corresponding grade of Mizraim, 11th deg.

12th deg., Cav. Architetto, corresponding grade of Mizraim, 12th to 30th degs.

13th deg., Cav. della Volta Sacra, corresponding grade of Mizraim, 31st to 32 degs.

14th deg., Cav. dell' Alleanza, corresponding grade of Mizraim, 33rd to 39th degs.

15th deg., Cav. della Spada (Consiglio) corresponding grade of Mizraim, 40th to 42nd degs.

16th deg., Cav. di Gerusalemme, corresponding grade of Mizraim, 43rd to 44th degs.

17th deg., Cav. della Crociate, corresponding grade of Mizraim, 45th deg.

Grado Capitolare Supremo del Perfezionamento.

18th deg., Cav. del Pellicano, corresponding grade of Mizraim, 46th deg.

Class Filosofica. (Sovrano Consiglio del Cavallieri del Aquila, 30th deg.)

19th deg., Cav. de Ponte, corresponding grade of Mizraim, 47th to 50th degs.

20th deg., Cav. Persiano, corresponding grade of Mizraim, 51st to 53rd degs.

21st deg., Cav. Noachite, corresponding grade of Mizraim, 54th deg.

22nd deg., Cav. del Libano, corresponding

ing grade of Mizraim, 55th to 57th degs.

23rd deg., Cal. del Tempio, corresponding grade of Mizraim, 58th deg.

24th deg., Cav. della Luce, corresponding grade of Mizraim, 59th deg.

25th deg., Cav. del Serpente del Sinai, corresponding grade of Mizraim, 60th deg.

26th deg., Cav. del Delta Sacro, corresponding grade of Mizraim, 61st deg.

27th deg., Cav. del Fuoco Sacro, corresponding grade of Mizraim, 62nd deg.

28th deg., Cav. del Sole, corresponding grade of Mizraim, 63rd deg.

29th deg., Cav. della Propaganda, corresponding grade of Mizraim, 64th deg.

30th deg., Cav. dell' Aquila, corresponding grade of Mizraim, 65th deg.

Grado Supreme di Giustizio (Supreme Tribunale del, 31st deg.)

31st deg., Grand Inquisitore (grade of Mizraim, 66th deg.)

Grado Supreme Di Sorveglianza (Sublime Concistoro Camera del 32nd deg.)

32nd deg., corresponding grade of Mizraim, 66th to 77th degs.

Sublime Concistoro Camera del, 67th to 77th degs.

Grado Supremo Di Direzione (Supremo Consiglio del 33rd deg.)

33rd deg., Gran Patriarca dell' Ordine. (Supremo Consiglio del 33rd deg.), corresponding grade of Mizraim, 78th to 90th.

We can no more make a Mason by conferring the degrees than a college president can give an education by presenting a diploma. Many are lodge members, but whether we are ever admitted into the real mysteries of Masonry, where none but those who are worthy can ever penetrate, depends entirely upon ourselves.—Voice Review.

COMMUNICATION.

To the Editor of "The Universal Freemason.

Dear Sir and Bro.—The officers of the P. G. L. of New York and many of the B.B. were gathered together on July 15th to participate in and witness an exhibition of enthusiasm that could be only seen and felt, rather than communicated, when White Eagle Lodge No. 127 was chartered and ushered into the American Masonic Federation.

The brethren accepted in the fullest form the idea of Universal Masonry as expressed in the practice of the A. M. F.. It is realized that Universal Masonry is not an abstraction, or high-sounding formula, but a distinct and definite idea and that its embodiment in practical shape is a problem we have solved—that our idealism and principles will surely supercede that of localism, and that our system will finally dominate in the Masonic world.

Upon the conclusion of the ceremonial exercises addresses were delivered by Bros. Dr. J. R. Friedman, 33 deg. P. G. M., J. George Frank, 32 deg. G. M. D., Spencer S. Ranson, 33 deg. G. M. D. D., and Maxmillar Szulozynski.

The final feature that brought the meeting to a beautiful close was the presentation to Bro. Adam Stefan, R. W. M., of a diamond emblem ring by the B.B. of the lodge in recognition of his splendid service in making the advent of White Eagle a success.

No less enthusiastic were the brethren in acknowledging the efforts of Bro. Ranson expressed in the presentation to him of a heavily silver mounted walking stick. Bros. Zukoski and Kapalka were recipients each of a gold mounted fountain pen in like appreciation.

The brethren so favored responded in

fitting words amidst the plaudits of all present.

ALPHA WHITE EAGLE LODGE.

A. A. S. R. "Symbolic."

MENU

Hors D'Oeuvre Varie
 Cherry Stone Cocktail.
 Chicken, Lobster Mayonnaise.
 Filet De Boeuf Rosbeapiere
 Haricots Verts au Ceurre.
 Pommes Rissolees.
 Poulet De Grain Au Cresson.
 Salade Francaise.
 Biscuit Glace Charles.
 Cafe.

Cocktails Vin De Bordeaux.
 Charles Hotel, Sunday, July 14th,
 at two o'clock.

The entire assembly then repaired to the banquet hall, where an elaborate menu was discussed.

Much is to be expected from White Eagle, and no doubt can exist that much will result.

Fraternally yours,

J. GEORGE FRANK,

G. M. D., P. G. L., New York.

MAN POWER.

We read much of man power these days; human power is a better term, because it emphasizes the fact that the women and children also constitute a great factor in this war. In the final victory every man, woman, and child in America can and should have a part.

In comparing the man power of Germany with that of the United States it must be borne in mind that a much larger proportion of the manual labor of the man power of the Nation is performed, is exerted by the German women than by the women of America. It is said that in peace times the women constituted 42 per cent of the agricultural and industrial labor of Germany. They work in the fields, in



Alberto Baroni, Grand Master of the
 Grand Lodge of Scottish Rite
 Masons, Peru.

the factories, in the mines, at the very hardest and most laborious tasks, doing the work only done by men in this country. With a great proportion of the German men in the army, it is not improbable that women now constitute by far the larger half of German manual labor.

The women of the United States are nobly, unselfishly, manfully, one might say, bearing their share of the burden of war. By the grace of God and the power and courage of America the failure of the German women is not and will never be theirs. But it will be with their assistance and cooperation and the full assumption of the burdens and duties of the day that the United States is to exert its full power in ridding the world of that intolerable German kultur which makes brute soldiers of the men and slaves of the women.

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1, 1912.

EDITORIAL.**Our Growth During the Month.**

During the past month two Lodges
have been chartered—Independence
No. 126 of Hamtramck, Mich., char-
tered on July 4th, the ceremony being
performed by R. W. Bro. John R. Biel,
Provincial Grand Master Mason in
Michigan, and White Eagle Lodge No.
127 chartered on July 14th, by Bro.
Dr. J. H. Friedman, Provincial Grand
Master Mason in New York. Three
dispensations were granted to brethren
in Boston, Bridgeport, Conn., and Phil-
adelphia, to hold Lodges in these cities.
This will be the first Lodge of Univer-
sal Masonry in the Quaker State, and
we trust the first of many more to fol-
low.

**The Royal Arch Degree
in the Scottish Rite.**

In a Local Rite contemporary there
is the astounding assertion that the
Royal Arch, Knight Templar and Cryptic
Degrees are unknown to the Scottish
Rite. As a source of misinformation on
matters Masonic, the Local Masonic
press is in a class by itself. Still, we
did not think that even they would
have been found ignorant of the fact
that the Royal Arch is found in all the
Rites of Masonry, ancient and modern,
and that in the Scottish Rite it is the
thirteenth. It is true that in some of
the Rites the legend differs; e. g., in
most of the Rites—the Scottish Rite in-
cluded—the degree is the Nine Arches
of Enoch, while in others it is the
three arches of Zerrubbabel, but that
which distinguishes the Royal Arch,
from all other degrees, viz., the dis-
covery of the "Lost Word," is the mo-
tive in all. The Knight Templar de-
gree, it is true, is not a part of the
Scottish Rite, but the preliminary Com-
mandary degree of the Red Cross is the
seventeenth degree of the Scottish Rite,
while the first Grand Encampment of
Knights Templar for the United States
was organized by a Supreme Council of
the Cerneau Rite (called Scottish) and
the Cryptic degrees of Royal and Select
Master are only variations of two de-
grees of the Scottish Rite.

Yellow Dog Catchers.

Several of our co-temporaries make
mention of a Masonic patriotic associa-
tion with the above title, whose aim in
life seems to be to show their patriot-
ism by ferreting out all who criticize
the government without just cause;
give aid or comfort to the enemy; carry
out pro-German propoganda, et cetera.
While we do not wish to impugn the
patriotism of these brethren, it is our
opinion that such activities would bet-

ter be conducted by them in their capacity as citizens rather than as Masons. We cannot be consistent members of our great Fraternity without being at the same time good citizens and true lovers of our country, but, it would be better for us to show our activity as Masons in supporting the government by purchasing war bonds and contributing to the Red Cross and other like activities, while as citizens we aid in detecting and punishing the pernicious activities of our country's enemies. It may be to some who are super-patriotic, difficult to see the distinction we would draw; we have come across such, and have generally found that their patriotism expended itself in talk and protestation, of which they were liberal; but was not sufficiently strong to untie their purse-strings to give material aid. In the language of the country, talk is cheap. We have not heard of members of the A. M. F. enrolling as dog catchers, but we have known that they have been liberal givers to all war charities as well as subscribers to the war loans. In fact, we believe in showing our faith by our works.

That French Grand Lodge.

We continue to notice items in the Masonic press about recognition granted the French Masons and French Masonry by the American Grand Lodges, the inference being that the Masonic millennium is at hand; the time when the Lion of Localism will lie down with the Lamb of Universalism. There is, however, a fly in the ointment here, as in most things, and this particular fly is the fact that the French Masonry thus recognized continues to be that of the "National Grand Lodge of France and the French Possessions," a big name for a small crowd, as it still numbers but four subordinate lodges, it be-

ing only recently that its fourth adherent came into its fold. It is a schism from the Grand Orient of France, and seems to be composed principally of English residents in France. In fact, it seems to be a parallel case with the York Grand Lodge of Mexico, which was styled the Grand Lodge of Mexico because there were no Mexicans in it. We rejoice, however, to see even this small yielding to the principle of universality, though it puzzles us some to know how the Local Grand Lodges of America, with their principle of sole jurisdiction of one Grand Lodge in one country or State can recognize the creation of four years and four constituent lodges rather than Grand Orient, the one hoary with age and with hundreds of daughter Lodges, or if they recognize both the Grand bodies, how they get past their favorite theory of exclusive jurisdiction. As, however, the Locals have never been famed for consistency, this may not interfere. With us of the A. M. F., if the Grand Orient of France recognizes the new Grand Lodge, that is enough for us, and we recognize it also. Following the principle we have followed from the first of refusing to interfere in the domestic affairs of Sister Jurisdictions.

Physical Qualifications.

We have it on the authority of the BOOK that the leopard cannot change his spots, and we have thought that it was equally impossible for common sense to penetrate the thickness of Local Rite prejudice. There are promising signs, however, that at last there may be some improvement. The latest evidence of this that we have seen is in an amendment to the laws of the Grand Lodge of Iowa (Locals), which reads:

"A man to be eligible for the degrees must be able to conform to all the ceremonies required in the work and practice of Masonry. The substitution of

artificial parts or limbs for portions of his natural person shall not be a bar, provided, such are under practical control of petitioner. Deformities or blemishes of the natural person may or may not be disqualifications, depending on the nature and extent of the same."

This is certainly more sensible than the decision of a Grand Master that the lack of the lobe of one ear disqualified the candidate. It is just possible that the Iowa Grand Lodge considers that the mental and moral qualifications of the candidate are as important as the physical. Were all the Locals to adopt this rule, there would be more hopes for Masonry in America.

Again the Question Of a Supreme Jurisdiction.

This question having once been raised has attracted the attention of the thinking portion of the Local Masons, and, being raised, it "will not down." In our July issue we reprinted an article on this subject from the pen of our venerable Brother and Masonic reformer, A. G. Pitts. We also observe able articles on the same subject in the "Masonic Voice Review." Did space permit, we would like to quote them in extenso, as it is we will quote from them in part. In one article written by Bro. D. Frank Pffley, the writer says:

"The present deplorable situation emphasizes more strongly than it has ever been before impressed upon the minds of thoughtful craftsmen the vital need of Masonic solidarity. The question now comes home in a personal way to many to whom it has heretofore been only an abstract proposition, desirable or undesirable according to the mental temperament and bias of the individual. As an abstract subject it has been treated with more or less indifference by the body of our jurisdictional memberships, or denounced without examination into its merits.

"Our brothers in arms are now in a foreign land, which also has its Masonry and its Masons. They go from many American Grand Jurisdictions, each claiming the sovereign authority to say what is and what is not legitimate Masonry, or to recognize or not such practice. Each of forty-eight Grand Lodges within our borders proper, claims, and on occasion practices, the right to withhold recognition or sever fraternal relations with any other grand jurisdiction without recourse. There is nothing to hinder at any time the dissolution of fraternal relations, thus forbidding brother to recognize brother Masonically, between any number of our own jurisdictions; nothing to hinder one grand jurisdiction from fraternizing with a foreign grand jurisdiction banned by all the rest of American Masonry. The consequence is that the lay member who has been confronted with these conflicting conditions is forced to the realization that Masonry is not the thing it professes to be—that so far from being an universal brotherhood is it that it is hardly a general one.

"This is not as it should be. We accept the dictum, 'Once a Mason always a Mason.' Why not supplement this with, 'In one place a Mason, in all the world a Mason?' And the test of Masonry should be found in the principles and practices of its votaries rather than in strict conformity in matters of minor importance with our preconceived ideas as to these. It is lofty assumption on our part that in these things only we are right and infallibly so. We preach freedom of conscience and intelligence, toleration, conciliation of friendships among men of all races, sects and opinions, and then excommunicate them because of some difference of point of view on something that may have little, even nothing, to do with one's being a good Mason in essentials of principle and practice.

"I favor the organization of a central government for the craft such as other orders generally have over them, and corresponding in its sphere to our general political government in its scope."

Commenting editorially, the "Voice Review" says:

"In Masonry in this country there is a 'sovereign' grand lodge in each state and in the District of Columbia—forty-nine in all. Never more than two or three of these 'sovereigns' have ever been able to agree upon anything at the same time. Even the ritual—supposed to be the same throughout the world, as directly descended from the Masonry of 1717—is different in every state."

What an indictment of the Local system by its own adherents, and what an argument in favor of the Universal system of the American Masonic Federation, none the less valuable coming, as it does, from members of the system that has so long and so bitterly opposed us for advancing and acting on these same ideas. Truly, the world moves.

Let There Be Light.

That no Mason can be a true Mason who is not also a reading Mason is a dictum that has ever been insisted on by the A. M. F. And that is no truer than that to know but one side of a question is to be practically ignorant of it all. We have often advised our brethren to read not only our own publications, but the publications that are opposed to our teachings, so that they might be informed on all points. A member of the A. M. F. who is so because he knows no better will never make an active member. True, there are some so-called Masonic Journals that are so only in name. To read them is a waste of time. There are again others so bigoted and intolerant as to be nauseating, but there are some which try to be fair and follow the Golden

Rule. They differ from us, it is true, but in doing so they admit the possibility—at least—of our being honest in our aims and intentions. Such we would like our brethren to read and as an inducement for them to do so we offer the following

CLUB OFFER

To Our Readers.

"LIGHT" is an ably edited, truly Masonic magazine, whose editor tries honestly to hold the scales impartially when dealing with one who differs from him in opinion. It is newsy and full of interesting reading matter.

Your own Magazine gives you the news that more directly interests you as regards the A. M. F. and the growth of Universal Masonry. But there are many things of interest of a general nature that our space will not permit of, and with which we would like you to be conversant. Also we want you to know what the other fellow has to say. All of this you will find in "LIGHT." The subscription price of The Universal Freemason is\$1.00

The price of Light is\$1.00

We will give both for\$1.50

Take advantage of this special offer and send your subscription for this club in at once.

Increase in the Office Force.

The office force has secured the assistance of Brother Arthur S. Bier, who, being conversant with several modern languages, will be of material assistance in both the secretarial and organization departments.

Visitor.

We welcome a visit from Sergeant Bro. William Mason of Garibaldi Lodge No. 6, who was home on furlough from Camp Lewis, where he had been in training for service abroad.

Convention.

Through the courtesy of Bro. Louis Goazlou we were favored with a report of the proceedings of the convention of the American Federation of Human Rights, which was held at Larkspur, Colo., from the 8th to the 18th of July. From the report the convention would seem to have been a successful one. As the membership of the organization is composed largely of people of foreign birth, the inevitable war question seems to have threatened trouble at one time. There seems, however, to have been a big majority of Americans in spirit, and resolutions were unanimously passed endorsing the government and pledging the support of the members to its policy.

The American Federation of Human Rights is, as our readers are no doubt aware, an organization of French origin, and carries the women's rights idea to the extent of having women in their lodges. We have had the pleasure of knowing Bro. Goazlou for a number of years, as well as other members of the organization, and have found them in all things—except their peculiar stand on the woman question—good Masons, and would like to see them discard their foible and be one with us, co-workers in the great cause of Universality. As in all else, we would be proud of the membership. As it is, we respect, while we cannot agree with them. There is probably room for all, and to quote:

"There is so much bad in the best of us, And so much good in the worst of us. That it does not behoof the best of us To speak ill of the worst of us."

Notice of Entry. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 25, 1918.

With Our Exchanges.

MEANING OF "PROFANE."

A brother asks why those who are not Masons should be called "profane" since there are very many people who are not members of the Order who are by no means profane. The brother confuses two very different meanings of the word. It is derived from two Latin words, "pro," meaning before, and "fanum," meaning temple. The word "profane" therefore means before or outside of the temple. In its present-day ordinary sense it means one who withholding himself from sacred things has no reverence for God or holiness. In this sense it is a term of reproach, and is a comparatively recent definition of the word. In Masonic language it means one who is without the temple of Masonry, and in this sense is derived from its ancient meaning of "one not initiated into the inner mysteries." Masonry is an ancient institution and uses many words in a sense now largely disused. This is one of the proofs of its antiquity and is a badge of distinction.—Masonic Bulletin.

THE IDEAL FREEMASON.

If you see a man who quietly and modestly moves in the sphere of his life, who, without blemish, fulfills his duties as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and who aids his fellowmen without self-interest; whose hear beats warm for friendship; whose serene mind is open for licensed pleasure; who in vicissitudes will not despair nor in fortune will be presumptuous, and who will be resolute in the hour of danger; the man who is free from superstition and free from infidelity; who

in nature beholds the finger of the Eternal Master; to whom faith, hope and charity are not mere names without any meaning; to whom property, nay, even life, is not too dear for the protection of innocence and virtue and in defense of truth;

The man who toward himself is a severe judge, but is tolerant with the debilities of his neighbors; who knows how to propagate intelligence without precipitation and to rebuke errors without arrogance; who knows how rightly to estimate and employ his means; who honors virtue in the most humble garment and does not favor vice though clothed in purple, and who administers justice to merit, whether found in palaces or cottages.

The man who, without vaunting himself, is loved by all noble-minded men, respected by his superiors, revered by his subordinates; the man who never proclaims what he has done, can do, will do, but, when need is, will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, who will not cease till he has finished his work and who then, without pretension, retires into the multitude, because he did the good work not for self but in the cause of good.

If, my brothers, you meet such a man, you will see the personification of Brotherly Love, Relief and Truth, and you will have found the ideal of a Freemason.—
New England Craftsman.

MASONRY ETERNAL.

Masonry has always been a potent influence for good in every community, a builder of character and of good citizenship, ever subservient and obedient to the laws of the State and never wavering in its allegiance. It is a leveller of persons in every rank and state of life, recognising every Mason as a brother and an

equal. Our lives are but passing events in the world, pawns in the game of life. living entities today and gone tomorrow, but Masonry will continue in its present high plane so long as this world shall survive. The whole world may be at war and nations and empires crumble and fall, but the ravages of warfare will not affect the principles upon which Masonry is founded, and it will rise up from the ashes of such devastation and ruin unsullied and unchanged.

It is not an honour to be enrolled a member of an institution that stands for right living, correct thinking, a high standard of morality, with tolerance for the belief of every man, with charity for all mankind?

It is the inspiring and elevating things in Masonry that draws us together day by day as one band of fellows. Let us not forget the beautiful tenets of our institution, ever remembering to encompass them with legislation that will reflect credit and honor upon us as Masons.
—Queensland Freemason.

The dairymaid pensively milked the goat.
And pouting, she paused to mutter,
"I wish you brute, you'd 'urn to milk!"
And the animal turned to butter.
—New England Craftsman.

YOUR LITTLE WIFE.

Who plans to make your future bright
Your little wife.
Who cooks to tempt your appetite?
Your little wife.
Who tell her woman friends that you
Are one grand husband through and
through?
Who's the best girl you ever knew?
Your little wife.
Who pats your cheeks when you get
home?
Your little wife.

Who smooths the thin hair on your dome?

Your little wife.

Who looks at you, her brown eyes clear,
And, snuggling to you, extra near,
Says, "This is pay day, ain't it, dear?"

Your little wife.

—Author unknown.

ALLEGED ROSICRUCIAN PROGER- MANISM?

The New York Sun of June 18, tells of the arrest by detectives of Mr. H. Spencer Lewis, head of "The Ancient Mystical Order of the Rosy Croix" in New York, charged with bond frauds and anti-draft propaganda. A former secretary is said to have made the charge concerning fraudulent bonds, while Federal authorities declare Lewis informed prospective members that membership in the order automatically released them from the draft and that he made a statement at one meeting that he held a letter from President Wilson guaranteeing exemption to "Rosicrucians."

The first question asked by Mr. Lewis of the detective arresting him, according to the Sun's reporter, was "Are You a Mason?"

New York Masons say that he is not a member of the Masonic fraternity, though Lewis had recently received the first two degrees in Normal Lodge. The District Attorney raided the headquarters of the organization while Mr. Lewis was delivering a lecture in his lodge, formerly the old Lillian Langtry home, but aside from most of the people in the room being Russians, Skandinavians and Germans, no evidence seems to have been found.

This Rosicrucian Order is not to be confused with two others using the name Rosicrucian, whose headquarters are also in New York, nor with one in Pennsylvania and another in Washington, there

being at least five distinct bodies having no connection with each other, and none of them being connected with Freemasonry.

MASONRY IN FRANCE AND GER- MANY.

The following parallel occurs to me as a fitting manner in which to place the Masonry of France and of Germany:
France: Alleged to be atheistic.

The Name not in the work.

Civilization saved at the battle of the Marne.

A punctillious regard for The Hague conventions.

Absolute safety for prisoners.

Teuton: Blatantly Deistic.

Meinself und Gott!

A war of "frightfulness;" the torpedoing of neutral vessels and hospital ships.

Treaties but scraps of paper.

Rape of women, mutilation of children and men.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves."

"Ye shall know them by their fruits.

Do men gather grapes or thorns, or figs of thistles?"

"Wherefore by their fruits ye shall know them."—Mathew vii, 15, et seq.

Can one doubt that French Freemasonry partakes of the high-mindedness and honor of the whole nation, as exemplified in its years of fiery trial? Is it not a fact, such a short time ago urged as reproach by enemies of France and Freemasonry, that the influence of the fraternity has for years past been potent in molding the sentiments of the people? If Masonry of the French type can inspire men to do and to endure for the cause of righteousness as these have done

and are doing, then the closer we can come into touch with it, the better will it be for our own Masonry and our own country. Better to have reverence in the heart, and the sense of and a prompting to righteousness in the affairs of life, than to be content with the name of God upon the lips!—American Freemason.

THE OLDEST SCOTTISH RITE CERTIFICATE, No. 2498—1764.

Within a short period there came from the hands of the printer a work that will attract the attention of the student of Masonry. The title, "Ancient Documents," relating to the A. and A. Scottish Rite, from the Archives of the Grand Lodge of Pennsylvania. The work has been compiled by the worthy Brother Librarian Julius F. Sachse, and the foreword has been written by the Grand Master J. Henry Williams. In this work will be found a copy of the oldest known Scottish Rite Document in America, namely, the Certificate No. 2498, issued to Brother Ossonde Verriere, a planter in St. Domingo, dated October 26, 1764, signed by Stephen Morin. One of the most curious features of this ancient Morin Certificate is that the authority for these bodies of the Right Honorable Washington Shirley, Earl of Ferras, Viscount Tamworth, Grand Master of the Grand Lodge of England (Moderns) 1762 and 1763. The Certificate was found among a lot of musty documents, long forgotten, in the archives of the Grand Lodge. It will be remembered that the Grand Lodge had a provincial Grand Lodge in the West Indies, comprised of French Lodges, prior to the year 1800. The number of degrees held by Stephen Morin were 25 and not 33, as some have supposed. The text and the fac-simile of the certificate are given. Only a limited number of copies have been published and they will be prized by all who will

obtain a copy of the work.

The authority for these bodies of the Rite is claimed to have been originally derived from Brother the Right Honorable Washington Shirley, Earl Ferras, Viscount Tamworth, Grand Master of the Grand Lodge of England (Modern) 1762 and 1763.

A WORD FROM HOME.

Bro. W. T. H. Salter, of Union Lodge,
Dorchester, Mass.

There's a fellow needs a letter,
Will you write him just a line?
It will make him feel much better
To receive this friendly sign
That we march in love beside him
Whersoever he may roam,
Share his life, whate'er betides him,
As we think of him at home.

He has borne his country's burden,
Sailed away to face the fight;
Will you cheer him with this guerdon?
You are with him day and night,
Just sit down and write a letter,
Full of vim, and news, and cheer,
It will make him feel much better
For your thinking of him here.

There are days when he feels badly
In his dugout far away,
Send him, Comrades, freely, gladly,
Tidings from the U. S. A.
Stand beside him thigh and shoulder,
Send your spirit, with a might,
It will make him fight the bolder
Just to read the lines you write.

Just sit down and write a letter
Full of happiness and mirth,
It will make some boy feel better
As he burrows in the earth,
Make his dugout one fine masion,
Make his night-watch bright as day
Sit right down and send good tidings
to the boys who sailed away!



Dr. J. H. Freidman, Provincial Grand Master Mason in New York.

STOP, LOOK, AND LISTEN.

Stop! Recall how the brave Russian armies were defeated for lack of guns, munitions, and supplies. The Germans laughed at the Russian Government's failure to stand by its fighting men. Let them have no such mirth at our expense! Give our Government the support of our people, our resources, and our money, so that it can arm, equip, supply, and maintain our fighting men at the very highest point of efficiency!

Look at the war map and see what absolute devotion of a nation's resources to military purposes has accomplished for the enemy! Increase production and lend money to the United States, so that our support of our fighting forces will equal if not surpass that of Germany! It is better to spend our money that way than in paying Germany's war bills.

Listen to the call of duty and patriotism, and economize! Do your utmost in every way to win the war by increased production, by decreased consumption, and by lending to the Government. Let nonessentials go; make sacrifices! How little and inconsequent they are compared with the great purpose they help attain! How well worth making they will appear when our troops come home victorious—victorious by their own courage and ability, backed by the unselfish whole-hearted support of their Nation.

Contributed.

ARE YOU A MASON?

(From lecture given by Bro. H. Methmann to San Francisco Lodge of Instruction.)

This, to my mind, is a very important and deep question, which gives us a lot of food for thought. This is the first question asked the W. J. Warden by the R. W. Master during the opening ceremonies of the lodge and is usually the first question asked in the examinations.

No, but the question is, "Are you a Mason?"

At first thought this seems to be a superfluous question to ask the W. J. Warden, where the R. W. Master knows that he has received Masonic light, and also that he belongs to a just and perfect lodge. No, that is not what the R. W. Master wants to know, neither is the question meant for the W. J. Warden alone, but for every one in the lodge.

"Are YOU a Mason, have YOU lived up to all the tenets and principles of our Masonic art? Ask yourself the question and let your conscience answer.

Therefore this question is ever before us, always asked us at every meeting, to ever remind us to live the life of a true Mason.

How near lies this thought: How many have been linked to our chain of

union, without being in fact true Masons; how many are there, who have taken the sacred obligations of a Mason and do not even try to live up to the principles of our Masonic art and knowingly and willfully brake the obligations they have taken?

There are many Masons of all Rites and all countries, but let not that discourage the good and earnest workers. Let us work right along in the quarry and strive to take off the rough edges from the stone.

As we may take lessons from the good Masons, so we may also learn from the bad. Strive after the good and shun the bad.

They will both receive their just rewards, it was ever thus; as they sow so will they reap. The one will go forward in the world beloved, honored and respected by his fellow men, and the other will go backward into oblivion until no one knows him any more.

His friends will have forsaken him and shun his company, and he will stand friendless and alone in this wide, big world. Just picture yourself without a friend, without anyone that you could confide in, it seems hardly possible to be able to get along without a friend; we all need friends.

But even then a Mason shall not forsake his brother, who may have fallen by the wayside, but shall help him and lead him on to the straight path, in order that he still may redeem himself.

I may say here, however, how vital it is to get good material into our lodges, how careful we must be in the selection of our candidates. We must be regular character readers, and study and watch each candidate for some time, before we propose him for admission into our lodge.

It would be useless for us to take in men without the proper character or spirit, thinking we can all together reform them. No, the chances are too slim. You cannot make a good egg out of a bad

one, but you may, by careful nursing and trimming, make out of an ordinary tree a very beautiful one, bearing nice, large and luscious fruit.

So it is with a man. An average good man may prove himself in Masonry—no doubt he will—but I am afraid love's labor would be lost on a man with a bad character. He would only spoil the equilibrium and harmony of the lodge.

Coming back to my subject—"Are you a Mason?"

It is an earnest and important question. You may answer it in the words of the W. J. Warden, viz.: "———," but the deeper significance is, "Yes, I am a Mason. I not only received Masonic light, but I am a True Mason," and what does that signify?

A True Mason is a man of righteousness, who with the greatest zeal fulfills his duties toward the Supreme Ruler of the Universe, his country, his family, his friends, and toward all mankind.

At all times he seeks for truth and wisdom. The law of reason guides him in his undertakings, and he does not have to fear the result.

A True Mason is charitable. It is his duty to be so. With a sympathetic heart he helps where help is needed.

He is an unselfish friend. He nurses the holy feeling of love, which nature has planted in the hearts of all men.

A True Mason studies the four cardinal virtues, viz.: Prudence, fortitude, temperance and justice.

Prudence instructs us to regulate our desires by the dictates of reason.

Fortitude enables us to bear equally whatever of good or ill this life may bring us.

Temperance, by setting bounds to our desires, frees our minds from the allurements of vice and renders our passions tame and governable, and

Justice is the boundary of light and the cement of civil society. Justice commands us to "do unto others as you

would that others should do unto you."

Let prudence direct us, fortitude support us, temperance chasten us, and justice be the guide of our actions.

Again I ask, "Are you a Mason?"

The R. W. Master may even be satisfied after the answer to the question is given, but how about you or I? What does our conscience say?

Can we conscientiously say that we are Masons? Which means:

Are we imbued with righteousness? Do we always seek after truth? Do we always help our fellow creatures, where help is needed, and where we are able to give it?

Here the answer of our conscience may be somewhat different and probably, even reluctantly, we have to confess,

"No, I am not yet a Mason."

But should this confession discourage us?

No! let us be patient, and strive always to get nearer the goal. Let us never cease our labor on the rough stone or ashlar.

The Fellow Crafts and Master Masons may give you the assurance that you are a Mason, because they cannot expect that perfection in you, which perfection they themselves do not possess.

The F. C.'s and M. M.'s in a certain sense stay an E. A., and should never lay down the work on the rough stone.

No other person than the Apostle Paul once wrote to the Romans (7, 18):

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

And in the same sense he writes in his letter to the phillipians (3, 12):

"Not as though I had already attained, either where already perfect: but I follow after, if that I may apprehend."

In his first letter he admits that the will is there, but the flesh is weak, and he cannot find a way to perform that which is good.

In the next letter he says, Don't think that I have already attained, or am perfect, but I follow after or strive, that I may apprehend, how to gain perfection or that which is good.

Now, brothers, that is all we can do.

We need the will and the earnest endeavor to gain perfection, not alone with the tongue, but also in earnest and in truth, that is necessary; that is our life work.

A man may never claim to have reached the goal of perfection, but he may strive for it and that is our lot upon this earth.

Thus, according to our conscience, the answer to the question should be:

I strive to be and hope to get nearer to the virtue of a true Mason.

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.

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. Bentheim, R. W. M. Erich Siburg, Secretary, 1339 S. E street.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5743 Maryland 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.

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 Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

Lodge Justice No. 104, Chicago, Ill., meets first and third Wednesdays, 7:30 p. m., at 2754 W. Madison St. B. Demsch, Secretary, 1342 N. Claremont Ave.

Lodge Trinity No. 44, Seattle, Wash., meets every Wednesday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 316 Marlon street.

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. Kobrznaki, 1543 West Division St.

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

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.

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.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee Ave. R. W. M., Martin Gnatok. 1507 W. Chicago Ave. Secretary, Stanley Siniarski, 4136 School St.

THE UNIVERSAL FREEMASON

Volume XI

September 1918

Number 3

OFFICIAL.

The decoration of the Lybic Chain has been conferred on the Ill. Frater Arthur S. Bier as a reward for services rendered to the Order.

Master in Masonry.

After a strenuous examination extending over several hours and embracing both the Law and Ritual of the Craft, the R. W. Bro. Arthur S. Bier was given the Honorary Grade of "Master in Masonry."

ELECTIONS AND INSTALLATIONS.

The office-bearers of Lodge Haladas No. 49 of New York City are as follows: Alex. Kalla, R. W. M.; John Rayko, W. M. D.; Desiderius Klein, W. S. W.; Ladislaus Kromer, W. J. W.; Sam Wald, Secretary; John Mazy, Treasurer; Jacob Schoenberger, Orator; Ernest Jonas, Sr. Deacon; John Urf, Jr. Deacon; Gabriel Blau, Inner Guard; Morris Fettman, Tiler; Karol Torok, Lodge Deputy.

The office-bearers of Lodge Caledonian No. 29, Tacoma, Wash., are as follows: M. A. Johnson, R. W. M.; W. J. Hanson, W. M. Depute; F. W. Heide, W. M. Substitute; T. C. Olson, W. S. W.; Sherman Eskely, W. J. W.; S. Skarstrom, Secretary; Chas. M. Hedberg, Treasurer; Emil Kliese, Orator; F. P. Heiser, Chaplain; C. M. Hedberg, Almoner; A. Chilberg, Marshal; Axel Lindow, Sr. Deacon; Tony Patena, Sr. Deacon; Adolf Anderson, Jr. Steward; John Rostgaard, Inner Guard; James Reid, Tiler; Emil Kliese, Lodge Deputy.

Meets every Monday at 1923½ First Ave. M. A. Johnson, R. W. M. S. Skarstrom, Secretary, 919 So. Yakima Ave.

Installed office-bearers of Lodge Alliance No. 101, of Chicago, Ill., are as follows: Felix Trawinski, R. W. M.; Michael Zimmiski, W. S. W.; Jos. Kaznierezak, W. J. W.; M. H. Drygalski, Secretary; Karol Bojkowski, Treasurer; Jos. Cisinski, Orator; Julian Oglozinski, Chaplain; Max Drygalski, Almoner; John Kaznowski, Marshal; Anthony Hornezyk, Sr. Deacon; Paul Zielen, Jr. Deacon; George Serbinski, St. Steward; Frank Kaznowski, Jr. Steward; Nikodem Bobinski, I. G.; John Piontek, Tiler; John P. Krechniak, Lodge Deputy.

Appendix to the Tabloid History.

Yielding to the request of numerous brethren that mention should be made in the Tabloid History of the Adoptive Rite and of the Mystic Shrine, these will be briefly treated of in the form of an appendix to the main sketch.

The fact that the laws of Masonry have ever ordained that women are ineligible for membership, that it is in fact as in name, a Brotherhood, has from early times engendered a certain feeling of hostility, of jealousy, on the part of the ladies towards the institution, and to allay this feeling several attempts have been made during the 18th and 19th centuries to give women a status of some kind in relation to Masonry. In France the idea first took concrete form in the latter part of the 18th century in the establishment of

Adoptive and Androgynous degrees and lodges, and was shortly after introduced into Scotland.

In the Adoptive system the Ladies' lodge was "Adopted," or, in other words, held under the auspices of a regular lodge, with no separate identity of its own. In the Androgynous system the lodge was composed of the sexes mixed and had an organization Grand and Subordinate.

A combination of both systems is worked in the Ladies lodges of the American Masonic Federation. Like the Adoptive system, the lodge is ruled entirely by the Ladies who alone can fill office, the male members, who must be Master Masons, holding but an honorary position, and the lodge holds an independent Charter from the Supreme Council.

The Rite consists of nine degrees, five of work, three of installation and one of merit: (1) Apprentice; (2) Companion; (3) Mistress; (4) Perfect Mistress; (5) Sublime Mistress. The first degree is purely symbolical and introductory. The second degree depicts the Temptation and Fall of our first parents in Eden. In the third degree the Tower of Babel and the confusion arising therefrom is given as a warning against irregularity, with Jacob's Ladder introduced as an emblem or order of harmony. The fourth degree introduces Moses, Aaron and their wives, and in the passage of the Red Sea by the Israelites is symbolized man's passage from a world of trouble and discord to one of peace and contentment. The fifth degree teaches patriotism and self-sacrifice by the example of Judith, the Jewish heroine.

The degrees of Installation are (1) The Lady of Benevolence, given to the Junior Warden; (2) The Lady of the Dove, given to the Senior Warden; (3) The Princess of the Crown, given to the Worshipful Mistress. The Honorary de-

gree of Adonaite Mistress is given as a reward of merit, and ranks in the Adoptive Rite with the 33d of the regular Rite.

The lodge room is divided by curtains into three compartments. The first, or Eastern, the curtain is red; the second or the central is blue; and the third or Western is white.

The East is termed the Asiatic Quarter, and there the Worshipful Mistress is seated. The Western is termed the European Quarter, where the Junior and Senior Wardens are seated in the South and North. The South is termed the African Quarter, and is under the charge of the Senior Warden, there the Sister Companions are seated. The North is called the American Quarter, and is under the charge of the Junior Warden, there the Sister Apprentices are seated.

Around the lodgeroom are eight allegorical figures representing Temperance in the East; Fortitude in the West; Prudence in the South; Justice in the North; Faith in the Southwest; Hope in the Northwest; Charity on the North side of the Altar, and Truth on the South side of the Altar.

The tracing board of the lodge represents the four quarters of the globe, and on it are delineated Noah's Ark, the Tower of Babel, Jacob's Ladder, the Sun, Moon and seven Stars, two Pillars and five Steps.

The Clothing and Jewels of the several degrees are described in the Constitution of the Confederated Supreme Council as follows:

First Degree—Apron, white silk or satin, no trimming; Apple with two leaves on the stalk in a triangle on the flap.

Second Degree—Same as First, but trimmed with "Blue."

Third Degree—Same as Second, with Jewel of grade on flap. Jewel, a flaming heart with Compass and Square on

It may either be worn pinned on the breast or hung from the neck by a narrow blue ribbon.

Garter—A garter of blue ribbon is worn around the right arm with the words "Virtue and Faith" on it.

Fourth Degree—Apron trimmed with poppy red, Jewel on the flap. Jewel—A gold setting maul within a five-pointed star, in each point of the star one of these letters: D. C. U. W. V. (Discretion constantly unites with Virtue.)

Sash—Red moire silk ribbon, worn from right shoulder to left hip, with same letters on the front of it.

Fifth Degree—Apron white, edged with red, and flap and trimmings green; emblems on the flap. **Sash**—Poppy red moire silk, worn from right to left, fastened on the shoulder with a white rosette; on the front of the sash are five stars, and from the bottom hangs a small curved sword. On the left breast is worn a small trowel, hung from a blue ribbon; on the right a chisel and mallet inside a circle, hung from a red ribbon. Jewel—A small curved sword or scimitar, hung from a five-pointed star on which is enameled a decapitated human head with long hair and beard.

Representative's Apron—Body white silk, flap and trimmings of royal purple; general Jewel on the flap, supported by the Jewels of the First and Third Degrees; on the body of the apron, 6th and 7th. Jewel—Same as the 5th, hung from a purple ribbon edged with gold.

Clothing of the Installed Degrees.

Lady of the Dove—Apron white, trimmed and lined with green. On the flap is a dove with an olive branch in its bill; on the body of the apron a representation of a mountain rising from the sea. Jewel—A silver dove with an olive branch in its bill, hung from a green ribbon.

Lady of Beneficence—Apron white, trimmed with violet and silver fringe;

on the flap a red passion cross with a white rose and lily twined around. **Garter**—Worn on left arm, violet, edged with gold, having the letters F. H. C. embroidered on it in gold. **Jewel**—A gold passion cross, enameled red, with twined white rose and lily on it.

Princess of the Crown—Represents the Queen of Sheba, and is dressed in a white robe with flowing sleeves, trimmed with royal purple; over this a sash of sky blue ribbon from right shoulder to left hip, terminating in a gold fringe, and having on the shoulder a white rosette with two gold tassels. Jewel—A circle of gold containing a scepter, hand of justice and an antique crown, hung from the neck by a narrow purple ribbon.

The degree of Adonaite Mistress is to the Adoptive Rite what the 33rd is to the Council and carries similar privileges. It is only given for eminent services rendered, and entitles the holder to a seat in the East in any lodge she may visit. If in full regalia she must be received by the Stewards at the door and conducted under an arch of steel to the East, the members standing and the organ playing the anthem. The dress is that of the Princess of the Crown, with the addition of a chain of gold fastened at the shoulders by bows of purple ribbon. The chain is composed of the Jewels of the eight degrees connected by triangular links and hung from the middle of the seven-pointed star of the Order.

Daughter of the Sphinx.

Connected with the Egyptian Rites of Mizraim and Memphis, as controlled by the Confederated Supreme Council, there is also an Adoptive degree styled the Daughter of the Sphinx. In the drama the assembly represents the Royal Court of ancient Egypt held in the great Pyramid of Cheops, whose entrance was guarded by Sphinx. **Time**—The dawn of Egyptian history, when tradition and

legend began to give way to facts.

The officers represent the fabled Heroines of Egyptian Mythology; the Mistress dressed in white robes trimmed with purple and primrose and wearing the double crown of Upper and Lower land of Egypt, representing "Hathor" Goddess of Light and Love presides in the East.

The Junior Warden sitting in the Southwest represents Ma't, fabled Goddess of Truth, and is dressed in robes Orange color, and on her head a golden fillet having a "Blazing Sun" on the brow to which is fastened an ostrich feather.

The Senior Warden sitting in the Northwest represents Neith, fabled Goddess of Night, wears robes of deep blue sprinkled with silver stars, on her head a fillet of blue silk, on the brow a silver Crescent Moon surrounded by seven Stars.

The "Kphta," or high priestess, acts as Deputy Mistress, also as Orator and expounder of the Mysteries. She is dressed in robes of white, trimmed with Royal Purple, and on the breast is embroidered a blazing torch. She sits at the right of the Mistress in the East.

Nephtys, the messenger, acts as Conduress; she sits in the South, and is dressed in robes of pale blue trimmed with white, having on the breast embroidered the "Kneph," the Egyptian symbol of creation.

There are also outer and inner guards, Secretary and Treasurer.

The "Work" is dramatization of the search by Isis, favorite daughter of the Sphinx, for the body of Osiris, slain by Typhon.

In America in more modern times there have been several attempts made to create an Adoptive Rite. With one exception all such efforts have been ephemeral. Among those degrees which have lived for a day and died may be mentioned "The Ark and Dove," "Cross

and Crown," "Queen of the South," "Good Samaritan," "Holy Virgin," "Heroine of Jericho," "Mason's Daughter," "Sweet Brier" and "True Kindred," while one other, the "Eastern Star," has survived.

Eastern Star.

The Eastern Star is a Rite of one degree, with five points or sections. It is the invention of Brother Robert Morris of Kentucky, who introduced it in the middle of the last century as a side degree to which Master Masons, their daughters, wives, widows, sisters and mothers were admissible. For a considerable time it had no regular organization. Wherever sufficient Stars were assembled, they formed a Constellation, or working body, and could admit more Stars (members). In this chaotic condition it was introduced by Brother Morris into Scotland when he visited that country on his way to Palestine as the agent of the "Masonic Holy Land League," and in the town of Ayr Morris when visiting D. Murray Lyon, the Scottish Masonic historian, gave the degree to the R. W. Masters and Wardens of the five lodges there, with their female relatives. These formed a Chapter which they termed "Victoria" chapter, after the Queen of Great Britain, thus forming the first organized Chapter of the order in that or any other country, and in it, the writer of this sketch received the degree in 1876.

Victoria Chapter sought and obtained the protection of the Grand Council of Rites of Scotland, under which body it has since been controlled there.

Mystic Shrine.

The Order of the Mystic Shrine is an example of a "Side" degree becoming in the course of time to be admitted into the Masonic canon, and by the attempts of its adherents to give it an appearance of antiquity which the known recentness of its origin disproves, shows how easily false evidence of antiquity

could have been—and no doubt was—manufactured in earlier times, when it could be done without fear of detection. For example, we are asked to believe that "The Order of Nobles of the Mystic Shrine" was established at Mecca, Arabia, in the year of the Hegira 5459 (in the year of our Lord 608). The Ritual was compiled, arranged and issued at Aleppo, Arabia, by Louis Marracci, the great Latin translator of Mohammed's Alkoran.

The order was revived and instituted at Cairo, Egypt, A. H. 5598 (equivalent to June 14, 1837).

This order was primarily instituted for the purpose of promoting the organization and perfection of an Arabian and Egyptian Inquisition, or Vigilance Committee, to dispense justice and execute punishments upon criminals whom the tardy law did not reach in measure of their crime.

Being designed to embrace the entire pale of the law, and composed of sterling men of the day who would fearlessly try, judge, and, if found guilty, condemn and execute the criminals within the hour, leaving no trace of their action behind. The organization was perfected and carried into execution with startling results.

It is said to be an organization capable of the vigilance committee which did such service and struck such consternation and alarm to the hearts of the criminals in California some years ago.

Temples were also instituted in various cities throughout Europe, some in Arrago. Although possessing all the powers and material of the Inquisition, if required, they still continue to flourish as charitable and social organizations as well as being inquisitors upon the flagrant outragers of Masonic vows.

In 1871 the Ritual was brought to America by one of the transient foreign members and representatives, and placed

in the hands of Dr. Walter M. Fleming, 33d of the Cerneaus, and Commander of Columbia Commandery No. 1, Knights Templars of New York.

Dr. Fleming having absolute authority in America (in conjunction with William J. Florence and seven others, all of whom were Knights Templars, and several of them 33rds) instituted a Temple of the Order in New York City, with Fleming as presiding officer. The members took no interest in it, and it had no real existence until 1875, when, on Florence's return from filling a professional engagement in England, Mecca Temple was revived and put on a solid basis, declared the legally authorized possessor of the Ritual.

On the 6th of June, 1876, the Parent Body was formed for America, entitled "The Imperial Grand Council of the United States of America," and its officers elected for the term of three years.

The Order of Nobles of the Mystic Shrine is said to have been organized under the creed of the Alkoran, or the Koran of Arabia. First, because of the Mohammedan faith; second, to divert attention from its true purpose, ostensibly by promoting the perpetuation of the Arabic and Mahomedan faith; third, to render it attractive and impressive by its weird and mysterious symbolism.

When brought to this country it was deemed expedient to place it in the hands of Freemasons only, as had been done in Europe, and it was so resolved. Owing to the fact of the Masons being regarded as a choice body of the best men in the land, having already passed the ordeal of obligation, the Order of Nobles of the Mystic Shrine would be safer with them than with the general run of unobligated masses, and it could be made, if necessity required, a Masonic Inquisition.

It was then decided by the proper authorities to make the possession of the Knight Templar degree or the 32nd of the Scottish Rite the qualification for mem-

bership in the order in America; and to make it a social and charitable organization, devoted to the welfare of Freemasonry which was ratified at the organization of the "Imperial Grand Council of the Order."

So much for the Fable. Now for the facts.

In Scotland and England from as far back as Masonic history goes we learn that there were degrees known as "Charter Steps," and others as "Side Steps." The former could only be given in the lodge room under authority of a warrant. The second could be given by one who had it to one who did not have it, but who had taken the degree, or degrees to which it was supplementary, some being considered supplementary to the Craft Degrees while others could only be given to a Royal Arch Mason or Knight Templar. Of the latter class was a "Side Step" or degree known as the "Arabian Adepts," which could only be given to one who had the Encampment or Council Degrees and was usually given at the meetings of the Grand Encampment or Grand Council of Rites. During the interregnum in America, between 1871 and 1875, when the creation of BB. Fleming and Florence slept Bro. Florence—an actor by profession—while filling an engagement in England and Scotland, was in the latter country initiated an Arabian Adept and communicated to the Frateres there the side step which he had helped create in America, which made such a hit that an amalgamation of the two rituals was arranged to the mutual satisfaction of all parties and under this joint ritual the order has since been worked in Scotland and here.

The question may be raised by some, when the rituals are the same, or practically so, whether worked under the Grand Council of Rites or here, why do we get our charters from Scotland instead of here? The answer is simple. The American branch requires its candi-

dates to be in good standing in a Lodge of the LOCAL SYSTEM. This applies equally to why we derive our authority for the Eastern Star through Scotland. Finis.

M. McBLAIN THOMSON.

CORRESPONDENCE.

IN SEARCH OF LIGHT.

We are continually in receipt of queries regarding our position towards the few quasi-Masonic organizations that are still outside the fold of Universal Masonry. Many of the members of these organizations in joining them honestly believed the body which they were joining was legitimate and regular, when later investigation showed this was not so they have tried honestly to be regularized, and to such we wish to offer a helping hand and in every way make the journey easy.

The following letter written in reply to one sent us by a member of the "S. J. O.'s Grand Lodge of Massachusetts" will serve as a reply to similar queries.

July 20th, 1918.

Dear Sir and Brother: I am this morning in receipt of your letter of the 14th, and have read it with a great amount of pleasure, evincing as it does the true Masonic spirit of a searcher after light, and a willing worker for Universal Masonry were the true facts known, and the way pointed out to you.

A reply to your queries I will gladly make, but as to do so I will be compelled to deal with controversial matters some at variance with your pre-conceived ideas, I wish to preface whatever remarks I may make thereon by disclaiming any partizan bias, and request you to take what I say in the spirit in which it is written, as from one Masonic student and seeker after LIGHT to another with a sincere desire to "naught extenuate, or aught set down in malice," TRUTH being our common goal. As a student

point you will no doubt agree with me that it is not the knowledge, or lack of the knowledge, of the Masonic ritual that makes the possessors of such knowledge a Lodge of Masons. That is but one of the necessary qualifications, and then, not the most necessary of them.

To create a lodge or Grand Lodge, were this so, all that would be necessary would be the possession of an Expose which can be purchased for 25 cents and a Charter of Incorporation from the State creating the possessor of such ritual a corporation at the cost of a few dollars.

To compose a Regular Lodge, as you know, there are three requisites, the principal of the three being "A Charter of Constitution" from some superior authority qualified to grant the same. I emphasize the qualification "Superior" in the regular order of things it takes a greater to create a lesser. In other words, one cannot give to another, that of which he himself is not possessed. This principle is so self-evident that it admits of no debate, therefore from this as a starting point we can proceed with our investigation.

You say "Our Grand Lodge (meaning the St. Johns Grand Lodge) is regular, the other (meaning the original Grand Lodge of Massachusetts) is not." I agree with you as to the irregularity of the Grand Lodge of Massachusetts on the ground that it was self-created, that at the time of its organization it did not possess a charter of authority from a superior source, and that this original irregularity has not since been healed. This is a vital flaw in its title all must acknowledge. But, in what way do we establish the irregularity of the first possessor of the field help the claim for it—to use a western term—unless the latter can prove a better claim to possession? And can the St. Johns Grand Lodge do so?

Let us consider on what grounds these two base their claims to regularity. The

Grand Lodge of Massachusetts claims that the Lodges taking part in its formation were regularly chartered by the Grand Lodge of England, Ireland or Scotland, that there were also at one time Provincial Grand Lodges there commissioned by the Grand Masters of England and Scotland, (and as they were the parent Grand Lodge of all Masonry none can dispute their title), and this claim no one disputes, it was only when these Lodges forcibly and without authority broke the tie which bound them by solemn obligation to the Grand Lodges from whom they derived their existence, and pretended to form themselves into a Grand Lodge, that they became clandestine and irregular.

Then, how and by whom was the St. Johns Grand Lodge formed, and what authority had they for it? According to their own statement certain parties went from Massachusetts where they claimed to have been made Masons under the authority of the Grand Lodge A. F. & A. M. of Ohio, (composed of seceders from the Grand Lodge of F. & A. M. of Ohio) from whom they received charters for three lodges, which three lodges without further authority organized the St. Johns Grand Lodge of Massachusetts.

The two cases possess a certain amount of similarity, as in both we have inferior bodies pretended to create themselves into superior bodies. Here, however, the similarity ceases as the original Massachusetts Lodges were indisputably regular until they became clandestine and irregular by assuming powers not given them by their charters. Whereas the others were irregular from their foundation, as they were chartered by a body that was irregularly formed by three lodges that seceded from the Grand Lodge by which they were chartered, which Grand Lodge in turn was irregular inasmuch as it was organized by subordinate lodges without authority. In fact, between the two Grand Lodges of Massa-

chusetts of 1792 and the St. Johns Grand Lodge of 1902 the case is one of tweedle-dee and tweedledum, the pot calling the kettle black, with the difference in favor of the former as at one time some of its lodges were regular, while none of the latter lodges ever were.

As I said above, this is not said in a factious or caviling spirit, but in the way of true friendship, and it is good for us sometimes, as our immortal Bro. Robert Burns has it, "O wad some po'eer the giftie gie us, to see oo'sells as ithers see us."

I note that it is your intention to have a charter of the Royal Arch and a Commandry of Knights Templar this fall. The idea is a good one, as without a knowledge of the Royal Arch the Master Mason is incomplete, and the Chivalric degrees teach good lessons and are both impressive and sublime in their ideals. But permit me to inquire, where will you get the authority to work these degrees? Certainly not from the Grand Royal Arch Chapter or Grand Encampment of the U. S. A., neither of which bodies consider your members to be Masons at all, and so far as I know, there are no other governing powers for these orders in this country, except, of course, in connection with the A. M. F.

Let me advise you, brother, to come in with the A. M. F. In doing so, you will have all to gain and nothing to lose. You cannot but acknowledge that my argument is correct, that according to all Masonic law your body has no standing. You know that it has absolutely no outside recognition; that none of its members can visit another lodge than your own unless he either makes false representation, or what is as bad, suppresses the truth and makes the examining committee believe that he is other than he is. What a humiliating position that is for a self-respecting man and Mason to be in.

From your writing I am sure that you are a Mason in all the word implies, and

no doubt your BB. are also. As such we will welcome you all with open arms and share with you all we have. You will find no humiliating terms offered to you. On the contrary, every facility will be afforded, and you and we will have the satisfaction of proving to the world that it is no figure of speech only when we say that our lodge is in length from the north to the south and in width from the east to the west, when we will say in very truth, how good and pleasant it is for brethren to dwell together in unity.

Kingston, Ja., B. W. I.,

45½ Spa. Town Rd.,

July 25th, 1918.

M. McB. Thomson, Esq., Most Worshipful Grand Master Mason in the A. M. F., Salt Lake City, Utah.

Dear Sir and Brother: Through Bro. Perrot I am this day in receipt of our July number of the Magazine, and from information therein I purpose to write congratulations to you on an achievement for so worthy a cause, namely, the erection of a Masonic Temple which will shelter a national Grand Lodge for the U. S. Scottish Rite Masonry "Universal." May this good work continue throughout the boundless realms of eternity.

A link in the chain has been planted here which I hope will be a stepping stone to a greater friendship between the United States and the Island of Jamaica. I am an optimist in a better future and look forward to the Americanization of Jamiaca.

This island has large tracts of undeveloped lands which is in real need of American capital. The opportunities are great and the majority of our people, with the experience of the good American people with whom we came in contact on the Canal Zone, would certainly receive them with open arms.

We are indeed very loyal to our flag, but we are badly in need of Uncle Sam's assistance financially, and you

will be doing us service (at least a large portion of us), if you will advertise this bit of news throughout the states.

Agencies of all kinds could be established here for the sale of American goods, and this should be started at once by some capitalists who are not afraid of the risk.

I intend writing to Bro. Perrot and a little later when I hear from you, will write you my views fully.

Yours fraternally,

R. PARSLEY BARNSWELL.

THE NECESSITY OF LODGE ATTENDANCE.

"What came you here to do?"

To learn to subdue my passions and improve myself in Masonry.

Why don't we ask: What do you want here? or: Why do you come here? Do you come here probably to learn something or study morality? You can do that otherwise; for instance, in the church and other places, or in books. To do that you would not have to become a Mason or go to a Masonic lodge.

Therefore, the question is not: What came you here to learn or to hear? But:

"WHAT CAME YOU HERE TO DO?"

Inasmuch as Masonry lays great stress upon morality, that, however, is not exclusively our art.

The teachings of Masonry are not truths, as we may find them in books of learning, and in that way may be accessible to anybody, who takes the trouble to read up on it. No, Freemasonry rather claims itself with truths that cannot be taught from without, but from within and matured within the man.

Therefore, it depends upon the conscientious mind, the perfect harmony and sublime spirit of the inner man, whether he will be able to grasp the art of Masonry.

The lodge is the place where a brother may learn how to subdue his passions

and improve himself in Masonry, and in turn to give to his brothers, that which lies within his power.

This should be our aim, but how can it be accomplished if the brothers do not come to lodge? Therefore, you can readily see the importance of the lodge attendance. Every one, from the youngest apprentice to the oldest member, is needed to complete the lodge and not only the seven officers the W. J. mentions in his answer to the R. W. Master; in order that they all may give and receive from each other the true spirit of Masonry.

Arrange your affairs so that you may never miss a meeting of your lodge. Be a constant attendant and you will surely be rewarded.

The question is: "What came you here to do?"

While a brother's presence is necessary and very much desired, much more, however, is expected of him. We want him to do something, to help the others in their labor, to fit himself and others for that house not made with hands, eternal in the heavens.

I tell you, my brothers, to me it is a pleasure to just grip the hands of the brother on a meeting night, to know that I am in good company, but to sit in a lodge where business is executed with a will, peace and harmony prevailing, and the lodge is set to work, of whatever nature this may be, that is sublime.

Much more may be added, but in conclusion let me say:

Be true Masons; live according to the precepts of Masonry, and come to the lodge. Then we will be enabled to trample the "King of Terrors" beneath our feet, and lift our eyes to that bright morning star whose rising brings peace and salvation to the faithful of the human race.

H. METHMANN,

Provincial Grand Secretary of California.

EDITORIAL.

Another New Lodge.

During the month of August a dispensation was granted to organize a lodge in Elizabeth, New Jersey. This will make the fourth lodge in that State, and we look forward to the formation of a Provincial Grand Lodge there in the near future.

Lodge Chartered in Wisconsin.

In the August issue of the Universal Freemason we neglected to state that in the latter part of June a charter was granted to Washington Lodge No. 125, for Milwaukee, Wisconsin, and being personally acquainted with the majority of the office-bearers thereof we are well assured that Lodge Washington No. 125 will show a record second to none.

Charter Granted for Lodge in Canal Zone.

On August 16th a charter was granted to Tuscan Lodge No. 128, Colon, Republic of Panama.

Provincial Grand Lodge for Ohio Organized.

On the 12th of August we were officially informed by wire that a Provincial Grand Lodge in the A. M. F. was organized with Bro. A. A. Paryski of Toledo as the Provincial Grand Master.

To the Editor of the Universal Freemason.

Will you please thank the lodges for me that have responded to my request to place their lodge notices in our mouthpiece as to when and where their lodge meetings are held, inasmuch as this information is good for all our BB. to know. Already a number of our BB. have spoken to me about their names appearing.

The present rate for lodge directory is exceptionally reasonable, being \$1.00 for the remaining portion of 1918, and thereafter but \$1.00 per year. It does seem to me that every lodge of the Rite would get busy and get into the directory. Every member of the A. M. F. should subscribe for the Universal Magazine; it costs but

\$1.00 per year. Smoke a few less cigars and you can easily save up \$1.00 for the Magazine and enjoy some good reading

Fraternally yours,

A. E. LUCAS.

1004 Masonic Ave., San Francisco, Cal.

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The New Postal Law and the Masonic Press.

The new postal laws relating to periodicals hit some of our cotemporaries badly and some of them which were semi-weeklies will, for the future, be monthlies. Some of them, for all the Masonic information they contain, might be quarterlies for all the loss the Craft would sustain from the change. We regret to see, however, that "Light" will suffer, and until a change in the law will appear only once a month. The Universal Freemason is not affected.

BIG ROYAL ARCH CHAPTERS.

John H. Miller, concluding his report on fraternal correspondence to the Grand Chapter, R. A. M. of Missouri, gives the following table of the largest Royal Arch Chapters in the United States:

Essex, Toledo, Ohio.....	1,011
St. Louis, St. Louis, Mo.....	1,015
Orient, Brooklyn, N. Y.....	1,035
Eastwood, Chicago, Ill.....	1,053
Monroe, Detroit, Mich.....	1,068
Thatcher, Cleveland, O.....	1,086
Central City, Syracuse, N. Y.....	1,095
Keystone, Indianapolis, Ind.....	1,173
Zerubbabel, Pittsburg, Pa.....	1,180
Cleveland, Cleveland, O.....	1,181
Pythagoras, Hartford, Conn.....	1,203
Washington, Chicago, Ill.....	1,210
Harmony, Philadelphia, Pa.....	1,217
Kilwinning, Cincinnati, O.....	1,227
Peninsular, Detroit, Mich.....	1,238
Oriental, Philadelphia, Pa.....	1,243
Orient, Kansas City, Mo.....	1,250
Hamilton, Rochester, N. Y.....	1,280
Webb, Cleveland, O.....	1,326
Lafayette, Chicago, Ill.....	1,424
King Cyrus, Detroit, Mich.....	1,514
St. Paul's Boston, Mass.....	1,607
York, Chicago, Ill.....	1,627
W. M. Egan, Chicago, Ill.....	1,661
Indianapolis, Indianapolis, Ind.....	1,906
Providence, Providence, R. I.....	2,387
Lindsay Park, Chicago.....	2,465

This list is, of course, compiled from the proceedings of the several grand jurisdictions and includes only those chapters having not less than 1,000 members at the time the official report was made. Many of these have more members now than are enumerated above, which is true in the case of the Chicago Chapters mentioned, and there are a number of others throughout the country that have a membership close to the 1,000 mark.

Favors Received.

We acknowledge with thanks the receipt of the official Bulletin of the Grand Orient of Brazil, and the Grand Orient of Rio Gran do Sul, Brazil. By the former we observe that under the Grand Orient is worked a cumulation of Rites consisting of A. A. R. Rite, the French modern Rite, and a Grand Chapter of Noachites.

The first lodge of Free Masons in America was held in King's Chapel, Boston, Mass., by dispensation from the Grand Lodge of England, somewhere about the year 1720.

SERVICE FLAG.

At last meeting Golden Star Lodge No. 15 of San Francisco, Cal., dedicated their "Service Flag" with befitting ceremonies. The flag contains fifteen Stars, the Stars representing eleven officers and four privates in the service of the United States army.

ROB. MORRIS 100th ANNIVERSARY.

Aug. 31, 1918, marks the 100th anniversary of the birth of Dr. Robert Morris, founder of the Order of the Eastern Star. In a little over a half of a century this order has grown from a mere handful of workers gathered together in small chapters through the states until every state and almost every territory has many chapters, and thousands of members are propagating the beneficent principles of Brotherly Love, Relief and Truth. It seems fitting, therefore, that the 100th anniversary of the birth of the founder of an order so magnificent be made a time of special note, and the Grand Chapter of Kentucky, through Mary J. Diecks, W. G. M., has sent out a request that the anniversary be appropriately observed by the Stars throughout the country.

With Our Exchanges.

SPANISH MASONRY IN PENNSYLVANIA.

The mention in a recent issue of the lodges in Pennsylvania holding of the Grand Orient of Spain has elicited enquiries concerning that body to reply to which the following brief item is given:

To make the status of these lodges better understood, a few words on the Masonry of Spain will not be out of place. According to Gould, Masonry was introduced into Spain from England early in the 18th century, as in the engraved list of Lodges of 1729 there is mention of a lodge at Madrid founded by the Duke of Wharton, another lodge founded about the same time in Gibraltar, and for a short time the order flourished, but Spain proved unfruitful soil for the propagation of Masonry, as laws were passed against the lodges by Philip V in 1740, and again by Ferdinand VII in 1751, the latter condemning the Masons to death upon accusation without the formality of a trial. This persecution, however, did not entirely kill the craft, as in 1767 a Grand Lodge was formed. During the stormy times succeeding the French revolution and the occupation of Spain by the French armies, the primitive Masonry as introduced from England died and after an interregnum were re-introduced from France in 1811 by the Supreme Council of France which had been recently established by De Grasse Tille under Patent from the clandestine Supreme Council of Charleston, S. C., of 1801. The Grand Orient of France also established a Supreme Council and for a time there were two Supreme Councils and two Grand Orients in Spain. Another persecution took place in 1814 and the order was again suppressed, to be followed by revivals and suppressions alternately for over 50 years before the lodges could again meet without persecution.

When the order did revive it was not as a unit, but in fragments, a dozen self-styled and self-constituted Grand Lodges struggling for mastery. From this chaotic condition there finally arose two strong bodies claiming national jurisdiction and several claiming regional jurisdiction. The youngest of these was styled "Gran Oriente Espinol," constituted on August 2nd, 1887, and works in the Charleston Rite (so called Scottish). The other and oldest was founded on the 15th of February, 1887, and works in the Symbolic Degrees, according to the Rite of Mizraim, under authority from the Supreme Council of Naples, the Mother Council of the Rite, under the title "Gran Logia Simbolica Espinol," with jurisdiction over the Iberian Peninsula and the Spanish over seas possessions. In its higher degree system it practices the higher grades of the combined rites of Memphis, Mizraim, Scottish and a reduced system of nine degrees under the title of the "Spanish National Rite," the arrangement being similar to the "Modern French Rite." Of the several Grand Lodges in Spain with regional jurisdiction the principal one is the "Regional Grand Lodge of Catalana Balear," with its see at Barcelona.

Coming to the introduction of the Spanish lodges into the U. S. A. the one responsible for their introduction was Brother Harry Goode, who had been made a Mason in Pilgrim Lodge of Allentown, Pa., working under the jurisdiction of the Grand Lodge of Roumania, of which Bro. Jacques Ochs was Grand Representative. Becoming dissatisfied with the manner in which the business affairs of the Roumanian body was conducted Bro. Goode applied in 1893 to the recently organized Gran Oriente Espinol for a charter of constitution, which was granted, which was installed in August, 1893, under the title "Christopher Columbus No. 188." Other lodges that had previously held from the Grand Lodge of Roumania

applied for and received Spanish charters, and some new lodges were formed, and in 1898 a Regional Grand Charter was granted the Lodges giving them a limited amount of self-government.

With the establishment of the American Masonic Federation friendly relations existed between it and these Spanish lodges and tentative plans were made by Bro. Goode and I looking towards a union between the two bodies. Bro. Goode was made an honorary member of the A. M. F. and I was made an honorary member of Christopher Columbus Lodge. Bro. Goode recognized that as subject of a foreign power these lodges could never gain American membership; that their subject position would forever prevent them from independent recognition as a body by other Masonic groups in America, or its individual members from being even recognized as Masons outside their own lodges. That the only way in which these objects could be secured would be by them affiliating with some established American Masonic organization, and that the A. M. F. was the only one such with whom they could affiliate. Unfortunately, Bro. Goode died suddenly, and was succeeded by others who preferred to be the big frog in the small puddle, and nothing more was done to regularize and Americanize these lodges. Now they are losing membership. The members are dissatisfied with the subject and dependent position they hold, vassals to a foreign power, and without representation, many have sought membership with the Locals, others have retired entirely from Masonic fellowship. There are still among them many good men and Masons and we hope that they will take advantage of the opportunity offered them by the A. M. F. to become regular Masons. At present they are only playing at being Masons.

The "Hun" in Masonry.

How long will it be before the Locals will learn the lesson, old as history itself, that persecution never makes converts, but that on the contrary, it strengthens the convictions of those persecuted. If the history of the past has failed to teach the lesson the failure of the "Hun" campaign of frightfulness to subdue the Belgians and French might drive the lesson home to them. The latest example of "frightfulness" perpetrated by these Masonic "Huns" has been the arrest of two of our brethren in New York under a State law prohibiting the unauthorized use of the emblem or button of a secret organization, and one of our organizers on the charge of obtaining money under false pretenses in obtaining candidates for the lodge.

New York, like some other States, has passed laws at the instance of the Locals making the unauthorized wearing of the insignia of any secret organization a misdemeanor, and prohibiting the organizing of lodges or other bodies of any order or society in the state which has already a Grand Body there without the consent of such Grand Body. Both these laws, if honestly conceived and impartially enforced, would be unobjectionable, that they were not honestly conceived is shown by the fact that it was at the instance of the Masons of the Local Rite, and by them only, that these laws were drafted and passed. The members of other societies considered themselves sufficiently protected against the fraudulent use of their emblems by existing laws.

It was the Masons of the local rite also who sought to make of their Grand Lodge a close corporation by invoking the aid of the state to prevent competition, innovation or even internal reformation by the claim that Masonry was one and indivisible, and that they were IT, and that consequently any body of Masons other than them, already existing, or that

might exist in the future, must of necessity be wrong, spurious, clandestine and irregular.

That there are certain emblems deemed peculiarly Masonic, but peculiar to no one branch of Masonry, is well known, and that there are more than one branch of Masonry is also so well known that it would be a waste of time to argue otherwise. The Compass and Square were Masonic emblems when the only inhabitants of the State of New York were the aborigines, and is today worn by millions of Masons who never set foot in that State. Is it to be supposed that were some of these to enter the State of New York that they must doff the insignia they had worn for years until they had procured the sanction of the Grand Lodge of the local rite Masons? Such a contention is too ridiculous to be entertained for a moment. Then what is meant by the law? It must mean that the wearer is authorized to wear the insignia by that branch of the Masonic order to which he belongs. That being so, the member of a lodge of the A. M. F.—the latter being a lawfully incorporated and organized body—has undoubtedly the right to wear the Compass and Square which is as much the badge of the order of which he is a member, as for example, the Cross is the universal badge of the Christian faith, and not of one sect thereof.

That bodies of the same name but differing in laws, and government and with separate identity may exist in the same community is patent in the State of New York, where there is seen two sects of Catholics; two of Hebrews; several of the Presbyterians, Methodists, Baptists and other religious denominations. And in fraternal organizations there are the Manchester Unity of Odd Fellows, the Independent Order of Odd Fellows; English, American, Canadian and Catholic Order of Foresters, and the American Masonic Federation is as different from the

Local Masonic Grand Lodge as either of these is from the other.

The charge that our organizers gain candidates by falsely representing that we are in any way connected with the Locals is patently false to anyone who chooses to inquire. The candidate before becoming a member must sign an application form in which he affirms that he knows the A. M. F. has no connection with the lodges of the Local Rite, whether known as F. & A. M. or A. F. & A. M. and the A. M. F. in addition spares neither time nor expense in its official organ and otherwise to make it plain to all and sundry that not only does it disclaim any connection with these bodies, but that it holds them to be irregular, self constituted and clandestine; that it has no part or lot with them any more than the Jews of old had with the Samaritans.

Without doubt the A. M. F. will defeat its enemies—and the enemies of Universal Masonry in New York, as it has done in other states. The trouble has heretofore been that we have always won in the first bout, which has prevented the case going to a superior court, where a decision of such import could be gained as would prevent a recurrence of these petty persecutions.

An Echo from the Past.

That Freemasonry and Odd Fellowship did not always bear the same friendly relationship towards each other that they now do is evidenced by the fact that on the 28th of July, 1841, the Grand Lodge of Louisiana passed the following preamble and resolution:

"Whereas, After due debates, it has been proven that the society of Odd Fellows has, since many years, in this State, caused a real wrong to the Masonic order by using in the streets and public places, denominations and insignia imitated from those which from time immemorial have been consecrated by Masons to symbolize what they venerate with religious respect.

And, Whereas, a man who has taken an oath to be admitted into a secret society, cannot take another oath to be admitted into another secret society without exposing himself to be, at some future day, in the necessity of being a perjurer, by disobeying one of these societies to obey the other.

The Grand Lodge of Louisiana for these reasons, unanimously decrees that no person belonging to the society of Odd Fellows shall be initiated to Masonic mysteries in the lodges of its jurisdiction, and that all Masons who are actually members of these lodges, and at the same time belong to the said Society of Odd Fellows, shall not continue being members of said lodges unless they positively renounce said Society of Odd Fellows." Was Stephen Morin's Patent Revoked?

That the patent given Stephen Morin by France to propagate the system of the emperors of the east and west in America was subsequently revoked in favor of Bro. Martin has been frequently affirmed, and as frequently denied by the advocates for or against the legitimacy of the Charleston Council of the so-called A. A. S. Rite, now styling itself the Supreme Council for the Southern Jurisdiction. The following extract from the minutes of the Grand Lodge of France should settle the question.

"Extract of the process verbal of the Grand Lodge of France. Sitting on August 17th, 1766, the Ven. BB. Moet, President, Gerbier 1st Surv. Letta, 2nd Surv. Baron De Schoudy, Master of the Lodge Saint Etienne de Metz, Gallart, Master of the Lodge Saint Julien du Bourg d'Argental, Martin, LeRoy, L'Excombart, Ledain, Lelorain, Duplessis, Liegeois, Joubert de la Bourdinere, Raillot, Duhoussey, Bandson, Robincau, Poupert, Borel and Richard.

The Ven Bro. Martin read a piece of Architecture in compliment to the M. Resp. Grand Lodge of France for the Dignity and powers on him conferred as its

Secretary for Paris in consequence of his departure for America.

It was resolved that the Rituals of the several degrees shall be verified, signed, sealed and stamped, and thus entrusted to Ven. Bro. Martin.

It was further resolved that with a view to thank the Ven. Bro. Martin for the zeal with which he had filled the various offices in the Grand Lodge, he be invested with a Patent of Inspector of the Lodges in America, which shall bear the following preamble. Whereas, the Ven. Bro. Martin heretofore appointed its Inspector, has proved to be careless, and made various changes in the Royal Art, this Grand Lodge annuls the Patent of inspection of the said Bro. Morin, and judges proper, for the good of the Royal Art to appoint in his stead, the Ven. Bro. Martin, Master of the Lodge Frederic, and his credentials for America are hereby verified.

How They Love One Another.

The following clipping from a New York paper of the 22nd of July is another sample of Masonic toleration as it is practiced by the members of the Local Rite. Both parties referred to in the item are Locals; the quarrel between them is as to which has the best right to what they term the Scottish Rite (meaning the Charleston fraud). The quarrel is one in which we, as Scottish Rite Masons, have neither part or interest, except as showing that these blotches on the face of Masonry hate each other, and lie about each other as bitterly as they do about the A. M. F. and Universal Masonry.

"Masons to Warn Soldiers from Spurious Lodge."

"Four Hundred Men in Uniform Coming Here from Gettysburg to be Initiated."

"Scottish Rite Officials to meet them."

"A delegation of Ancient and Accepted Scottish Rite Masons will today go to the Pennsylvania Railroad Station to

meet 400 soldiers from the army training camp, at Gettysburg, Pa., and warn them that if they fulfill the purpose of their trip here and be initiated into the thirty-second degree by a body of Masons who meet in the Fraternity building, Nos. 67 and 69 West 125th street, their degree not only will be worthless, but when they return to Gettysburg they will be barred from all Masonic lodges, and the same fate will await them in France."

The lodge in the Fraternity building is the Cerneau Consistory, which, so prominent Masonic officials stated, is a spurious and clandestine body not recognized by the New York Grand Lodge.

"There is but one legitimate body of the Ancient Accepted Scottish Rite in Manhattan, and it meets in the Masonic Temple, at Sixth Avenue and Twenty-Fourth street, said Walter W. Griffith, commander in chief. Inasmuch as this is the only organization recognized by the Scottish Rite Masons of France or by any other legitimate body with Masonic affiliations, it seems a shame that these soldiers should be misled into joining an organization which is not recognized by any legitimate body of Masonry."

"Mr. Griffith stated that the Cerneau Consistory is not recognized by the Northern Masonic Jurisdiction, and that those soldiers who received the degree would be barred from Masonic lodges in France in the event of their going over seas.

"It was impossible last night to locate any of the officials of the Cerneau Consistory."

LEXICON.

Our efforts to put in the hands of the BB. a condensed and yet comprehensive history of Freemasonry, especially relating to the Scottish Rite, has been so well received that we have determined to publish a companion work in the form of a

Masonic Lexicon, which we consider to be as much needed as the history.

It is true that there are a great many Lexicons, as there are a great many histories. With both they are so filled with irrelevant matter that valuable time is lost in winnowing the few grains of real information from the chaff of superfluous verbosity, even when the truth is not buried beneath a mass of misinformation. And none are satisfactory to the Scottish Rite Mason.

We propose to remedy this by placing in the hands of our BB. a Lexicon where, in simple fashion, such subjects will be treated as are properly Masonic and not liable to be found in non-Masonic works. In prosecuting this work, we will avail ourselves of what real Masonic information there is in the best existing Masonic Lexicons and by incorporating therewith such headings as are of peculiar interest to the Scottish Rite member make it a real aid and guide to the BB. in their search for "Light."

As was done with the "Tabloid History," the Lexicon will be continued in each issue of the "Universal Freemason" until completed, when it will be issued in one volume complete as a companion of the Tabloid History.

Aaron.—The brother of Moses, and the first High Priest of Israel. The word signifies "Illuminated." He is one of the three to whom the Lodges of Excellent and Super-Excellent Masons are dedicated. He is also mentioned in the 26th degree of the Scottish Rite; 15th of the Antient and Primitive Rite.

Aaron's Band.—A name sometimes given to the "Priestly Order" 31st of the Scottish Rite (which see) said to have been introduced into America first by Joseph Cerneau.

Aaron's Rod.—One of the three holy things preserved in the "Most Holy Place," referred to in the Lodge of Perfection, and in the 31st degree.

Abacus.—Erroneously used for "Tacu-

July, which see.

Ab—A Hebrew word signifying father, a component part of many of the significant words used in Masonry.

Abaddon.—The name of the Angel of the Abyss, used in the 25th degree.

Abazar.—The father of Mithradates, the name of the Master of Ceremonies in the 6th degree of the modern French Rite.

Abbreviations.—Abbreviations for Masonic names and titles are in frequent use in all rites of Masonry, though used more among the Latin Masons than the Anglo Saxons. These abbreviations are distinguished from non-Masonic ones by a point in triangular form following the letter.

A.D.—(Anno Depositionis) in the year of the deposit. A date used in the Royal Arch degree in all the rites, also in the Royal and Select Masters degree.

A. A. O. O. N. O. T. M. S.—Ancient Arabic Order of Nobles of the Mystic Shrine.

A.—Auditor; a degree in the Order of Apex and Sat B'hai, an order controlled by the Confederated Supreme Council, U. S. A.

A. A. S. R.—Ancient Accepted Scottish Rite.

A. P. R.—Ancient Primitive Rite.

A. Dep.—(anno depositionis)—In the year of the deposit. A date used in the 13th degree; also in the Royal and Select Masters of the York Rite.

A. F. & A. M.—Ancient Free and Accepted Masons.

A. H.—(anno Hebraico)—Hebrew year, begins in September on the first day of the month Tishri. Anno Hegira, date used in the Mystic Shrine.

A. I.—(anno Inventionis)—In the year of the discovery. Used in the 13th degree; also in the Royal Arch, York Rite.

A. L.—(anno Lucis)—In the year of light, 1000 added to the common style, or A. L. 1000.

A. L. G. D. G. A. D. L. U.—(a

la Glorie due Grand Architecte de l'Univers)—To the glory of the Grand Architect of the Universe.

A. N. D. L. T. S. E. S. T.—(an nom de la Tres Sainte et Indivisible Trinity)—In the name of the Most Holy and Invisible Trinity Used in the Capitular grades of the Scottish and French Rites.

A. L. G. D. T. P. H. S. T. L.—**P. D. T.**—(a la Gloria du Tout-Prussant, Honneur Tur Tour les Points du Triangle)—To the glory of the Most Powerful, honor (or respect) on all points of the triangle; used in the Rite of Memphis and Rite of Mizraim.

A. L'OR.—(a l'Orient)—at the east, the seat of the Lodge.

O. O.—(anno Ordinis)—In the year of the Order. Used by Knights Templar and other chivalric orders.

A. R.—Year of Revival (1686); used by the Priestly Order, 32nd degree Scottish Rite.

A. U. T. O. S. A. G.—(Ad Universi Terrarum orbis summi Architecti Gloriam) (Latin)—To the glory of the Grand Architect of the Universe

A. V. L.—(an due Vraie Lumiere)—Year of true light, 000,000,000. Used by the A. and P. R.

B. B.—(Buisson Ardente)—Burning Bush (French).

B. B.—Burning Bush.

B. or **BB.**—Brother or Brethren.

C.—Censor or Courier. Titles in the Sat B'hai.

C. C.—Celestial Canopy.

C. G.—Captain General, Third officer in a Council 30th degree, or Encampment of Knights Templar.

Comp.—Companion. A member of the Royal Arch, 13th degree.

D. M. J.—(Deus Memque Jus)—God and my right; motto of the 33d degree.

E. A. or **E. A. P.**—Entered apprentice.

Ec.—(French, Ecossais) Scottish.

E. C.—Eminent Commander. Principal officer in Council 30th degree; or a

Commandery of Knights Templar.

- E. G. —Early Grand.
 E. O. L. (ex Oriente Lux)—From the East cometh light.
 E. V. (Era vulbus)—Vulgar or common era.
 F. A. M. —Free and Accepted Masters.
 F. C. —Fellow Craft.
 F. F. (fratres)—Brethren.
 F. (frater)—Used to denote a Brother of the 18th degree or 30th degree, or Knight Templar.
 G. L. —Grand Lodge.
 G. M. —Grand Master.
 G. O. —Grand Orient.
 G. S. E., G. S. N. —Grand Scribes Ezra and Nehemiah, officers in the Royal Arch of Zerubbabel.
 H. A. B. —Hiram Abif, Hiram Ben Alannah.
 H. —Haggai, second officer in the Royal Arch of Zerubbabel.
 H. K. T. —Hiram, King of Tyre.
 H. R. A. C. —Holy Royal Arch Chapter.
 H. R. D. M. —Herodim.
 Ill. —Illustrious.
 I. H. S. —Jesus Humanorum Salvator; motto of the Knights Templar.
 I. H. S. V. —In Hoc Signo Vincas; motto of the Red Cross of Rome and Constantine.
 I. N. R. I. (Jesus Nazarenus Rex Judaeorum)—Jesus of Nazareth, King of the Jews; used in the 18th degree.
 I. V. I. O. I. (Inveni Verbum in Ore Leonis)—I have found the word in the mouth of a lion; used in the 13th degree.
 I. S. Y. B. T. N. K. T. E. O. —I salute you by the names known to the enlightened only.
 J. D. —Junior Deacon.
 J. W. —Junior Warden.
 K. D. H. —Kadosh, the 30th degree.
 Kt. or Knt. —Knight.
 M. K. G. (German) —Maurer Kunst Geselle—Fellow Craft.
 M. L. (German)—Maurer Lebrling—

Apprentice.

- M. M. —Master Mason, Mark Master, Moïse Maconnique, Masonic Month, the French begin the Masonic year in March.
 M. P. S. G. C. —Most Puissant Sovereign Grand Commander.
 M. W. G. M. —Most Worshipful Grand Master.
 M. W. —Most Wise; title given the Right Worshipful Master of a Rosy Cross Chapter.
 O. A. C. (Ordo ab Chao)—Order out of chaos, in the 33rd degree.
 Or. —Orient.
 P. D. E. P. —Pro Deo et Patria (for God and Country); used on the Templar "Ring of Profession."
 P. G. M. —Past Grand Master.
 Pro. G. M. —Provincial Grand Master.
 P. M. —Past Master.
 R. X. or R. C. —Rosy Cross, the signature of the 18th degree.
 R. O. S. —Royal Order of Scotland.
 R. O. O. S. B. —Royal Oriental Order of the Sat B'hai.
 R. W. —Right Worshipful.
 R. W. M. —Right Worshipful Master.
 S. C. S. G. I. G. —Supreme Council Sovereign Grand Inspected General.
 S. M. —Substitute Master.
 S. P. R. S. —Sovereign Prince of the Royal Secret, 32nd degree.
 S. R. A. —Scottish Rite of Adoption.
 S. S. (Sanctum Sanctorum)—Holy of Holies.
 S. S. S. (Trois fois salut)—Thrice greeting; the caption of French Masonic writings.
 S. W. —Senior Warden.
 T. T. G. O. T. G. A. O. T. U. —To the Glory of the Grand Architect of the Universe.
 V. D. B. —Very dear Brother.
 V. D. S. A. —Veut Dieu Sainte Amour.
 V. D. S. A. —Veut Dieu Sainte Amour; used also on the Ring of Profession.

THE CAUSE OF DIVERGENCE IN RITUAL.

(By R. W. Roscoe Pound before Grand Lodge of Massachusetts.)

That there are divergences in ritual every Masonic traveler soon becomes aware. Before he gets into a lodge in a foreign jurisdiction the look upon the faces of the examining committee, the awkward attempt to fit two divergent systems of work one to the other, while neither party can go into explanations, show at once that, while each is confident of himself, something is wrong. This comes out particularly in a matter as fundamental as the modes of recognition. Some jurisdictions letter and divide or syllable the pass. In other jurisdictions the pass is given at once, but the word is divided or syllabled. And if our Masonic traveler were to go upon the continent of Europe and to find a lodge which home authorities recognized, he might, as is well known, come upon an unfamiliar substitute word. But, staying upon this side of the water, when he got into the lodge he would as like as not find a greater or less number of officers than those he had come to know in his home jurisdiction, he would be not unlikely to find a radically different practice of detail here and there in the work. The matter of opening and closing is a striking example, and will suffice for my purpose. In some jurisdictions the practice is to open a lodge of Entered Apprentices or of Fellow Crafts or of Master Masons as the case may be, and then to declare the particular lodge open as such. Other jurisdictions insist this is wrong, and that the particular lodge is to be opened as Entered Apprentices or as Fellow Crafts or as Master Masons. Such jurisdictions, however, open the lodge but merely on this or that degree without reference to any preceding degree. In still other jurisdictions this is deemed wrong and the lodge is ceremoniously

opened successively from the lowest degree to the one in which work is to be done and closed in inverse order.

One is tempted to ask at once, what are the causes of the foregoing divergences and many others that might be named? It is always dangerous to generalize, but I venture to suggest six causes for your consideration. These are:

1. Masonry was transplanted to this country while the ritual was still formative in many respects in England.

2. There were several foci, and, as it were, several sub-foci, of Masonry in the United States, from each of which was transmitted its own version or what it received.

3. The schism of ancients and moderns which obtained in England in the last half of the eighteenth century, led to two rituals in this country during the formative period of American Masonry, and later these were fused in varying degrees in different jurisdictions.

4. It was not until the end of the eighteenth century in England, and not until the first quarter of the nineteenth century in this country, that literal knowledge of the work was regarded as of paramount importance. Moreover, complete uniformity of work does not obtain in England, where two distinct schools perpetuate the work as taught by ancient Masonic teachers of the first part of the last century.

5. New Grand Lodges were formed in this country by the union of lodges chartered from different states, and these unions gave rise to all sorts of combinations.

6. Each jurisdiction, when it established a Grand Lodge became independent and preserved its ritual as it had received it or made it over by way of compromise or worked it out, as a possession of its own.

On the other hand, two unifying agencies had no little influence, namely, the

ritual of the Baltimore convention (1843) and the Webb tradition zealously propagated by Morris in the middle of the nineteenth century. This tradition and Morris' propaganda were made effective, especially through the institution of Grand Lecturers or Grand Custodians of the Work, as they are variously called in our several jurisdictions. These agencies gradually stopped insensible variations in the rituals. But they also gradually stereotyped each local work and gave it permanency in the form in which the first local Grand Lecturer found it or made it. For the student of American Masonic ritual soon comes to learn that profound changes have sometimes had to be traced to the idiosyncrasies of masterful Grand Lecturers.

Looking at the causes of divergence in ritual more in detail, the chief points to note are that of the thirteen original states, some got their Masonry in the period of transition, from 1723 to 1738, in which ritual was formative, indeed one might even say fluid, and that the remainder got their ritual in the period of the great schism, in which there were two contending Grand Lodges in England, and hence two rival rituals.

First, then as to organized Masonry in America prior to 1728. Here, at the outset, we are confronted with the phenomenon of what may be called spontaneous lodges. For it must be remembered that down to the beginning of the era of Grand Lodges in 1717 there was not the fixity of organization which now prevails. Any group of Masons anywhere were competent to congregate themselves in a lodge and work without a warrant or charter. After the organization of the Grand Lodge of England it was some time before that body was able to establish itself as paramount and put an end to the practice of spontaneous lodges, or turn the more stable of them into lodges existing from time immemorial. Hence, it seems by no means clear historically that

there is any other test of the legitimacy of a spontaneous lodge prior to 1738 than whether it succeeded in common phrase, "in getting by." What compels us to take account of this phenomenon is the undoubted existence of what was evidently such a spontaneous lodge in Philadelphia as early as 1731, with existing records from 1731 to 1738. It is not unlikely that there were spontaneous lodges of this sort in Virginia also at an early date. And there are grounds for believing that in this commonwealth the organized Masonry under authority of the Grand Lodge of England was preceded by spontaneous lodges of the same sort, which, however, did not become permanent because of the early setting up of a Grand Lodge.

The first institution of an organized Masonic body in America, under authority of the English Grand Lodge, was as you all know, the establishment of St. John's Grand Lodge in Boston in 1733. The St. John's Grand Lodge, formed under the deputation of 1733, has been the great focus of Masonry in this country. In addition, organized Grand Lodge Masonry came into Georgia from England at some unknown date just prior to 1735; into Pennsylvania from Massachusetts in 1734; and into South Carolina from England in 1736, and from Massachusetts in 1738. Thus by 1738, in addition to spontaneous lodges of the old type in two or three of the colonies, the English Grand Lodge Masonry, which ultimately prevailed, had become established in four colonies, including all but one of those in which spontaneous Masonry of the old type had appeared. But this period from 1733 to 1738, in which American Masonry had its beginnings, is a period of transition, a period of struggle on the part of the Grand Lodge of England for control of Masonry. It was not until 1738 that the days of the old seventeenth century type of lodge or assembly were definitely over; and the system of three degrees, as we now know it, seems to have been

established during this same period.

All other Masonic organizations in the thirteen colonies than those above referred to date from the period of the great schism in which the so-called Ancients and so-called Moderns were contending, namely, 1747 to 1813. One need not say that the ritual of the two rival Grand Lodges was in its main outlines the same. Yet there were important differences of detail and notably the ritual of the so-called Ancients was much more simple. In Massachusetts and in South Carolina there were both Ancient and Modern Grand Lodges under the authority of the English Ancient and Modern Grand Lodges, respectively, and the existing Grand Lodges in those jurisdictions represent fusion of the rival Grand Lodges after the Revolution. In Pennsylvania there was a Provincial Grand Lodge of Ancients, and there were lodges under the authority of the Moderns. The present Grand Lodge represents a fusion of these elements. In Virginia lodges of each type united to form the existing Grand Lodge.

But Massachusetts was a greater center of dispersion before the fusion, and Massachusetts, Pennsylvania and Virginia have been centers of dispersion of the first importance since the fusion. When it is remembered that the fusion of rituals took place in varying degrees in these different jurisdictions, an important cause of divergence will be readily perceived. It would take too long to go over the transplantation of Masonry to each of the original thirteen states in detail. Suffice it to say that of the four important centers of Masonic activity, Massachusetts, as a disseminator of Masonry, represented chiefly by the so-called Modern Masonry of the older English Grand Lodge, although Massachusetts Masonry of today is a fusion of Modern and Ancient elements; Pennsylvania and Virginia disseminated a fusion of the Modern and the Ancient; while North Caro-

lina was a purely Modern jurisdiction, its Grand Lodge representing a union of Modern lodges, some under English authority and some deriving from Massachusetts. It will be seen, therefore, that on the whole Modern influence preponderated in the origin of American Masonry.

A second group of jurisdictions represent the first movement of Masonry from the original foci in the thirteen colonies. These are Maine, which derives from Massachusetts since the fusion; Vermont, which derives from the Grand Lodge of Ancients in Massachusetts before the fusion; Ohio, which derives from Massachusetts, from Connecticut, a strictly Modern jurisdiction, and from Pennsylvania; Indiana, which derives from Ohio and from Kentucky, which latter represents Virginia after the fusion; Michigan, which derives from the Ancient Grand Lodge of Canada and from New York, which since the Revolution was a strictly Ancient jurisdiction; Kentucky, which derives from Virginia; Tennessee, which derives from North Carolina, a purely modern jurisdiction; Alabama, which derives from North Carolina, from South Carolina and from Tennessee; Mississippi, which derives from Kentucky and from Tennessee—thus representing Virginia and North Carolina; Louisiana, deriving from South Carolina, from Pennsylvania and from France, Florida, deriving from Georgia and from South Carolina; Missouri, deriving from Pennsylvania and from Tennessee, representing, therefore, the fusion in Pennsylvania and the Modern Masonry of North Carolina; Illinois, deriving from Kentucky and so representing Virginia; and the District of Columbia, deriving from Maryland (a fusion of Modern Masonry from Massachusetts and from England direct with Ancient Masonry from Pennsylvania) and from Virginia.

In this group the noteworthy jurisdictions are Ohio and Missouri, which stand

out as the great secondary centers of Masonic dispersion.

A third group of states represents a further movement of Masonry westward, in which, as it were, the first-hand and second-hand English Masonry were fused in different degrees. These are, Wisconsin, deriving chiefly from Missouri; Minnesota, deriving from Ohio, Wisconsin and Illinois; Iowa, deriving from Missouri, but affected largely by the commanding authority of Parvin, raised in Ohio and a zealous advocate of uniform work; Arkansas, deriving from Tennessee and from Mississippi, and so resting ultimately on North Carolina and Virginia; Nebraska, deriving from Illinois, Missouri and Iowa, but much influenced by a Grand Custodian of the Work from Ohio; Kansas, deriving from Missouri; and Oklahoma, deriving from Kansas, each, therefore, variants of a fusion of Pennsylvania and North Carolina; Texas, deriving from Louisiana; North and South Dakota, deriving from Minnesota and Nebraska; and a curious sub-group representing in varying degrees, directly or indirectly, Missouri and Ohio, namely, Montana, deriving from Nebraska, Kansas and Colorado; Wyoming, deriving from Nebraska and Colorado; Colorado, deriving from Kansas and Nebraska; and Utah, deriving from Montana, Kansas and Colorado.

Fourth, a noteworthy group is to be seen on the Pacific coast. California received Masonry from the District of Columbia, from Connecticut and from Missouri, and formed a Grand Lodge as early in California history as 1850. This, it will be seen, represents a fusion of Connecticut, Missouri and Virginia, but under circumstances that give rise to local peculiarities. Nevada, 1865, and Oregon, 1851, got their Masonry directly from California, and Washington, 1858, from California by way of Oregon.

THE FIGHTING DAD.

By Rufus T. Strohm.

(Issued as a bulletin by Isalah Hale, commissioner of safety of the Santa F. railroad, by permission, and distributed over the entire system.)

I used to think, when I thought at all,
Success was a wad of money,
Or a front row seat in a senate hall.
Or a king's crown—ain't it funny?
But my eyes are open now, an' say!
It's the gospel truth I'm writtin'.
The one safe brand of success today
Is to win the war we're fightin'.

We can save our gold, we can lay it by
Like the hoardin's of the miser,
But we'll never spend it, you an' I,
If we fail to trim the kaiser.
My blood runs hot, and I feel it burn.
An' my temper gets to squirm in'.
To think of handin' the dough I earn
To a flat faced, square toed German.

I don't give a cuss for a holiday
Or the old established hours;
I've sold my watch, an' I work away
To the limit of my powers.
I'm the fightin' dad of a fightin' son,
An' here on the job I'm stickin'
Till the things we're battlin' for are
won
An' we've handed Bill his hickin'.

An' so I'm strivin' as best I can
To avoid such circumstances,
By doin' my work like an honest man
An' takin' no foolish chances;
For I've got a youngster over there
Who counts on me as his backer,
An' since he's willin' to do his share,
I'm damned if I'll be a slacker.

WAR NEWS.

THE FOURTH LIBERTY LOAN.

The campaign for the Fourth Liberty Loan will begin September 28 and close October 19. The result of the loan will be watched with keen interest in Europe, not only by our associates in the war against the Teutonic powers but by our enemies. It will be regarded by them as a measure of the American people's support of the war.

The Germans know full well the tremendous weight and significance of popular support of the war, of the people at home backing up the army in the field. As the loan succeeds our enemies will sorrow; as it falls short they will rejoice. Every dollar subscribed will help and encourage the American soldiers and hurt and depress the enemies of America.

The loan will be a test of the loyalty and willingness of the people of the United States to make sacrifices compared with the willingness of our soldiers to do their part. There must be and will be no failure by the people to measure up to the courage and devotion of our men in Europe. Many of them have given up their lives; shall we at home withhold our money? Shall we spare our dollars while they spare not their very lives?

WHAT WE FIGHT FOR.

The high aims of America and her allies are well expressed in President Wilson's greetings to France on Bastille day:

"As France celebrates our Fourth of July, so do we celebrate her Fourteenth, keenly conscious of a comradeship of arms and of purpose of which we are deeply proud. The sea seems very nar-

row today, France is so close neighbor to our hearts. The war is being fought to save ourselves from intolerable things, but it is also being fought to save mankind. We extend our hands to each other, to the great peoples with whom we are associated; and to the peoples everywhere who love right and prize justice as a thing beyond price, and consecrate ourselves once more to the noble enterprise of peace and justice, realizing the great conceptions that have lifted France and America high among the free peoples of the world. The French flag flies today from the staff of the White House, and America is happy to do honor to that flag."

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.

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.

Lodge Justice No. 104, Chicago, Ill., meets first and third Wednesdays, 7:30 p. m., at 2754 W. Madison St. B. Densch, Secretary, 1342 N. Claremont Ave.

LODGE ADVERTISEMENTS.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M. Theo. F. Zimmer, 3666 So. Figueroa St. Sec. Louis A. Vonderscher, 424 W. 66th St.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5743 Maryland Ave.

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 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, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

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 Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

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.

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

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: Beavers BB. Thomas H. Harper, B. B. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

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

Viking Lodge No. 75, of Chicago, Ill. meets every Friday evening at 1223 Milwaukee Ave. R. W. M., Martin Gnatek, 1507 W. Chicago Ave. Secretary, Stanley Siniarski, 4136 School St.

Lodge Trinity No. 44, Seattle, Wash. meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul E. E. den, Secretary, 316 Marion street.

WANTED.—Heirs Thos. Riley, 63 years of age; last heard from in Texas, close estate. Manly Daniel, 905 Fed. Res. Bk. Bldg., St. Louis, Mo.

THE UNIVERSAL FREEMASON

Volume XI

October 1918

Number 4

OFFICIAL.

New Thirty-Thirds.

BB. John Burton Keener, Provincial Grand Master Mason in the State of Washington; W. Pulver, R. W. M. of Trinity Lodge, Seattle, Washington, and E. C. of Pacific Council No. 35 of Seattle, were elevated to the thirty-third degree by the Sovereign Grand Commander on the 26th of August last.

Bro. Joseph A. Mackiewicz, Marshal of Polonia Council, Detroit, was exalted to the thirty-third degree on September 15th under dispensation from the Sovereign Grand Commander by the Ill. Frates John R. Biel, 33d; Thos. Gorzelany, 33d; and Samuel R. Barr, 33d.

Excellent Master.

Bro. Melvin A. Johnson, R. W. M., of Caledonia Lodge No. 29, Tacoma, Wash., for eminent service rendered to the Order, has received the honorary grade of "Excellent Master."

Change in Provincial Grand Master.

Owing to pressure of professional business Bro. Dr. John R. Biel has been compelled to resign the office of Provincial Grand Master Mason in the State of Michigan. He will be succeeded for the balance of the term by the R. W. Bro. Samuel R. Barr of Detroit, Mich.

To the Brethren Universal.

Owing to the suggestions of the Government that we do our part to help win the war by saving on paper as much as we possibly can, therefore after this issue of the Universal Freemason, all subscriptions that have lapsed will be discontinued with promptness; also all com-

plimentary copies will be discontinued after this issue until after the war has been won.

Fourth Liberty Loan.

The time is at hand for the Fourth Liberty Loan, and we trust that every individual member of the American Masonic Federation will do his utmost to purchase Liberty Bonds so far as he possibly can. We would like to know that every member of the Federation had at least purchased one of the Fourth Liberty Bonds. By so doing you will do your part towards helping to win the fight for freedom and democracy.

THOMAS PERROT,
Grand Secretary General.

OFFICIAL VISIT OF THE GRAND MASTER MASON TO THE OREGON AND WASHINGTON LODGES.

On the 23rd of August I left for the northwest, arriving in Portland, Ore., on the evening of the 24th, where I was met by the Provincial Grand Master Mason of the State of Oregon, the Ill. Bro. S. H. Haines, and spent the evening discussing the Masonic situation in the State and arranging for meetings to be held on my return from Washington. On the morning of the 25th, I left Portland for Tacoma, Wash., arriving there in the early afternoon. I was met at the depot by BB. Heide of Caledonia Lodge No. 29 of Tacoma, and Pulver and Engelstadt of Trinity Lodge in Seattle. The balance of the day was spent visiting with the Tacoma BB. On the morning of the 26th, accompanied by Bro. A. J. Court, Organizing Deputy for the district, I left for

Seattle, where I attended the meeting of the Provincial Grand Lodge of Washington, which met with Trinity Lodge No. 44. The Provincial Lodge was opened by the Provincial Grand Master, Bro. John Burton Keener, and was well attended by the R. W. M. and W. W. of the lodges in the State, and considerable business of importance was transacted and plans laid for a systematic campaign looking to the spread of Universal Masonry in the State. In the evening I had the pleasure of attending the stated meeting of Trinity Lodge, which I found in excellent condition, with splendid prospects for the future, working and business conditions in the city being better than ever before in its history chiefly the result of war industries. While in Seattle I had the opportunity of seeing again in full operation what I had considered to be a lost industry, wooden ship building, which employs a vast number of workmen. There are in Seattle a Council of Kadosh and an Encampment of Knights Templar, but as meetings of like bodies were to be held in Tacoma, it was decided to hold joint meetings of the Seattle and Tacoma Council and a meeting of the Seattle Encampment.

Returning to Tacoma on the 27th, I held a meeting of Tacoma Council in the afternoon and advanced a large class to that degree, and in the evening held a special meeting of Seattle Encampment and gave the Chivalric Grades to a class of candidates from Tacoma and Seattle. I also held a special meeting of Alpha Temple of the Shrine where a class was given the degree.

On the evening of the 28th, I attended the regular stated meeting of Caledonian Lodge No. 29, which I found to be in a splendid condition. I was pleased to see there what is, unfortunately, not so often seen as it might be—in fact, as it ought to be—namely, the presence of every Past Master of the Lodge since the dedication of its charter, with one exception, and that brother was out of the city. Ta-

coma, like the sister city of Seattle, is in a fever of excitement over war work, and is in consequence enjoying unwon prosperity. To this can be attributed the present prosperity of Caledonian Lodge, but credit must also be given, and in no small measure, to the unsparing efforts of Bro. A. J. Court, who, for six months past, has been acting as Organizing Deputy in the district.

On Thursday, the 29th, I met with the BB. of Robert Burns Lodge No. 78, Springfield, Ore., which I found in splendid condition and all its officers well able to perform the work, and its members full of enthusiasm. I also held special meetings of Universal Council of Kadosh and Encampment of K. T. and inducted a class into these degrees and orders. On Friday evening, the 30th, I met with Robert Bruce No. 47, and Kilwinning of Portland No. 38, in joint session, and entered an Apprentice into the former Lodge. The Lodges in Portland have for some time been singled out by the Locals for special persecution in the hope that they might thereby prevent the spread of Universal Masonry, and to attain their object no means seemed to be too despicable for them to adopt. Twice our BB. were arrested, only to be discharged after trial, and a third time to have the case dismissed by the prosecution. But with it all the BB. there are firm in the faith and in good spirits, valiantly fighting the good fight and gaining converts in spite of all opposition.

On the 31st I met with Mount Hood Council and Encampment and gave the Scottish Rite degree to one and the Chivalric Grade to two.

On September 1st, accompanied by Bro., Haines, Provincial Grand Master, Bros. Kalunki and Lornsten, I visited with the BB. of Kilmarnock Lodge of Astoria. We were received by a deputation from the lodge and conveyed in autos to dinner and shown the sights of the city and the improvements made since my last visit there.

In the afternoon a special meeting of Kilmarnock Lodge was held with a fair attendance of the BB. Though Kilmarnock Lodge has since its being chartered continued the banner lodge of the State, our visit was made at an unfortunate time for meeting with the bulk of the members, as the principal industry of Astoria is fishing, and this being the busy season, a great many of them were from home. I met with enough, however, to show that the same good spirit prevails there as ever it did.

From Astoria I returned home, arriving on the 4th of September, well pleased with the result of the visit, and the encouraging condition in which I found both lodges and members.

STENOGRAPHERS, TYPEWRITERS, HELP WIN THE WAR.

You are urged, as a patriotic duty, to enter the Government service in Washington, D. C., for important war work as stenographers and typewriters.

Women, especially, may thus aid in the nation's great effort. Men also are needed.

Those who have not the required training are encouraged to undergo instruction at once.

Tests are given in 550 cities every Tuesday.

The Government maintains a list of available rooms in private houses in Washington, and is erecting residence halls to accommodate thousands.

Full information and application blanks may be obtained from the secretary of the local board of civil service examiners at the postoffice or custom-house in any important city.

JOHN A. McILHENNY,

President, United States Civil Service Commission, Washington, D. C.

LOANS TO OUR ALLIES.

With recent loans of nearly \$16,000,000 to Greece and \$11,000,000 to Belgium, the aggregate loans made by the United States to our allies now amount to practically \$6,000,000,000.

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EVERYBODY CAN HELP.

Every man, woman and child in American can help win the war. Every man, woman and child who buys a Liberty Bond or a War Savings Stamp does something toward winning the war, enlists in one division of national service, supporting the Government, and backing up our fighting men in France and on the seas.

IN FLANDERS FIELDS.

In Flanders fields the cannon boom
And fitful flashes light the gloom,
While up above, like eagles, fly
The fierce destroyers of the sky;
With stains the earth wherein you lie
Is redder than the poppy bloom
In Flanders fields.

Sleep on, ye brave. The shrieking shell,
The quaking trench, the startled yell,
The fury of the battle hell
Shall wake you not, for all is well.
Sleep peacefully, for all is well.

Your flaming torch aloft we bear,
With burning heart an oath we swear
To keep the faith, to fight it through,
To crush the foe or sleep with you
In Flanders fields.

—C. W. Galbreath, Ohio State Librarian.

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1, 1912.

EDITORIAL.

Sorrow. Sorrow. Sorrow.

It is with the deepest regret that we
have to chronicle the demise of the Ill.
Bro. George Hinson McCallum, 33d, a
Past Master of Golden Star No. 15, a
Past Officer of Golden Gate Council of
Kadosh, and at the time of his death
Grand Senior Warden in the Supreme
Lodge in the A. M. F. Bro. McCallum
was one of the very early members of the
A. M. F. in San Francisco, and was ever
an earnest worker for Universal Masonry
and a zealous advocate for the A. M. F.,
and his death will be a great loss to the
lodges and BB., not only in the city of
San Francisco, but in the whole of north-
ern California.

We extend our sympathy to his sorrow-
ing family and to the Craft in California.
To his family on their loss of a loving

husband and father, to the Craft on the
loss of a worthy and zealous brother, and
personally we deplore the loss of one
whom we were proud to call friend.

Peru.

We extend our sincere sympathy to
our BB. of the Grand Lodge of Peru on
the loss by death of their Deputy Grand
Master, of which we have been officially
notified by the following circular:

THE MOST WORSHIPFUL GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF PERU.

Fulfilling a painful duty has the senti-
ments to inform you, the decease of R. W.
George R. Gepp, Deputy Grand Master of
our Grand Lodge and Grand Representa-
tive of the Most Worshipful Grand Lodge
of Oklahoma, U. S. of America near the
Grand Lodge of Peru, on the 8th of
July, 1918.

He was a very illustrious periodical
writer, having been for many years the
correspondent for "The Herald" of New
York, "La Prensa" of Buenos Aires, and
"El Mercurio" of Valparaiso, Chile.

Bro. Gepp was an Englishman by birth,
and resided in Lima for over 30 years.

He died at the age of 78 years.

ALBERTO BARONI,

Gran Maestro.

Lima, Peru, Julio 12 de 1918.

Another Star on the Flag.

Another State has been dedicated to
Universal Masonry by a dispensation for
a lodge granted to Tennesse. Truly the
LIGHT is spreading.

Another Legal Victory for the A. M. F.

Our readers will remember with what
a flourish of trumpets the announcement
was made a year ago that two of our BB.
in Portland, Ore., one of them the Pri-
vincial Grand Master, had been arrested
on the usual trumped up charge of ob-
taining money under false pretence, in
other words of having taken so much
grist from the Local Rite by enlisting re-
cruits to the ranks of Universal Masonry.
For over a year our BB. have exhausted

every effort to have the case set for trial, while our opponents kept putting it off, and at last have dismissed the case, thereby acknowledging that it was persecution, not prosecution that was their aim. They had got all they possibly could get by the publicity given the arrest of our BB., and they knew that they had all to lose and nothing to gain by a trial where ALL the facts would be brought before the public where hint and innuendo would cut no figure, that facts, and facts only would be considered. Hence the dropping of the case.

Putting the Shoe on the Other Foot.

Like the proverbial worm, the A. M. F. has determined to turn on the persecutors of the brethren, to appeal to the honesty or sense of fair play of their enemies they found to be folly. It has therefore been decided to carry the war into the enemies' camp. The favorite policy of these Masonic Huns has been to find some newly initiated member of ours whose lack of knowledge would make him a facile tool, and between threats and persuasion work upon him to make a complaint that he was misled by false pretence to join the A. M. F. In every case thus brought our BB. have been either vindicated fully on trial, or the case has been dismissed before trial. In our early days we were not financially able to be aggressive, now, things are different with us, and we have determined in every such case to institute criminal proceedings on the ground of malicious prosecution against the tool—if we cannot against his instigator—until we will make this system of persecution so unprofitable to its authors that it will cease. It may not be possible to make them honest by persuasion, but fear of the consequences may do what appeal to the finer feelings they do not possess may succeed.

Provincial Grand Lodges in the A. M. F.

Though the constitution of the A. M. F. is plain and explicit on the subject,

there seems to be some doubt existing in the minds of the brethren regarding the powers and limitations of Provincial Grand Lodges. To quote from the constitution, "There are Grand Lodges having oversight—under the Supreme Lodge—of the Daughter Lodges in a certain area which may comprise a State, two States or only part of a State, according to population and number of Lodges therein. These Grand Lodges work under charter from the Supreme Lodge, and are bound by the conditions set forth in the charter." The charter gives them only the powers prescribed by the constitution of the A. M. F. governing Provincial Grand Lodges; i. e., Sec. 38 gives the P. G. Lodge through its officers the right to supervise the working of the Lodges in the Province, exoteric and esoteric.

Sec. 42 gives the right to hear and investigate all subjects of Masonic complaint or irregularity from Lodges, Brethren in the Province. To hear appeals from the decision of Daughter Lodges and pass judgment thereon.

Sec. 45 gives the Provincial Grand Lodge power to levy special tax on the constituent lodges for its support.

Sec. 47 gives it power to make such laws as are necessary for its proper government.

Sec. 56 requires that petitions for Charters for new Lodges must have the endorsement of the Grand Master of the Province in which the new lodge is to be located, who must also be satisfied as to the proficiency of the officers-elect of the new lodge.

Sec. 2. Only Provincial Grand Masters are eligible to be elected Vice Presidents of the A. M. F.

Sec. 27. Charges against a Provincial Grand Master can only be preferred in the Supreme Lodge.

This should be sufficient to show that the Provincial Grand Lodge in the A. M. F. is not simply an ornamental body, or that an office therein is a sinecure

and should be convincing to those who thought they were. To others, again, who think the Provincial Grand Lodges have not enough authority we need only say that a strong central authority from which all power and authority emanates and which, while being thoroughly representative and democratic, would be a court of last resort, where all disputes and differences from whatsoever source arising would receive final settlement is one of the strongest points in favor of our system of government, while in the lack of such a central power lies the greatest weakness of the local system, that the latter recognizes this is seen in the many attempts made by their best and brightest minds to accomplish what the A. M. F. has already done. The whole system of the A. M. F. is as complete as can be made. In it each individual member, Lodge or Grand Lodge has its own part to perform, and each can best do their part by recognizing their privileges as well as their limitations, performing well what the law requires of them, and refraining from intruding on the domain of the other. It takes all to make the perfect organization.

The Genuine and the Counterfeit.

Genuine Masonry binds the Brother to his Mother Lodge with ties that are indissoluble, that can be broken neither by the Lodge nor its members, except through breach of Masonic Law by the one, and sentence of suspension or expulsion passed by the other after fair and impartial trial. The member may be relieved of financial burdens by dimit subject to the provisions of his Lodge by-laws, but, he may be recalled to it at any time by order of its R. W. M. the connection binds until death or dishonor dissolves it. Such is the teaching of genuine Masonry.

The following clipping from a Local Rite co-temporary shows the teaching of the counterfeit Masonry on the same subject:

"Grand Masters' Decisions.—Kentucky.—A dimit severs the relation between the lodge and the member absolutely. To become a member of the same lodge again he must petition and file his certificate of dimit, the same as if he should apply to any other lodge. A dimitted Mason, or one who was a member of a defunct lodge and has not joined another since his lodge became defunct, is not entitled to any "privilege of Masonry" of right, although he may be suffered to visit a lodge a few times, and by courtesy may be Masonically buried. If a brother threatens that the lodge shall not increase in membership, or that no more candidates shall be elected, or by words of like purport threaten the growth or prosperity of the lodge, and candidates are in fact rejected thereafter when he is present, he may be tried for unmaasonic conduct because of the threat."

THE ADOPTIVE RITE.

On the 24th of September a new star in the bright galaxy of Adoptive Masonry burst into brilliancy with the advent of "Heatherbell" Lodge of the Scottish Rite of Adoption. At the preliminary meeting to organize the Lodge eighteen sisters and twelve brothers were induced into the five degrees of the Rite and instructed in the side degree of the Eastern Star, and from the interest and enthusiasm displayed, there is no doubt but that Heatherbell Lodge will take front rank among the lodges of the Rite in this country.

The officers of the new Lodge are as follows: Worthy Mistress, Mary H. Brown; Senior Warden, Gertrude Gregor; Junior Warden, Lue Stowle; Senior Deacon, Hannah H. Evans; Junior Deacon, Marie Evans; Secretary, J. F. Evans; Treasurer, Annie Barret; Inner Guard, Ruth Duffy; Tiler, Bertha White.



Officers of Heatherbell Lodge Scottish Rite of Adoption
Salt Lake City, Utah.

Anniversary of the centenary of Bro. Rob. Morris, founder of the Order of the Eastern Star.

Saturday night, August 31, 1918, in the beautiful hall of Brilliant Star Chapter, fitting and impressive exercises were held, a merited tribute to the memory of Dr. Rob. Morris, the founder of the Order of the Eastern Star. The memorial exercises included the names of the sisters and brothers of the various city chapters who had entered into eternal life during this year, and to whom tender reference was made.

The opening invocation was made by W. H. Bartholomew, Past Grand Patron.

Sister Walters, Matron of Brilliant Star Chapter, was in the East. She called upon Sister Terry, Past Grand Matron and Grand Secretary, who delivered a historical address. The address was full of historical incidents of the life and services of Bro. Morris. Sister Terry had her subject well in hand, bringing out salient points and emphasizing them with rare skill. Her address was heartily received and praised by the large audience present.

Sister Diecks, Worthy Grand Matron, was then called upon for remarks. She promptly responded, and in her usual pleasing and charming manner at once gained the attention of her auditors. She made a pleasing reference to the memorial exercises held this day by the Masons and members of the Eastern Star at Lorange, Ky., where Dr. Morris lived for a quarter of a century.

Sister Diecks extolled the mission of the order and unfolded the rare and many opportunities for service therein. She impressed those present that service in the order was to be coveted as a means of progressing toward those pure and lofty ideals of moral and spiritual excellence made possible by cheerful and loving obedience to the doctrines of the order. Sister Diecks made a splendid and wholesome impression upon her audience, evidenced by the hearty and expressive approval of those who were present.

Sister Walters then gave the gavel to Sister Roebr, Past Worthy Matron of Electra Chapter, who had been chosen to preside at the memorial exercises of the evening.

When Sister Roebr took her station in the East she called upon Sister Colman, Past Worthy Matron of Daylight Chapter, as Marshal to summons the officers of the various chapters of the city to assume their stations respectively assigned to them.

The organist played a funeral dirge and the officers in two lines, slowly and uncovered, marched to their respective stations.

The exercises were very fitting and impressive, each officer giving her part in a very intelligent manner. Each part of this ceremony was so beautifully articulated and so feelingly expressed that the audience was held spell-bound throughout its continuance. Those present said: "The ceremony could be rarely equaled, but never excelled."

That which added much to the significance of the occasion was the singing of the special choir chosen for the musical part of the program. They sang with rare artistic style, beautifully emphasizing in pure tones prominent terms and phrases.

The memorial address was given by W. H. Bartholomew, Past Grand Patron. He read several poems from Dr. Morris, showing the motive that induced him to write the O. E. S. ritual, and served to show his deep religious spirit.

Notice and Theory—O. E. S. Degrees.

To win the love of woman to our cause,
The love of mother, sister, daughter,
wife;

To give her admiration of our laws,
This were the greatest triumph of our
life.

For this we well may work and well
agree,

No emblem of our Trestle Board so rife:
But would the brighter shine could we
but see,

On woman's breast its rays—that
fount of purity.

Ladies, the hearts of Masons are sincere.

For you and yours we cheerful meet
and toil;

We plan in mystic gloom and silence
here

That which doth make the widow's
heart to smile.

That which the mourner's sorrow doth
beguile,

That which gives bounty to the father-
less,

And rescue innocence from plottings vile,
Your God and ours such charities doth
bless,

Then lend your brightest smiles,
Freemasonry to bless.

Level and Square.

"Hands round, ye Royal Brotherhood,
close in the golden chain,

We part upon the Square below to meet
in Heaven again;

Each link that has been broken here shall
be united there,

And none be lost around the throne
who've acted on the Square."

The Pastoral Image.

"Oh, tender one, and did our Shepherd
bleed?

Bleed for our sorrows? When, midst
galling scorn,

And blows and sweat and carnage and
poisonous thorn,

Thou, Jesus, died, wast it for us, indeed?

Yes, yes, for us; then let us follow on,
And no more lag, unwillingly, on the
way,

No more from Thy dear person, Lord,
to stray,

But close and loving till life's day is
done."

—"Masonic Home Journal."

WITH OUR EXCHANGES.

PASSING OF MASONIC CUSTOMS.

Bro. John T. Thorpe, Secretary of the Lodge of Research No. 2429, Leicester, England, in an address before his lodge, recites some ancient customs of Freemasonry which he calls "Past and Passing Customs." He calls attention to the fact that although Masons set great store by the Landmarks of Freemasonry and declared them to be immovable, yet there has never been such veneration for the customs which have from time to time been general among Masons in their lodges or when associated together as members of the Craft. Throughout the two centuries which have elapsed since the erection of the Premier Grand Lodge of England, many customs have died out and been replaced by others which have in like manner themselves been superseded, so that probably but few of the customs of the very old lodges exist today.

The passing customs listed by Bro. Thorpe are, of course, considered by him from that standpoint of English Masons. Some of those mentioned by him as being past are still observed in this country and others are, and have been, unknown to American Masons. One of the customs which he lists as having "passed" has reference to the time which should elapse between the degrees. At the formation of the Grand Lodge of England, there was only one degree conferred in lodges called "Making," the Fellow Craft and Master Mason degrees being conferred in the Grand Lodge, but in the year 1725, permission to "make" Masons and Fellows was granted to private lodges, although for a time the former degree was conferred in special "Master's Lodges," quite apart and distinct from the regular lodges. After a while these "Master's Lodges" died out and all three degrees were conferred in the same lodge, but for a time the rais-

ing occurred on a different day. On account of the difficulty of obtaining the Master's degree, comparatively few troubled about going further than the Fellow Craft. Later on, until about the close of the eighteenth century, the first two degrees were generally given to a candidate on the same day and the Master's degree on a subsequent one, the whole being completed within a few days. It was not until the Union in 1813 that the custom became general in England to allow at least a month between degrees. There are on record instances of all the degrees having been conferred within a very short time. One instance cited is that of the Fourth Duke of Athol, who on March 4, 1775, was initiated, passed, raised, installed as Master and elected as Grand Master all on one day. Other instances are known in which a candidate practically received the degrees at sight. The tendency at the present time in England is to lengthen the period of probation, "and there are those who believe that if two or three months were allowed to elapse between each of the degrees and a much more stringent examination demanded, it would prove beneficial to Masonry. The ease with which degrees are now being heaped up is surely detrimental to the best interests of the Craft for no time is allowed to the candidate for obtaining more than a very meager knowledge of any degree before he is rushed off to another, with the result that he arrives at the eighteenth before he has thoroughly learned the first, so that while the custom of giving all three degrees within a fortnight is 'past,' there is still room for improvement in this matter for what is easily obtained is seldom highly valued."

Another of the passing customs mentioned by Bro. Thorpe is the old one of walking in public processions clothed with the badges and regalia of the Order. This was one of the earliest customs of the Grand Lodge of England and continued until the year 1745, when the

scandal and annoyance caused by the mock procession of the "Scald Miserables" put an end to all similar display by the Grand Lodge for the future, but the custom continued to prevail in private lodges and still prevails in some, the brethren of a lodge upon their anniversary day or semi-anniversary or installation festival marching in processions to a church and returning to their meeting place in regalia and badges. Many instances of such celebration and processions are given by Bro. Thorpe. But he says with many lodges in England this custom is already becoming obsolete, and inasmuch as the Grand Lodge authorities are beginning to discountenance its continuance, it may soon be relegated to the Masonic customs which "have been."

Another curious custom mentioned is that "bespeaking a play"—that is, the Master and brethren attending a theater in their official capacity, clothed in Masonic regalia. This custom originated in the Grand Lodge and was followed by the private lodges. Such performances were continued in Leicester as late as 1856, a play bill for that year being still preserved in the local Masonic collection. "This custom is now practically obsolete, but there are other functions which are still utilized to some extent for the display of Masonic clothing and jewels to the admiring gaze of the friends of the promoters. Such functions include the ball, the ladies' evening, the last named of which is apparently increasingly popular.

"It is a great question whether any of this public Masonic display is of real benefit to the Craft, operating rather in the contrary direction by attracting candidates of an undesirable character who sum up the advantages they expect Freemasonry will confer upon them rather than viewing it as an institution for the development of character and as affording an opportunity for self-sacrifice. With the single exception of the ancient Masonic ceremony of raising the founde-

tion stone of some stately edifice, the display of Masonic regalia in public is now considered as decidedly out of place, attracting a curious crowd, leading to the application for admission into the fraternity of some unsuitable persons, and generally bringing the fraternity down to the level of the Buffaloes and other similar societies. Masonic opinion is slowly but surely tending in that direction, and many would be neither surprised nor sorry to see such display entirely prohibited and the wearing of Masonic clothing restricted to meetings that are exclusively of a Masonic nature and attended by Masons only."

Bro. Thorpe also refers to some symbols which he states were at one time in general use in Craft lodges, but are now almost, if not entirely, obsolete. Among these he mentions the trowel, the bee hive, the arch and the dove, the broached thurmel, although he states that the trowel is still used in the Scientific Lodge No. 88, Cambridge. This is attached to a collar worn by each Entered Apprentice on the night of his initiation and the following address being given to him at that time: "The trowel teaches us that nothing can be united without the proper cement and that the perfection of the building depends upon the suitable disposition of the cement. So charity, the bond of affection and soul union, links separate minds and separate interests, that like the radii of a circle, which extends from the center to every part of the circumference, the spirit of universal benevolence and charity may be diffused to every member of the community, but never let us forget that charity, ever loyal in itself, is one of the brightest gems that can adorn the Masonic profession."

Another custom which he is glad to refer to as belonging to the past is that of indiscriminate admission. As far back as 1724 there were great complaints of the practice, and the words of warning uttered indicate that the custom is now

much too general. The inquiry into qualifications of a candidate are too much a mere matter of form and are accepted without proper investigation, to the great detriment of the Craft in general. He states that many lodges now make one black ball to exclude, and states that if this custom were more generally followed the lodges would benefit, as the more difficult admission is made into a lodge and the longer, in reason, a candidate is kept before the brethren prior to the ballot, the less likely the lodge will be to make a mistake.—Iowa Masonic Bulletin.

WHAT WILL BE THE OUTCOME?

President Wilson has seen fit to set the seal of his approval on the "Joint Relief Fund Appeal," commonly known as the "War Chest" plan, for combining the Young Men's Christian Association, Young Women's Christian Association, Salvation Army, War Camp Community Service, American Library Association, Jewish Welfare Board and National Catholic War Council (including the work of the Knights of Columbus and special war activities for women) in one big drive for funds to be apportioned among all of them.

If the non-sectarian war units had been combined in one drive, as recently announced, no reasonable criticism could have been made, but any effort to include sectarian organizations (however worthy), with non-sectarian and then have those who fail to contribute to such a common fund because of conscientious objections branded as "slackers," as has already been done in some communities, is directly contrary to the principles of American Freedom as laid down in the Declaration of Independence, and comes so dangerously close to a "Union of Church and State that red blooded Americans by the million will surely resent the employment of such methods."

No camouflage can cover up the acknowledged fact that the Jewish Welfare Board is a sectarian body, and that the Knights of Columbus is both a secret and a sectarian order. As far as ascertained: The Jewish Welfare Board has never made any claim to be other than sectarian. Each of these organizations is undoubtedly and cheerfully rendering substantial service to those outside of its particular faith, but this service is (admittedly) incidental to helping those identified with its own particular belief.

One protestant denomination alone, the Methodist, has almost as many of its faith in the service as the Catholics, and conducts large activities for the army and navy of its own. Masons, in Philadelphia and other places, have organized to take care of their brothers of the craft and both are (incidentally) welcoming any and all soldiers and sailors, regardless of creed or fraternal associations who come to them worthily requiring accommodations or assistance, but neither Masons nor Methodists are asking to participate in the proceeds of any common "War Chest." They recognize that it is not appropriate for church bodies or fraternal institutions to have any part in such a common fund and make no effort to get into it. They go to those of their own membership and such others outside of it as will voluntarily and willingly contribute to their support for the money they need to carry out their plans.

The Masonic observer, after careful investigation, has been unable to find any organization excepting the Knights of Columbus enthusiastically supporting the "War Chest" or "Joint Relief Fund." It is noteworthy that the amount specified for the Knights, and all other Catholic activities combined, in connection with the announcement of our President's approval, has been reduced from the \$50,000,000 first sought by the Knights alone to \$30,000,000 for the entire Catholic list, a striking evidence of the excessive size of their original budget, but it is not the

amount allotted to sectarians that counts, it is the principle involved of "general taxation for special religious uses."

Our Worthy Secretary of War honestly thought he was eliminating sectarian rivalry and dissension when he originally granted special and exclusive privileges to the Knights of Columbus in army camps and cantonments after listening to their side of the case. He woke up to the fact later, when both side of the case were submitted for his consideration that excluding all but the Knights had stirred up the very strife it was so desirable to avoid and promptly countermanded his original order. President Wilson is undoubtedly sincere, but it is to be hoped that he will also secure all the facts regarding the attitude of a large majority of the public towards a combined sectarian and non-sectarian "War Chest." If he does this new source of friction will probably be eliminated by his prompt recommendation that the plan be dropped.—"Masonic Observer."

PRINCIPLES OF FREEMASONRY.

The real principles of Freemasonry, and the social and charitable objects of a true brotherhood, are best understood and best practiced by the Masons of England and the United States. Holding aloof from politics on the one hand, and avoiding any collision with creeds on the other, it is our high privilege to unite men of all parties and all religions under the broad banner of tolerance and fraternity. Other nations have unhappily strayed from the old and beaten track of the Craft into devious paths that lead only to anarchy and confusion. But the sons of light, both in England and America, have clung to the "ancient laws" rather than to the "modern instances," and hence we find that in few other countries in the world is Freemasonry so powerful as in the United Kingdom and the United States.—Missouri Freemason.

Why Masons Lay Cornerstones.

It has been asked, "Why should Freemasons in the present day be chosen over others to lay the cornerstones of public edifices built by the contributions or taxes of people, the majority of whom are not connected with, nor interested in, the order?"

To which an exchange fittingly replies: "Because Freemasonry recognizes the overruling providence of God; recognizes the immortality of the soul, and the brotherhood of man. It is non-sectarian, nonpartisan, and enforces that rational homage to the Deity due from the creature to the Creator. Its sole purpose is character building. Its beautiful and magnificent benevolent and charitable enterprises are but the manifestations of that spiritual character building becoming visible to the world, thus affording a common ground on which Hindoo, Mohammedan, Hebrew, Gentile, and Christian may meet and know each other as men possessing kindred ideals, aspirations, and hopes, which they each express in their own peculiar formula; it is world-wide in its compass and free from criticism, so long as its devotees live up to the standard set by universal Masonry. Hence it is most appropriate that the Masonic Order, the successor of the ancient builders, should be called upon to publicly celebrate a rite that has survived from the time of those ancient builders to the present day."—Masonic Voice-Review.

SAME OLD GAME.

Dr. Phelan, the Roman Catholic Bishop of Sale (Victoria, New Zealand), openly advocates and preaches to his people defiance of law. Because a tax has been laid by the Australian government on all bachelors, which, of course, rightly includes all Catholic priests, the disloyal emissary of the church advises all Roman Catholics of Australia to refrain

from contributing to the Red Cross, Repatriation Fund, or any other equally meritorious fund until the law is repealed. This is right in line with the policy of the heads of the Roman Catholic church to grab all the money and property they can, and shirk and evade in every possible way the payment of all taxes, no matter how just or necessary.—Toronto Freemason.

SUPREME COUNCIL TRIENNIAL.

The Supreme Council, 33d degree, Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States, met in triennial assembly in the Grand East at Boston September 17 and 18.

A large class of brethren who were nominated at New York in 1917 were crowned 33d degree honorary.

The Royal Order of Scotland, which meets each alternate year with the Northern and Southern Masonic jurisdictions, convened on September 16 at Boston and received into its membership a large class of 33d degree honorary Masons.

COMMUNICATED.

463 New York Avenue N. W.,

Washington, D. C., Sept. 18, 1918.

Mr. M. McB. Thomson, Most Worshipful Master of the A. M. F., 161 South Second East Street, Salt Lake City, Utah.

Dear Sir and Brother: Through Bro. Thomas Perrot I am this day in receipt of the July number of the Magazine, with the picture of the Temple and other information therein. All the Brethren and Sisters of the Scottish Rite of Adoption from this Grand Jurisdiction send their congratulations to you on so great an achievement, and so worthy a cause, namely, the erection of a Masonic Temple which will shelter a national supreme Grand Lodge for the

Scottish Rite of A. M. F. May this good work continue throughout this world and realms of eternity.

S. Y. B. T. N. K. T. E. O.

Fraternally yours,

MINGO SANDERS, P. Gr. D.

COMMUNICATION.

THE VALUE AND THEORETICAL CONCEPTION OF A MASONIC GRAND BODY AND A MASONIC CHARTER.

While looking over the volumes of the Universal Free Mason I happened to find an article of Bro. A. G. Pitts, whose name I gladly noticed under many learned and really interesting articles in Masonic weeklies, which was entitled: Masonry and the courts, the quite plain outspoken tendency of the author of said article directed against the system of appealing to the course of law, adopted by the State Grand Lodges.

While I would heartily agree with Bro. Pitts on the point, that using the points of the common law for pursuing egotistical purposes by the State Grand Lodges really ought to be put entirely beyond the intelligent conception of a straight and honest, and as we usually term it, Masonic conduct, at the same time it seems to me, that the author of said article seems to be under a wrong impression as to the definition and essence of Masonic Grand Lodges as such.

In a certain place in his article, Bro. Pitts volunteers with the following assertion:

"The truth is, that a Grand Lodge is a voluntary association of lodges, and the lodges have the same right to stay or to withdraw, that they had to enter." Further he says: "But compulsory allegiance is indefensible." On the strength of his theoretical conception of a Grand Lodge, Bro. Pitts comes to the final conclusion that a Grand Lodge as such is absolutely non-essential and nothing, it

seems, would suit him better than a voluntary association of independent lodges.

There is one thing right here, where it seems to us, that the author of said article is badly mistaken.

Naturally a Grand Lodge in the logical consequence of things must have been and has been a "voluntary" association of a larger or lesser amount of lodges, which prior to the constituting of a Grand Lodge were independent. The essence and chief purpose of constituting of a Grand Lodge always has been the tendency towards creating a central government and bringing about a higher grade of cohesion among the lodges belonging thereto.

But the formal part of constituting of a Grand Lodge could by no means consist of anything else than a formal renunciation of some rights and privileges which, up to that time, were the attributes of the particular lodges to the credit of the newly created grand body and this was logically the end of their independence.

I will gladly grant to the author of said article that the act of renunciation was voluntary, but the natural consequence thereof was a compulsory allegiance in the future just the same way as the common law is a voluntary renunciation of certain rights and liberties of the individuals to the good of the community and the natural consequence thereof is nothing else but the compulsory allegiance to its jurisdiction. Thus the author of said article created a false basis for his further conclusions as the compulsory allegiance practically precludes the right of individual lodges to withdraw from the jurisdiction of a grand body or come back to it again according to the respective disposition of the members thereof.

The voluntary act of renunciation is the logical cause, the fact of compulsory allegiance is but its natural result.

The next question would be, just what is that right or what are these privileges, which constitute a criterion of a

sovereign grand body and subjectively constitute the criterion of the legitimacy of a daughter lodge in its relation to said Grand Body?

The answer to this question can be but one. The only criterion on discrimination between a Grand Body and a daughter thereof is:

1. The undeniable right of the grand body to execute a certain jurisdiction over its subjects, and

2. The right of issuing charters.

It appeals to the common sense that the right of executing a certain amount of jurisdiction is a *conditio sine quo non* of the existence of a Grand Body in its capacity as such. Without it, it would be nothing else, but as Bro. Pitts says—a voluntary association of individual lodges sort of a “referendum populi,” which would be anything else but a Grand Body, which in its character is self-governing and representative.

Maybe, that a voluntary association of individual lodges, with reserving for them all of their independence in mutual proportion would be a beneficial thing for the Craft, but absolutely it could not be called and could not be a “Grand Body” because of a lack of the chief and essential characteristics thereof.

The second thing, which is the essential attribute of a Grand Body is the right to issue the charters either of Erection and Constitution or of Confirmation.

This right is equally essential and important and still more so, as it conveys at the same time the ever so subtle but distinctive power of discrimination between what we call Masonic legitimacy and clandestinity. It is a truth and a logical surety, that the receiver of a mandate can act only and exclusively within his specified authority, otherwise he becomes guilty of what the old Roman law called *transgressio autoritatis*. Still less it is imaginable to have an individual or a social group of people, acting only on the strength of a power of attorney

established themselves *propria auctoritate* as the source of authority in a legitimate way. The Roman Catholic Church, which is one of the best organized institutions, without any reflection on for what it stands and only from the formal point of view, was the first to accentuate the power, delegated to some of its officers, by calling them “vicars,” that means “shadows” of the principal authority, which was delegating to them a certain specified power and made them act in their either judicial or administrative capacity. It is improbable that a “shadow” of something could ever become the thing itself.

The right of issuing legitimate charters to newly created Masonic bodies is a derogative right, derived by virtue of a legal concession and never a self-existing right, which is to be appropriated by this or any other body, in proportion to its numerical strength.

And this is the backbone, the *conditio sine qua non* of a legitimate Masonic authority, which as was proved above, can only belong to the attributes of legitimate Masonic Grand Body.

ARTHUR S. BIER, 33
Detroit, Mich., Aug. 27, 1918.

VIVE LA BELGIQUE!

(The following poem was written by P. J. Wilkie, Provincial Grand Master Mason in California.)

BELGIUM, OH BELGIUM.

Thy haggard cheeks and deeply furrowed brow,
Thy burning eyes, that tears cannot subdue,
Thy beauteous hands but clawing talons now,
Thy breast with gaping wounds pierced through and through,
Thy glorious hair, unkempt, bedraggled, torn,
Thy purple trembling lips, once love's delight,

Of chastity, of beauty and virtue shorn.
Go tell thy sorrows, down the winds to-
night.

Speak to the breeze for fair Columbia
bound;
Tell of thy virgins ravished, tortured,
slain.
And prattling babes, whose piteous cries
resound
An echo of their mothers shriek of pain.
Of old men weeping, and of youths gone
mad.
And pride of manhood, mouthing, gib-
bering, wild.
Wringing their hands, or laughing as if
glad
To view the torture of a helpless child.

Speak to the wind that warms the Rus-
sian Bear;
Tell of the loathsome, maddened, slaver-
ing beast
Who sought to gain thee, with words
seeming fair,
Then rent thy bosom, so his hate might
feast;
Tell of the honeyed promises that but
precede
The bayonet stab, or brain destroying
gas
Or shade the acting of a darker deed
At which men's faces blanch whene'er
they pass.

Tell to the breeze that fills the Dutch-
man's sail
The story of the Huns' surprising Kul-
tur,
And watch the stolid burgher's cheek
grow pale
While hearing of the loathsome, bar-
barous vulture;
Speak to the winds that cross the brave
Dane's country
And passing on sweep Scandinavia's
shore;
Tell of the heinous crimes, with damned
effrontery

Committed under cloak of righteous
war.
Tell all the world how one man's crazed
ambition,
In scorn of knightly word and kingly
honor,
Cast treaties, promises and contracts to
perdition,
Halling them with contempt, so he the
sooner
Might march them to victory and to
world dominion
And reap a harvest, planned past forty
years;
An angel soaring, but on vulture's
pinion,
The mighty conqueror of a world in
tears.

Nor plead for aid when thou canst fair
demand it
Who stood a martyr for a sleeping
world,
Who stayed the beast and desperate
struggled with it
E'er yet thine allies' flags had been un-
furled,
Who made thine own brave heart a
noble buffer
Whereon to catch and bate the mad-
dened charge!
Thy children, and thy children's chil-
dren suffer
To grant a respite to the world at large.

And from earth's ends, where'er the
compass telleth
Men may be found who honor truth and
right
In whose brave hearts the love of free-
dom dwelleth
With faces set they haste to join the
fight
And every tear adown thy sad cheeks
falling,
And every bruise, and every gaping
wound
And murdered innocents for vengeance
calling
From every acre of thy sacred ground.

Shall be avenged, God mark our affirmation.

Our swords we pledge to this most worthy cause,

Till to the earth we bend this perjured nation

A victim of her God-defying laws—

And thou, Oh Belgium, honored, adored,
but dying

Our blood transfused shall thy dear frame revive,

Till from thy beauteous land, the foe-man flying,

Bounden to thee we'll fight, and bleed,
and strive.

And o'er the world men shall repeat the story

Of thy brave sons, of how they fought
and bled,

And as the sun, resplendent, let thy glory

Rise from the sea of blood most foully shed.

Belgium, beloved for all thy days of sorrow!

Heaven hath a balm! And thou were true
alway!

No cloud shall mar the dawn of thy tomorrow!

God's blessing on thee! Vive la Belgique!

LECTURE GIVEN IN ROYAL THOMSON
LODGE AT A REGULAR MEETING
SEPT. 2, 1918.

Brother: I am not a preacher and as you are just as well aware not an orator, but it is my purpose to entertain you this evening with a lecture on the subject of Brotherly Love, hoping that you will bear me necessary allowances and as well be satisfied, that I have done everything in my power to contribute towards your entertainment.

The above mentioned question is a very broad one for one like me of ordinary intelligence, and rather should be left to some one who could show a greater efficiency in discussing the same. However, it is impossible for us to congregate in our lodges without trying to

obtain a perfect knowledge as to the aims and objects of our meetings, as otherwise they would spell for us nothing else but a "Failure."

I should begin, then, by stating that in my opinion our august fraternity, if rightly understood, views this whole world as one vast republic, or which each nation is a family and every individual but a child; it is the ideal status of things, towards which real Freemasonry is striving unceasingly, the attainment of which is but in a large measure dependable on the constant tendency of all, who claim to possess the true spirit of Freemasonry, to abstain from all petty malice, slander and evil speaking, all provoking and ungodly actions, always trying "to keep and use the tongue of good report, never adding a word to the general condemnation."

Initiation into a Masonic lodge and the possession of proper S. G. or W. seems to be in quite a lot of individual cases all the aspiration of some men, forgetting that it is only but a symbolical ceremony, denoting a spiritual regeneration, a supreme initiation, which opens the eyes of the newly admitted member to the true light, which is nothing else but "knowledge, sublime and perfect," achieved by means of labor and prompted by perseverance with the ultimate goal of raising Ignorance from its native darkness and establishing happiness in the paths of our lives. Our door, guarded by the Tiler and his sword, represents labor and love, the symbolic gate, through which many men pass to partake of our mysteries only by chance, inasmuch as will not or cannot comprehend our sublime objects and purposes and therefore must remain perpetually like "the tare and the wheat until the day of harvest."

If though we do feel brotherly love, we must have pity on such, whoever they are, rather than punish them with ostracism.

Brother, if it were laid in the aims of the G. A. O. T. U to make every man's home a miniature heaven, let's try equally

to make our lodges sufficiently attractive to make all men BB. look for each of our periodical reunions of brotherly friendship.

Did you ever stop to consider how brilliantly lighted the billiard halls and saloons are kept by the cunning owner?

Why does he not keep them dark and cheerless? He knows they would not attract customers if he did.

The evil uses all the possible means to lure the unwary into its net; music with all its seductive power, gay pictures with their atmosphere of cheer, books with all the witching fascination which the most gifted writers have woven into their thrilling tales—nothing is considered too sacred and inaccessible to be used as an allurements whereby men are led on and on away from the truth and virtue to the highway of ruin and mental death, "that not even the blood of beasts on Jewish altars slain can give their guilty conscience peace or wash away its stain."

Brethren, a good man and true should know how to obey those who are set over him, however inferior they may be to him in their worldly stations—tor as much as the Masonry divests no man of his honors and titles—yet in a lodge the pre-eminence of virtue and the knowledge of our science is considered as the true source of all that is noble in a good government; it has been rightly stated once upon a time that Masonry is a system of morality and brotherly love, veiled in allegory and illustrated by symbols, having the truth as its basis.

Universal Freemason and the Universal Brotherhood of Man are synonymous; and this lecture on Brotherly Love, although it embodies no reflection upon any individual member of this lodge, is a moral, that must be clearly kept before our eyes as a standard "lest we forget." We are charged to avoid in our lodge all private piques, all slander, not of true and faithful BB. only, but of all men, and these as well as all malice and unjust resentment.

"Do not injure him in his fortune, occupation or character, but always defend him in his absence as well as in his presence, remembering that you have promised on the 5 P. to give him warning of approaching danger, whereby he may be threatened as far as it lies in your power and ability to do so."

By the exercise of such brotherly love we are taught to regard the whole human race as one family; the high, the low, the rich and the poor, all of which was created by one Almighty Parent to inhabit the same plane and to protect each other, and therefore it unites men of every land, religion and opinion, conciliates true friendship among those who might have otherwise remained with a wide breach between them. Only by working for the good of all and not for selfish ends can we secure the best results for ourselves, as I have been taught by my personal experience.

I should be very much pleased to see the BB. of this lodge taking an active interest in all things pertaining to the good and welfare, not of this individual lodge alone, but of the Craft in general. I am very much pleased with a certain fraction of the membership of this lodge, that has taken this task so seriously to heart and hope the rest of the BB. wont fail to follow, inasmuch as if they would not, then in due course of time they'll find themselves outweighed and "wanting," with nobody but themselves to blame for not achieving any results from their work.

In your daily avocations remember the widows and orphans, remember that certain things were not done to trifle with your feelings, but simply to remind you that should you at any time meet a brother in like distress, you ought to go immediately to his relief. I am quite sure that some of you were initiated into our lodges, but previously have been made in their hearts, having practiced the tenets of our Order long before they saw Masonic light, but you will permit

me to help you further by quoting, that "faith at times may lose its sight, and hope may die in fruition, but Charity beyond all things will last through the boundless realms of Eternity."

Masonic benevolence is conducted differently from any ordinary benevolent society, and therefore it has no bells to ring; this sometimes being the cause of not being understood and giving rise to the quotation, that it is only when the "proverbial" "lion lies down with the lamb, will the clouds be lifted and Israel will pass on."

Initiation, my BB., is not what it is generally supposed to be. Ceremonial initiation is simply the outward symbol of the inner work; it is for the real initiates to bring out the good and the true from the rubbish, along the splendid teachings: "Be ye therefore perfect as He Himself is perfect," exhibiting the Golden Rule, brother for brother and not brother against brother. In our Universal Lodges we make no discrimination either as to the color, creed or race, and in this lies the great safety of our method: the Fatherhood of God and the Brotherhood of Man.

Is there not a wave of brotherhood rising throughout the universe like a dormant giant, heretofore dormant, awakened to a renewed life and activity?

Do not our reports show that these efforts are spreading and will some day reap its rewards? What, then, will ever prevent them from growing stronger and wider, until the last link of the universal chain is found? The "Fiat" is cast and the result is sure.

Finishing this, my lecture, I have to touch upon one more subject. You are well aware of the great strain in the battles of everyday life that we are passing under, how selfishness in some measure is trying to extirpate brotherly love, the results of which are felt by us in the great political and social changes, taking an actual place with every moment of time. But you must consider that they

are only but some of the methods employed by nature to bring about the readjustment of the breaches of the moral law and brotherly love. Life is earnest, but the grave is not the ultimate goal, and the words: Dust thou are to dust thou shalt return were not spoken in reference to the immortal soul, which is to pass into the Great Beyond and walk upon the paths of eternal happiness.

From the commendable way in which you have listened to this feeble lecture may we gain that much as to try, linking ourselves into the Fraternal Chain, to raise a superstructure perfect in all its parts and honorable to the Master Builder and may we also rise from this tomb of transgression to shine like the stars forever and ever. "So mote it be."

R. PARSLEY-BARNSWELL,
Acting P. G. Master.

LEXICON.

(Continued.)

Abchal.—The Father of Hiram, King of Tyre. (I Chron. xiv, 1.)

Abacus.—The name of the official Baton of the Grand Master of the Knights Templar.

Abchal.—The father of Hiram, King of Tyre.

Abda.—Said to have been the father of Adoniram, used in the Degree of Provost and Judge.

Abdamon.—Orator in the fourteenth degree.

Abel.—The second son of Adam and the first of the human family to taste death. Some legendary circumstances connected with his death and burial are related in the Degree of Funeral Master.

Abibala.—A name given in the modern French Rite to the first Assassin. From the Hebrew Abi and balah, father of destruction.

Abif.—A Hebrew word, signifying his father Ab, or father, as a title of honor,

was often used to a master or chief operator. In this sense it is used in the second covenant; introduced in the word of the Vells in the degree of Excellent Mason, and in the Funeral Master as the purchaser of the Cave of Macphelah.

Abiram.—Given in some of the high grades as the name of one of the Assassins from the Hebrew *abi-ramiah*, destroyer of the father.

Ablution.—Washing with water; a ceremony of great antiquity, used in all the ancient religions and preserved in several of the degrees of the A. A. S. R.

Abra.—*Malus pater*. A word used in the twenty-eighth degree.

Absence.—Absence from stated or special meetings of the Lodge was in ancient times considered a Masonic offense, punishable by fine. This law has long since fallen into desuetude, except in case a member be summoned by the "Blind Mark," or on his "O. B." The ancient charges prescribed "that no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

Acacia.—The symbolical plant of Freemasonry, and the revered wood of the Jews, called *Shittah*—in the plural *Shittim*. The emblem of Initiation, Innocence and Immortality. It was used to indicate the place where dead bodies had been interred among the Jews. It was so used on one memorable occasion known to all Craftsmen, and a sprig of acacia or some evergreen to represent it is always deposited on a brother's grave when buried with Masonic honors.

Acacian.—An ancient name for a Mason, signifying purity of life and action.

Academie des Sublimes Maitres de l'Anneau Lumineux.—Academy of the Sublime Master of the Luminous Ring. A degree introduced into France in 1780 by Baron Grant of Blairfindy, Scotland,

who was chief of the Scottish Philosophical Rite. This degree was one of many introduced from Scotland into France about the time by Jacobite refugees. It was incorporated in most of the Rites of the period, and still exists in the Rite of Memphis.

Academie des Vraies Maconic (Academy of True Masons).—An Alchemical Rite founded at Montpellier, France, in 1778, by Bolleau, a pupil of Perneti. The Rite consisted of nine degrees, six beyond the Craft: 4. The True Mason; 5. The True Mason in the True Way; 6. Knight of the Golden Key; 7. Knight of the Rainbow; 8. Knight of the Argonauts; 9. Knight of Golden Fleece. The last four degrees are incorporated in the Rites of Mizraim and Memphis.

Accepted.—As with many other of the technical terms which have descended to us as an heritage from our operative predecessors, many theories have been advanced and learned articles have been written in the endeavor to give an esoteric meaning to a term which is sufficiently plain to anyone acquainted with the old Guild terms. An Apprentice who had completed the term for which he had been indentured, was made free, and Accepted by his Fellow, as a Brother of the Guild.

Acclamation.—An exclamation of reverence, admiration or applause, in connection with the battery of "fire" among Masons. In the Scottish Rite it is "Huzzah," in the Rites of Mizraim and Memphis "Hallelujah," in the French Rite "Vivat," in the Rite of Adoption "Eva," in England "so mote it be."

Accolade.—A ceremony used in conferring the degrees of Knighthood.

Acharon Schilton.—Hebrew, the new kingdom, used in the high degrees.

Achias.—Referred to in the high grades.

Achisar.—Mentioned in I Kings iv, 6, as being "over the household," referred to in the degree of Select Master.

Acknowledged.—Candidates are "received and acknowledged" into the degree of Most Excellent Master.

Acting Grand Master, or Pro-Grand Master.—Under the English constitution when a Prince of the Blood Royal accepts the office of Grand Master, he usually appoints some Peer of the realm to act for him under this title.

Active.—A Lodge or other Masonic body is said to be Active when it holds its stated meetings and makes its required returns to the Grand Lodge.

Active Member.—A Brother is an Active Member of his Lodge Council, etc., when he is qualified to take part in all its proceedings, and is in good and regular standing. In all Supreme Councils there are certain members who are styled Active, the number and privileges differ in each jurisdiction in the Confederated Supreme Council in the A. M. F. Active members are the actual representatives of Daughter Councils of K. D. H. or Consistories of the Royal Secret.

Adam.—The principal officer in the twenty-eighth degree of the A. A. S. R.

Adar.—The sixth month in the civil, and the twelfth in the Ecclesiastical Jewish year, in January and February.

Adarel.—Angel of Fire, referred to in the degree of Knight of the Sun.

Adept.—From the Latin *adeptus*; one who is proficient, used as a title for several of the degrees in the high grade systems, as in the Swedish, Rosicrucian and Zinnendorf Rites. It is the title of the presiding officer in the twenty-eighth degree of the A. A. S. R.

Adhuc Stat.—It stand yet, often used as a Masonic motto.

Adjournment.—It is unlawful to adjourn a Masonic Lodge when the labor for which the Lodge has met cannot be accomplished at one session, the Lodge should be called off to refreshment, and the labor resumed later.

Admiration, Sign of.—Employed in the Most Excellent Master, and the Royal Arch Degrees.

Admission.—Peculiar qualifications are requisite on the part of those who seek admission to the Masonic Fraternity. The Candidate must be a free man, not under bonds, of the age of twenty-one years, unless a Lewis (which see) when he may be admitted at eighteen, in full possession of his senses, of good character, and a believer in the existence of a Supreme Being as ruler and governor of the universe. He must also pass the ballot of the Lodge.

Adolescent, The.—First degree in the Order of the German Union.

Adonal.—Lord; used in the eleventh, twelfth and twenty-eighth degrees.

Adoniram.—There is some doubt as to whether this was a proper name or merely a title of honor, signifying as it does "High Lord." (I Kings iv. 6.) It is applied in the former sense to the principal treasurer of King Solomon and chief overseer over the 30,000 workmen sent to fell the timber in the forests of Lebanon. Masonic tradition tells us that he was a cousin of Solomon and brother-in-law to Hiram the Builder, and was constituted by the king one of the seven superintendents and chiefs of the Provosts and Judges. He is introduced in the Installed degrees as the first Past Master; he is also introduced in the degrees of Royal Master, Secret Master, Perfect Master and Superintendent of the Buildings.

Adoniramite Masonry.—A Rite of twelve degrees, founded about the middle of the eighteenth century. The first three degrees are with little variation the regular craft degrees: 4. Perfect Master; 5. Elect of Nine; 6. Elect of Perigan; 7. Minor Architect or Scottish Apprentice; 8. Grand Architect or Scottish Fellow-Craft; 10. Knight of the East; 11. Knight of the Rose Croix; 12. Prussian Knight. All of the degrees are still worked in one or other of the existing Rites, but the Rite as such has long since died.

Adoption.—Amongst the Scottish Rite Masons of the Latin countries a

beautiful custom prevails of the Lodge as a whole adopting the orphan son of a member. A name is formally given to the child, and his future welfare is the care of the Lodge adopting him, which stands to him in the place of a parent.

Adoptive Masonry.—Lodges exist in most countries which are of an Androgynous nature, admitting both men and women to membership. The only existing societies of this nature which are of any consequence to Masons are the Scottish Rite of Adoption and the Order of the Eastern Star, which see.

Advanced.—A term sometimes used when a Master Mason is admitted to the Mark degree.

Affiliate.—A Mason who desires to connect himself with another than his Mother Lodge does so by "Affiliation." In Scottish Masonry a Brother may be a member of several Lodges by Affiliation, but such Affiliation in no way lessens the tie which binds him to his Mother Lodge.

African Architects.—A Rite of eleven degrees founded in Prussia about 1760. The first three were the regular craft degrees; 4. Apprentice of Egyptian Secrets; 5. Initiate in Egyptian Secrets; 6. Cosmopolitan Brother; 7. Christian Philosopher; 8. Master of Egyptian Secrets; 9. Esquire; 10. Soldier; 11. Knight.

Age of Admission.—In most countries this is fixed at 21. In England, a Lewis may be admitted by dispensation at 18, and in Scotland at 18 by right of his birth.

Ahiman Rezon.—The title of the Book of Constitutions of the "Ancient" Masons of England. The words are from the Hebrew, and mean "the law of chosen Brothers."

Aholiab.—An architect of the tribe of Dan, appointed with Bezaleel to construct the Tabernacle. Mentioned in the degree of Super-Excellent Mason.

Akrop.—Given as the name of one of the three ruffians.

Alabama.—Craft Masonry was introduced in the beginning of the nineteenth century. A Grand Chapter was established in 1827, and a Grand Commandery in 1860.

Alaska.—Masonry was introduced into this Territory from Washington in 1869.

Allocation.—The opening address of a presiding officer at the stated meeting of a Grand body.

All-Seeing Eye.—One of the older Masonic emblems, denoting the Omniscience of the G. A. O. T. U.

Almondovar.—A young Spaniard burnt to death at Seville, in Spain, by the Romanish Inquisition for the crime (?) of being a Freemason. Honor to the Martyrs.

Almond Tree.—The tree of which Aaron's Rod was a branch. Referred to in Priestly Order of the Temple.

Almoner.—The officer who has charge of the "Fund of the Widow" in a Symbolic Lodge.

Altar.—Called in the Symbolic Lodge the "Pedestal." It is of tapering shape, and has four ox horns at each corner on top.

Alpina.—The Grand Lodge of Switzerland, established June 22, 1844.

Amar-Jah.—God spake. Used in the eleventh and thirty-second degrees.

Ample form.—Grand Lodge is opened in "Ample form" by the Grand Master; in "Due form" by the Deputy or Substitute Grand Master; in "Form" by any other officer.

Amru.—In some of the Rites the names of the Ruffians are given as Fanor, a Syrian Mason; Amru, a Phoenician Carpenter, and Matusael, a Hebrew Quarryman.

Ancient and Accepted Scottish Rite.—See Scottish Rite.

Ancient and Primitive Rite.—See Rite of Memphis.

Ancient Craft Masonry.—What is Ancient Craft Masonry is differently understood in different countries, though

the first three degrees are usually so designated. The Grand Lodge of England, however, considers the Royal Arch as such, and the Grand Lodge of Scotland so considers the Mark.

Ancient of Days.—Introduced in the degree of Most Excellent Master.

Anderson.—James Anderson, D. D., the original compiler of the English Book of Constitution, was born in Edinburgh, Scotland, on the 5th of August, 1662. He was made a Mason in Edinburgh and assisted in organizing the Grand Lodge of England in 1717. He died in 1739.

Andrew, Day of St.—St. Andrew is the Patron Saint of Scotland, and it was on St. Andrew's Day, November 30, 1736, that the Grand Lodge of Scotland was organized. It is on St. Andrew's Day that the Grand Council of Rites of Scotland holds its annual meeting.

Andrew Degrees.—Introduced into France and Germany in 1736 by Scottish Masons exiled for participation in the Stuart risings. In the Swedish system the fourth degree is styled "Apprentice of St. Andrew," the fifth degree is the "Master of St. Andrew," while the ninth and highest is the "Favorite Brother of St. Andrew." The eighteenth degree was originally styled the "Rosy Cross of St. Andrew."

Androgynous Masonry.—Degrees imitating Masonry, to which both men and women can be admitted, so called from two Greek words signifying man and woman.

Anniversary.—The two anniversaries of Symbolic Masonry are the anniversaries of the Holy St. Johns—St. John the Baptist and St. John the Evangelist, 24th of June and 27th of December. Of the Lodge of Perfection on the third day of the month Adar. The Princes of Jerusalem on the 20th day of the month Tebet; the Knights of the Rosy Cross on Shrove Tuesday; Kadosh on the 12th of September, the anniversary of the death of Jaques de Molay, and the S.:. P.:. of

the R.:. S.:. on the last meeting in October.

Anno Depositionis.—In the year of the Deposit used by Royal and Select Masters, found by adding 1,000 to the vulgar era.

Anno Egyptiaco.—In the Egyptian year, used in the Rites of Misrlam and Memphis, found by adding 5044 to the vulgar era, and after the 20th of July one year more, being the number of years since the consolidation of the Egyptian monarchy under Menes.

Anno Hebraico.—In the Hebrew year,

THE STAB THAT HURTS.

It is not a stab in the back from an enemy that hurts—we rather expect that; but it is the stab from one who pretends to be a friend that pains.

ADVERTISEMENTS.

Risal 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.

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. M. A. Johnson, R. W. M., S. Skarstrom, Secretary, 919 So. Yakima Ave.

Lodge Justice No. 104, Chicago, Ill., meets first and third Wednesdays, 7:30 p. m., at 2754 W. Madison St. B. Densch, Secretary, 1342 N. Claremont Ave.

LODGE ADVERTISEMENTS.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5743 Maryland Ave.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M. Theo. F. Zimmer, 3666 So. Figueroa St. Sec. Louis A. Vonderscher, 424 W. 66th 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, Beald, 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, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

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 Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

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.

Compass Lodge No. 105, Chicago, Ill. meets the second and fourth Tuesdays, at 2345 South Kedzie Ave. R. W. M. James J. Klaub, 2438 South Avers Ave.; Secretary, Wm. Halabrin, 2313 Belmont Ave.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 316 Marlon 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.

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.

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

Viking Lodge No. 75, of Chicago, Ill. meets every Friday evening at 1223 Milwaukee Ave. R. W. M., Martin Gnatek, 1507 W. Chicago Ave. Secretary, Stanley Siniarski, 4136 School St.

THE UNIVERSAL FREEMASON

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OFFICIAL.

Thomas Gorz lany, District Deputy Organizer in Michigan, has for eminent services rendered the Craft, been honored with the Grade of "Excellent Master," and for similar services rendered the higher grades of the Rite been created a Knight Companion of the Council.

Council Elections.

Election and Installation of Officers in Councils of Kadosh take place this month. The installation should be prior to the Feast of St. Andrew, the general festival of the Order. All officers of a Council of Kadosh must be P.P. of the R. S. and the Commander, Marshal and Captain General must be SS. GG. II. GG.

Nomination and Election of Officers in Daughter Lodges.

Nomination of Officers for Daughter Lodges should be held at the first meeting of this month and elected at the last meeting of the month. Where Lodges meet only once each month, nomination and election may be held at the same meeting. Installation should be held at the first meeting in December.

The office-bearers of Lodge Compass No. 165, Chicago, Ill., are as follows: James J. Klaub, R. W. M.; John Halabrin, W. M. Depute; Stanley Wronski, W. M. Substitute; Sam Vrablik, W. S. W.; Ignatz Hill, W. J. W.; Wm. Halabrin, Secretary; Paul Hornak, Treasurer; Stephen

Jakuck, Orator; Mike Koza, Chaplain; Joe Zbornik, Almoner; John Petras, Marshal; Paul Vedarney, Sr. Deacon; Stephen Vrablik, Jr. Deacon; Paul Paveska, Sr. Steward; Mike Fabian, Jr. Steward; John John Dvojick, I. G.; Stephen Nikodem, Tiler.

SCOTTISH RITE.

It has Established Itself for All Time.

Except with a few incurable croakers, the day has come when the excellence of the principles of the Ancient and Accepted Scottish Rite, the purity of its moral tenets, and its exalted patriotism, have earned and won the admiration of the world. Heretofore generally understood to be pursuing an unvarying round, circumscribed within a very narrow compass, including state ceremonies and lectures, touching indeed upon morality and several liberal sciences, but determinate upon none, the Ancient and Accepted Scottish Rite is now recognized by all the world as a comprehensive system of Knowledge, human and divine, containing the rudiments of all worldly wisdom, and the fullness of spiritual edification. Though we differ from each other in the details of religious convictions, yet we still find a common ground in the religion of Nature upon which all can meet in sweet brotherly communion. Though we take different roads to heaven, yet we do not persecute or proscribe each other on that account. We mean to travel to the

same place; we know that the end of our journey is the same.

The crown of the mystic fabric of the Scottish Rite is based upon the broad platform of Toleration, and supported by the strong pillars of Brotherly Love—the very Keystone, as it were—is Charity. We are taught to consider this vital principle of the institution as the constant rule of our actions, and the just square by which we are to regulate our dealings with all mankind. And while taught to be mindful of our duties toward our God, our neighbors, and ourselves, the Scottish Rite impresses every one of its votaries, in the most solemn manner, with our obligations toward our country. Free government and liberal institutions have no foes more vigorous and implacable than those who have knelt at the sacred shrine of the Scottish Rite.—Scottish Rite Bulletin.

VEST'S EULOGY ON THE DOG.

"Gentlemen of the jury, the best friend a man has in this world may turn against him and become his enemy. His son or daughter whom he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us—those whom we trust with our happiness and our good name—may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolute, unselfish friend that man can have in this selfish world—the one that never deserts him, the one that

never proves ungrateful or treacherous—is his dog.

"Gentlemen of the jury, a man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he can be near his master's side. He will lick the hand that has no food to offer; he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies. And when the last scene comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad but open in alert watchfulness, faithful and true even to death."

SCME QUEER LEGISLATION.

A Grand Secretary in one of the southern jurisdictions discovered that a brother who had never served his lodge as Warden had been conferring the degrees. He called this heinous Masonic crime to the attention of the Grand Lodge, with the result that the jurisprudence committee came in with a ruling that no one who had not attained the rank of Warden should be permitted to confer the degree in any lodge in the state, and the worst thing about it is that the Grand Lodge adopt-

ed the report. The result of such legislation is to build up an aristocracy of workers and limit the privileges of ritualistic endeavor to a very few chosen individuals. It discourages ambitious brethren from learning the ritual because they know very well that no opportunity will ever be given them to display their knowledge. No Mason is going to devote hours of his time to a study of the work unless he is reasonably assured that his ability is going to be recognized and some opportunity given him to put to practice the knowledge that he has acquired. There isn't any reason in the world why the Tyler of a lodge should not confer the degrees, provided he is able to do it in a correct and decent manner. The successful Masonic lodge is one in which every member is given an opportunity to do that for which he is fitted.—Illinois Freemason.

SEVEN-DAY MASONS WANTED.

A Mason should be a Mason every day in the week. He should exercise the same fidelity in business that prompts him when dealing with a member of the lodge. There is, on the other hand, his opposite, who, basing his attitude on the fact that Masonry trespasses nowhere, perverts and misconstrues the axiom to excuse himself for being ostentatiously indifferent to the rights and privileges of others. Fine sentiments and a superficial and insincere conception of the principles that should actuate him provide a false sense of superiority. True Masonry is all charity, all gentleness, all peace. True charity is world-wide; the gentleness born of a kindly humane spirit; not the sloth of prejudice or moral inertia, but that even balance of justice and duty that makes men fearless and strong. He who leaves the humane impulses of the mind be-

hind him at the lodge threshold, as he would a garment, goes forth to meet the world as a menace rather than as a help. He absolves himself from the duties of real life with self plaudits for his proficiency in ritual. He casts aside his piety and morality until the next meeting and parades himself as a thoroughly consistent Mason. The practice of Masonry is not a special occasion requirement.—Masonic Voice-Review.

"HE SLEEPS IN FLANDERS."

"He sleeps in Flanders." Well he sleeps,
For Flanders' sleep is deep indeed;
About his bed the trench-rat creeps;
In some far home a woman weeps;
And the lone moon its vigil keeps
Above his sleep in Flanders.

No note shall break the silent sleep
That found him when the day is done;
No note is blown so loud and deep
That it can pierce the gates of sleep—
The earthen gates full damp and deep—
That guard his sleep in Flanders.

He saw not where his path should lead,
Nor sought a path to suit his will;
He saw a nation in her need;
He heard the cause of Honor plead;
He heard the call, he gave it heed,
And now he sleeps in Flanders.

Yet let this ray of light remain,
Through darkness cut him from our
view;

We know the sacrifice, the pain—
We cannot feel our faith in vain—
We know the loss, but not the gain
Of those who sleep in Flanders.
—Robert J. C. Stead, in *Masonic Sun*.

THE UNIVERSAL FREEMASON.

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EDITORIAL.

INSTALLED DEGREE.

In response to inquiries regarding the
Installed Degrees and who are eligible
to receive them and who can give them
we give the following information:

The Degree of Installed Master (er-
roneously termed Past Master) must be
possessed by the R. W. M., W. M. D.,
W. M. S., Senior and Junior Wardens,
before they can be inducted into their
respective offices. The only one who
can confer the degree is the Grand Mas-
ter or his Deputy in the Lodge.

In the Higher Degrees, the Degree of
Installed Noah and First Principal are
given to the R. W. M. of the Lodge of
Perfection. The Degrees of Second and
Third Principal to the Senior and Jun-
ior Wardens respectively of the same.

Installed Z. is given to the Master of
a Council of Princes of Jerusalem: In-
stalled M. W. to the M. W. of a Chap-
ter of the Rosy Cross and Installed
Commander of a Council of Kadosh.
These degrees can only be given to these
officers, and must be received by them
before they can be inducted into office,
and can only be given by the Grand
Commander or his Deputy in the re-
spective bodies named.

PAST RANK.

Who is entitled to be ranked as a past
officer of the Lodge Chapter or Council
is sometimes a matter of discussion, and
the question has been sent here for de-
cision. According to law, it is the
Brother who completes the term of of-
fice (not him who may have been first
installed therein and subsequently vac-
ates it before the term ends) that is
entitled to past rank.

THE MONTH'S PROGRESS.

The month of October has seen but
little progress made by the A. M. F. in
new fields owing to the almost universal
quarantine of all populous centres
against the spread of influenza. Still,
the work has gone on, though slowly,
and we have encouraging reports come
in of new lodges being organized in the
States of California and Nevada. A
vast number of our brethren have
joined the colors to aid in the fight for
freedom. For a time we have lost their
aid and company, and the pleasure of
meeting in lodge is tempered by the
sight of so many empty seats, but there
is comfort in the knowledge that, while
the absent ones are doing yeoman ser-
vice in their country's cause, they are
also serving the cause of Masonry.
They are meeting with Brethren from
other lands, members of other Rites,
with whom they will associate and to
whom they can tell of the other strug-
gle for freedom being waged by their
brethren here, how there are here some
who profess to be Masons, but deny the

universality of Masonry, and seek to bind it with shackles of racial and religious prejudice, who not only do this, but in every way persecute and put obstacles in the way of those who teach and practice Masonry in its purity.

All arrangements had been made last month for the Grand Master Mason's annual visit to the lodges of the middle west and eastern States, where much work waited him in the form of chartering new lodges and one State Grand Lodge. This work, unavoidably postponed, will, we hope, be accomplished this month, and in the December number an account can be given of the Federation's growth and progress in the eastern and middle western States.

Why Does the Master Wear His Hat in the Lodge?

While the above question has no point as applied to universal Masonry, where, to quote from our installation charge to the newly installed Master, "he is the first, or principal Master Mason in his lodge, not placed there as an autocrat to lord it over his brethren who are his equals, but as first among his equals, as the elder brother of his lodge, to lead, guide and instruct his less informed brethren," in the local Rite it is an established institution there the Master not only wears his hat while his brethren sit uncovered, but the hat must be a tall one of the genus popularly known as a "stovepipe," to which as much reverence is paid as an African would to his fetish, and to the dyed-in-the-wool local riter, the lodge could as well be opened without the charter as by the Master minus that stovepipe hat. We quote the following from a local rite contemporary as an example of how much can be said about little:

"All About the Master's Hat. By W. C. Wilson, in Virginia Masonic Journal.

To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The eastern nations uncover the feet when they enter a place of worship; the western uncover the head. The converse of this is also true and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

In searching through various works of authority we find that the master's hat is neither a symbol nor a landmark. The hat was first adopted by the French Freemasons and was symbolic of superiority. The custom found its way to the American continent, and is now said to be almost a universal custom.

In Jachin and Boaz, 1814, at a certain point in the ceremony, the master is described as putting on his hat. In Solomon in all his glory, 1768, there are illustrations of brethren wearing their hats in lodge.

The late Brother G. W. Speth wrote: "An old examination contains the following: 'Where does the master wear his hat? On nature's peg.' In early times the worshipful master wore his hat in open lodges as a symbol of authority. In Germany, the symbol has been perverted and every member of the lodge wears his hat in token of perfect equality."

Fort (Antiquities of Freemasonry) writes: "The master's hat was typical during the middle ages of superiority and was so interpreted in the ceremonies of initiation by the Freemasons of France at the termination of the eighteenth century, all of whom sat in lodges with covered heads. At the conclusion of the rites in French lodges the master handed the candidate his hat, and said, 'For the future, you shall be covered in a master's lodge.'"

Formerly, not only the worshipful

master, but all brethren, wore hats as they still do in most continental lodges.

MORE LOCAL RITE "HUNNISM."

Increase of the organizing work of the A. M. F. in San Francisco having necessitated the renting of increased office accommodation, organizing headquarters has been removed to the Muirhead building, corner of Market and Larkin streets, rooms 214-215, and a small advertisement giving notice of the change of location was placed with the "Daily News" of San Francisco, reputed to be a liberal and democratic paper. The ad. ran in one issue and was discontinued. On inquiry as to the cause, no reason was given, simply the statement that the ad could not be accepted, and a cheque sent refunding the money paid for the ad. The reason for refusing the ad, though not stated, is easily understood. It is a part of the Locals' policy of boycott. They have no excuse to give for their existence, no defense to make, if challenged, and their only hope is to hide from their dupes the fact that such a challenge has been issued. Light to them is not only a stranger, it is an enemy to be avoided by every means possible as their only hold on their members is the latter's ignorance of their true status.

Fortunately, California has a law against a newspaper discriminating between advertisers engaged in the same business, making such discrimination a misdemeanor punishable by fine, and in this case the law will surely be invoked.

The "News," not content with refusing our ad, or perhaps compelled thereto as a penance for giving the ad the one solitary insertion, published a long defamatory article attacking the A. M. F. and its officers, giving as its authority a man named Owens, whose Masonic knowledge is in inverse ratio to his volubility, but whose display of rancorous intolerance and command of billings-

gate prove him an adept of the Local Rite. The "News" and this man Owens have in the present instance been incautious to make, instead of their favorite policy of hint and innuendo, definite statements and accusations that can be made the grounds for suits both civil and criminal. Full advantage of these openings will be taken by our attorneys, and the superior courts will decide whether the persecution to which the A. M. F. has been so long subjected can be carried on with impunity.

COMMUNICATED.

MASONIC CURIOSITIES OF THE TWENTIETH CENTURY

During my accidental presence in San Francisco, Cal., I happened to be present at a trial of minor importance, conducted under the expressed auspices of the so-called York Rite and specifically the State Grand Lodge of California against one of the members of the A. M. F., arraigned before the Justice court under the usual charge of obtaining money under false pretenses; it won't be out of the way to mention the fact that a perfectly neutral auditor could not help himself in forming another opinion but that the whole procedure is rather a poor stage-up, in which still poorer actors were trying to force the issue their own way regardless of the most primitive proofs of essential and self-speaking facts, which a priori precluded any possibility of sustenance of the charges and where all the possible ammunition has been used to lower the prestige and the opinion of the A. M. F. with the unfortunate result of all these efforts producing a smile of pity and contempt on the face of the presiding judge, who certainly must have built up his own opinion on the grounds of a first hand experience about the proverbial "Masonic Brotherly Love and Masonic Universalit

while looking down and listening to the efforts of the worthy representatives of the local Rite to down a Brother Mason whose only and terrible crime consisted in belonging to a different and what's still worse a "legal" Masonic denomination.

Involuntarily, while looking at these living samples of a primordial hate in the persons of our step-brethren—one could recollect the famous words of one of the greatest orators of antiquity, challenging an autocratic tyrant of his times: "Quo usque tandem abutere Catilina, patientia nostra? (Cicero's oration versus Catilina, opening phrase. And how long will you abuse our patience?).

One of the little tragi-comedies took place in a small courtroom in the city of San Francisco, a small and miniature recollection of the medieval times of medieval prosecution, when a man had to suffer for his personal creed and moral principles and truly if Masonry is supposed to step out to the broad platform of liberal tolerance—one did not have a chance to see it exemplified in luminous representatives of the Local Rite called upon or rather proprio motu acting and on the top of it enjoying this fact against a Brother-Mason in living denial of anything in Masonry, which is the dearest and holiest to a Mason's heart.

But the question, which is closest to my mind and on account of which I dared to ask a little space in the Universal Freemason is few facts, which were stated by the Secretary of the Local Grand Lodge of California as historical, during the case in question, and which are further from Masonic history than even the ages which still defy a historian's pen.

The Secretary of the Local Grand Lodge ventured a statement that the Grand Lodge of California was legitimately founded and organized according

to the Ancient Principles and Rules, having been founded and organized by "three REGULAR Lodges" who had the power to take this step.

Now, really, I am at a loss to state, if this statement was the result of a crass and most grotesque ignorance, because a Mason, occupying such a prominent position in his specific Masonic community and no doubt a well-paid one, ought to sacrifice few hours of his time to acquaint himself with the principal historical facts, pertaining at least to his small territory or it was the outcome of a deliberate attempt to take a decisive stand in the case as far from the truth as possible.

It is established beyond any doubt that the State Grand Lodge of California was organized without any authority by one Lodge made up through the District of Columbia, one organized from Connecticut and one from Missouri. These three Lodges by their Masters and Wardens got together in a manner similar to Washington and Oregon and in substance said: "Lo and behold let us have a Grand Lodge of our own," and thus was formed the State Grand Lodge of California.

Now, an assertion of whatever regularity in a procedure in the case of the State Grand Lodge of California is at least what we would venture to qualify as a "careless handling of truth."

In the very first place, neither of the three states organizing the components of the State Grand Lodge of California had any authority to convey on the subordinate Lodges to establish Masonic Grand Bodies as well as they did not have any for their own.

The State Grand Lodge of Missouri was only a successor to the fake authority of the self-constituted State Grand Lodge of North Carolina, established in a clandestine way December 18, 1787, and self-constituted Pennsylvania State Grand Lodge, originated in an irregu-

lar way September 26, 1786; District of Columbia Grand Lodge was only a clandestine receiver of irregularity, originated and caused by eleven fakers of Massachusetts Sovereign Grand Lodge on March 8, 1777, and the State Grand Lodge of Tennessee was a holder of a clandestine power, transmitted to them by the fake State Grand Lodge of North Carolina, est. propria autoritate December 18, 1787.

So where did the three subordinate Lodges, the honored originators of the State Grand Lodge of California, derive their alleged authority to form a Masonic Grand Body with the monopoly of the territory of the state of California, unless it's only an imaginary product of the feverish fantasmagories of the Grand Secretary of the State Grand Lodge of California?

A fake stays a fake, no matter how long it is preserved by its holder and who backs it up. And where from did the Grand Secretary derive his "faked up while you wait" Masonic Landmark, that every three Lodges have got the right in establishing a Masonic Grand Body and breaking away from the Mother authority, which gave them life and existence. Even if we would follow up his mental elucubration, it would only lead us to the conclusion, that the A. M. F. has the same rights and privileges, and is just as well entitled to establishing its own jurisdiction as the three Lodges had, which originated the State Grand Lodge of California. What Henry can do without interference of the law, the same may be done by Dick and Tom. And introducing a monopoly of territorial jurisdiction, without even being in possession of a legitimate warrant of existence, the conditio sine qua non of Masonic legitimacy smells very strongly of the "Hun" trait, against which the noblest sons of this glorious country are shedding their blood and willingly and

gladly giving their lives away at the present moment of the supreme effort for Freedom and Tolerance. It is not the one that preaches a principle, but the one that actually practices the same that is the real representative of the true thing. So the statements of the Grand Secretary of the State Grand Lodge of California do not do any harm to the A. M. F., as they can only impress and carry weight with these low intelligences, which are not capable of independent and unprejudiced thinking and these elements the A. M. F. will gladly leave for further increase of the splendor of the Local Rite.

Equally well it is known that, since the establishing of the Lodges in above said states by virtue of a patent, issued NOMINALLY to each and every one Prov. Grand Master, Lodges breaking away from the mother authority of the Mother-Grand Bodies ipso facto became irregular and assuming now grandiose styles as to the original legitimacy at least deserves a qualification of being ludicrous and coming from an official source like the Secretary of the State Grand Lodge, conveys the impression of trying to put wool over the eyes of the uninitiated ones and unfortunately even some on the "inside;" but anyhow, falls short of making the slightest headway with a thorough and honest Masonic student, to whom the cold historical facts and his common sense talks louder and more convincing than any grandiose assertions clothed in the scarlet robes of a well-paid dignitary.

The other thing, which called my attention was the peculiar standing of the said Grand Lodge Secretary taken toward the Grand Council of Rites of Scotland. An assertion that there is no Masonic Body in the world, which has the right to give itself that title—given in the witness-chair for the elucidation of any doubts of the half-

denial witnesses for the prosecution, who really ought to be arraigned before a Masonic jury for passing the fiber and getting into the company of good and trusting people by misrepresenting their own individual characters, can carry its weight even if given in the most aristocratic and nonchalant manner only that far as mentioned above.

Would the Grand Secretary of the Grand Lodge also with the same grandiose style venture an explanation, why, then, the so-called Supreme Council of Charleston, S. C., to whom the Grand Secretary has to thank for his high Masonic dignities, the cause of the present limitation of a legitimate Masonic High Degree Body known as the Southern Jurisdiction and still better defined by one of the unprejudiced Masonic historians as the "Grand Lie" of the Masonic Order, assumed the title of a Mother Council of the World? Maybe on the ground of not being in possession of any legitimate parentage or, rather, not having any at all, but being simply a real product of a mental elucubration of an individual, whose Masonic character seems to be in perfect concordance with the Grand Secretary's Masonic principles, if he has any whatsoever.

Why should one thing be denied to one denomination, which the other one brazenly usurps for itself?

The Grand Council of Rites of Scotland is the oldest existing Masonic High Degree Body, known to the living world and other the Secretary of Grand Lodge or thousands like him, no matter what aristocratic and nonchalant manners they will assume to render more dignity to these false assertions, can shatter the high standing and the historically pure and clean record of the Grand Council of Rites of Scotland. It simply either throws the proper reflection upon their grotesque ignorance of Masonic history

or shows up in proper light the brazen nerve of an assuming individual, who at high twelve will assert, that it is midnight and wants everybody to accept his mere words as an unconditional truth.

Wouldn't it be much wiser, instead, to concentrate the efforts in prosecuting another Masonic denominations to devote this time to reading up a little more on Masonic history to avoid such crass stupidities next time when the Grand Secretary's knowledge of Masonry will be called upon to spread light and wisdom upon the minds of those who will have the misfortune to call on him for any true Masonic details?

We hope that these few remarks will serve the Secretary of the State Grand Lodge of California to get a little next to himself and before he'll condemn somebody else so easily in the future to see first, if he is himself without a sin!

FAITHFUL.

THE ORIGIN OF FREEMASONRY.

Alexander Luzio, the noted Italian scholar, to whom we owe the publication of many interesting documents, has recently given in the Historical Archives of Lombardy the results of his researches into the history of Freemasonry.

In his opinion, the term "Free Mason" was used for the first time in England, at the time when Gothic art was at its height; the "Free Masons" were three times superior to the "ordinary" Masons, who were no other than the Operatives. They were members of Lodges, which were regular workshops, to which no "Master" or "Companion" came until they had served an apprenticeship of at least seven years. They guarded their professional secrets jealously and recognized each other by certain passwords, so that any "Free Mason" out of work could immediately obtain employment in any Lodge.

The decadence of Gothic architecture and the rise of Protestantism ruined these associations, which demanded of their members respect for the Catholic religion and a promise to hate heresy.

In London, at the beginning of the eighteenth century, only four Lodges were in existence, with a few dozen adherents.

This situation changed the day the Duke of Montagu accepted the office of Grand Master, which resulted in the English aristocracy also wishing to become members; the ceremonies of initiation were at that time conducted in public, and it was not unusual to see cafes or inns bearing this sign: "Here Masons are made."

The emblem adopted was that of the Association of Masons—the triangle with compass in the centre; a few of the traditional rites were also preserved.

The "Anglo" mania which swept France in the eighteenth century favored the foundation of French "lodges," which at once took the English lodge as model.

In time their character became modified; some fantastic changes also took place, such as substituting three dots for the final letters of words (G. O. Decree of August 12, 1774).

Degrees became more numerous, and the program political; today in the new French Secret Societies one no longer recognizes the modest lodges of the English "Free Masons."

U. CORUZZI,

M. M. Galileo Lodge No. 111, Am. Mas. Fed., New York.

SOCRATES WAS WISE.

Read what he said: "What mean you, fellow-citizens, that you turn every stone to scrape wealth together, and take so little care of your children, to whom you must one day leave it all?"

FRATERNALISM AND THE FRATERNAL ORGANIZATIONS

Mr. Chairman and Fellow Workers:

In representing the Free Masonic Order at a gathering fraternalist, I am well aware that I am breaking what has come to be considered a precedent, but this is a precedent-breaking age, and the precedents of this order are no more sacred than other long-established precedents.

The Masonic Order has always held itself aloof from other fraternal organizations. Why this should be so is hard for the non-Masons, and many who are Masons, to understand, as Freemasonry should more than all other orders stand in the forefront of every movement for the betterment of humanity.

It may be that some Masons or body of Masons pluming themselves on the great antiquity of their craft, and the universal esteem in which it is held throughout the civilized world, have been tempted like the Pharisee of old, who thanked God that he was not as other men, and to have an exaggerated opinion of themselves, and to have been lifted up with pride and vainglory until they considered the plane upon which they stood to be unapproachable, that being raised above all other organizations, they require neither their fellowship nor sympathy of those not of their cult.

With this idea of superiority, nothing could better show a greater lack of the true spirit of Brotherhood or partake so much of the spirit of Cain, the fratricide, who first disclaimed fraternal responsibility complainingly putting the question, "Am I my brother's keeper?," while his hands were yet red with his brother's blood.

From the obligations we have taken in our various organizations, we truly should be the bearer of fraternal responsibilities, and to consider ourselves

In a measure "our brother's keeper," to rejoice with him in his day of prosperity and gladness, when all is fair and fortune smiles upon him, and how much more so, to sorrow with, and comfort him, when the clouds of adversity hang low, and when fortune forsakes; and other friends grow cold, then, indeed, should we be our brother's keeper; to cheer and console him lest, forsaken by those who in his more prosperous days craved his society, deserted by those on whom he showered his favors, he might in the depths of his misery and abandonment be like Job of old, seek to curse God and die.

Man, Mr. Chairman, is a gregarious animal, and more than all the other creatures that the Lord has made, man seeks the companionship of his fellows, and it is this desire for companionship that is so much a part of our nature that makes solitary confinement the most dreaded of all punishments.

From the earliest dawn of history, and without doubt for countless aeons before history was written, men organized themselves into bands and groups, first after the patriarchal fashion, where the head of the family was the ruler. Later, as men multiplied and the patriarchal system could no longer adequately supply the necessary machinery for government, it was replaced by the tribal form, wherein the chief was theoretically the father of his tribe, in lieu of the patriarch who had been the actual progenitor.

Thus different tribes originated, each governed by its own chief, until in the process of time one chief, more ambitious or unscrupulous than others, extended his sway over several tribes, and thus arose kingdoms and empires, welding communities closer together, and the state became great, at the expense of the individual.

The kings and emperors to consolidate their power over the common peo-

ple created the orders of priests and of nobles, to support all of which the people were taxed, and for fear they might revolt they were reduced to mental and physical slavery.

But while man loves the communion of his fellows, he also loves liberty, of body and mind, and in all ages of the world there have been brave and bright minds who have striven to achieve these blessings for themselves and fellows, to emancipate themselves from the mental and physical thralldom in which kings, priests and nobles bound them.

Thus the men who desired to end the above described conditions, the liberty-loving thinkers, were the objects of suspicion and persecution by the ruling and priestly classes. Therefore what was done in the cause of liberty and the dissemination of knowledge had to be done in secret. Thus, again, in time's ever recurring cycle, the need of fraternities was brought, bound by solemn pact and possessing among themselves means of recognition unknown to the multitude.

We have proof that even among the priestly cults of ancient Egypt and India, there were inner circles, composed of the brighter and more liberal minds, who taught an esoteric doctrine to the few who were capable of receiving it; but these same men, or some of them, were very intolerant in their ideas, as to the giving of this knowledge to the great common people. These men, or some of them, insisted on teaching the multitude by symbols the "dead letter" only.

Moses, an adept in the mysteries of Egypt, taught the Israelites after this fashion.

It is said that when Moses descended from the mount, where he had spoken with the Lord face to face, he told only Aaron and his sons all that had been given unto him by the Lord upon the mount. To the elders of the congrega-

tion a lesser portion of the information obtained from the Lord, while to the great multitude only a moiety of the knowledge so obtained.

That even the Christian religion, in its infancy, had an esoteric and exoteric teaching given in degrees as the convert proved himself, is clearly shown by a remark of St. Paul in one of his sayings, that "strong meat was not for babes, but rather milk."

Not only were the patriots, philosophers and scholars bound in fraternities for mutual protection and advancement, but the mechanics and handicraftsmen also had their fraternities in which the secrets or "mysteries" of their several crafts were sacredly preserved.

Of such were the "Collegia Fabrorum," or college of workers of the Roman Empire, as they were then known, and such were the Guild Fraternities which we can trace back to the early part of the Christian era.

These Guilds or Craft Fraternities were for centuries the only bulwarks of freedom in Europe, the protectors of the common people against the aggressions of the nobles.

On the continent of Europe the feudal power of the nobles proved too strong for the fraternities. Two systems so opposed to each other in principle—the one the embodiment of freedom of thought and action, the other the entire negation—could not exist in the same community. The fraternities, being the weaker, went to the wall, and by the fourteenth century had died everywhere, except in Britain, where feudalism never gained the strength it had on the continent.

There the three great fraternities of workers—the masons embracing all workers in stone, lime and plaster, the square-men embracing the other building trades, and the hammer-men embracing all workers in metal—worked

side by side. Of these, the hammer-men fell into decay with the introduction of more modern methods of warfare, rendering the use of defensive armor of less importance.

The others continued practically on equal terms until the seventeenth century, when the prominence given to the masonic fraternity, through the adhesion to its ranks of many of the titled and learned classes brought it to a prominence which it has since retained.

In the early part of the eighteenth century the masonic fraternity underwent a gradual change, the purely operative or workers' element became eliminated, and the purely fraternal element came into prominence, and thus it became the first, as well as the greatest, of all fraternal organizations, spreading its beneficent influence over every civilized people, and over many of the semi-civilized, and even savage peoples. In our own America, Masonry as a fraternal organization was introduced from Britain in the eighteenth century.

I do not wish it to be understood, or even supposed, that in thus eulogizing the Masonic fraternity I have any desire to decry the usefulness of the many other fraternal organizations that have from time to time sprung up, all patterned more or less after their great Masonic prototype. The field of fraternalism is great; there is much to be done in spreading the principles of fraternalism, the doctrine of the all-fatherhood of God, and the all-brotherhood of man, and man's mutual dependence on man as brother upon brother until, as the providence and due time of the Lord, "Man to man the world o'er, will brothers be for a' that," and there is room for all in doing it.

This, however, I can say for Masonry, and in saying so I am sure that all will agree with me, and that is that while all other fraternal organizations

are bound by geographical or racial limits. Masonry only is universal, knowing neither race, creed nor nationality.

Thus, while Odd Fellowship is with trifling exceptions confined to the English-speaking people, and the Knights of Pythias to the continent of North America, Masonry girdles the world.

It is to the credit of fraternalism that, while several of the leading fraternal orders have divided on points of polity, no feeling of enmity exists between them; nor does either branch seek to retard the beneficent work of the other.

Thus we have working side by side the parent Order of Odd Fellows, the British Manchester Unity, and its great American daughter of the I. O. O. F. Also four orders of Foresters—the English, American, Canadian and Catholic Orders; and of the more modern orders the Woodmen of the World, and the Modern Woodmen of America, all doing a noble work, with no jealousy of each other, their only rivalry being which shall excel in usefulness and good works.

In the Masonic fraternity there are also branches in which, although cleavage in ritual work, so apparent in the other fraternal branches I have mentioned does not exist, I regret to say that the fraternal spirit of bear and forbear, tolerance and sympathy, that characterize Odd Fellows, Foresters or Woodmen is woefully absent, replaced unfortunately by the utmost bitterness, rancor and intolerance, and yet the difference between them is not so great, one would think, as to engender such feelings.

One group believes in a strictly local system of government, where each State is a law unto itself, with no superior authority to appeal to in case of dispute, with even their mode of recognition differing so much that those of one state can with difficulty, when at all,

visit in another state, and who neither recognize or are recognized by one-half of the world's Masons, and in some jurisdictions require religious and racial tests of candidates; e. g., in some states they will not admit a Jew; in others a Catholic, and in our own state a Mormon is taboo, the local Grand Lodge here having been from its inception worked on political and religious lines.

The branch of Masonry which I have the honor to represent today is National and Universal, with a Supreme Lodge for the whole of the United States of America, and Grand Lodges in the several states. In the jurisdiction of Utah there are nineteen Lodges, two of them in Salt Lake City, of the oldest of which I have the honor to be the Master. In Salt Lake City also is the headquarters of the whole body for the United States, where they own their own Temple.

It may be asked, and pertinently so, why, if this organization is so strong in this locality, is there so little known of it in this city? The answer is easy, though almost incredible of belief, it is so unmanly and so opposed to all American ideas of honesty and fair play, being accomplished by the use of the boycott, in threatening the newspapers with a withdrawal of advertising patronage if they would take our notices or report our meetings, none of which dare do so with the exception of the Deseret Evening News, which, to its everlasting honor, refused to be intimidated, but continued to be what all our city newspapers claim to be, a furnisher of the news of the day for the people, fearlessly telling the truth and catering to none. All credit to it in its noble work.

We are not here tonight asking for sympathy, nor do we expect you to take up our fight, but to let you, the workers for the good and the true, know just where we stand in this great fight for the brotherhood of man. Our records are written with deeds of benevo-

lence, and our hand is ever ready to help our brothers in need.

We will work out our own salvation, and will spread the fraternal spirit of Masonry abroad this land.

Our half brothers know full well that from Masonic law we have right and justice on our side, but as they have the numbers, and are thereby the most powerful, and it seems that they have resolved to use that power as the tyrant does to establish his place in the world.

But, my brothers, let me tell you that we are traveling along the highway of success, and observing the obligations taken at our altars in their true spirit, and this in spite of all that our half-brothers are doing to block our way.

We are ever reminded that, though the tyrant may crush to the earth the truth, it will arise again more splendid than before, and with that idea in view we will maintain our place and with all the power we have, we will carry our message to the people of the world.

In the great struggle for democracy that is being waged, that we as an organization will uphold the hands of those who are today fighting for liberty and humanity.

With Liberty, Justice and Fraternity inscribed on our banners, we will continue this fight until the people of the world join in one vast fraternal brotherhood, where strife will be no more, and we become in truth our brother's keeper.

JAMES A. SMITH,
R. W. M. Garibaldi Lodge No. 6.

WITH OUR EXCHANGES.

THE BEAUTIES OF MASONRY.

Most profanes look upon Masonry as a mere lodge, with its secrets and obligations, etc., and its sole object being to promote only the good and welfare of its own members. They regard it as a

body of men bound together for mutual protection, caring nothing about the other fellow. But, as a matter of fact, there is no such organization on the face of the earth that does as much for humanity, has ever done as much, or ever will do as much, as the Masonic fraternity has done for the promotion of the best that is in all for the whole people of this county. Masonry works to the good that is in all mankind, and promotes all the best that is to be found anywhere.

One of the real beauties of Masonry is that it is almost totally devoid of secrets. Another is that it never does anything boasting of what the fraternity had done for any person, and yet there is no organization quite so charitable. Another beauty of Masonry is that it will in no wise countenance the doing of any unlawful act or anything disloyal to the government or any of its units. Masonry goes about its work in a quiet, unassuming manner, carrying out its plans and its principles, all of which are based on the Holy Bible.

Masonry is beautiful for its old age, dating back in origin to the dim mists of thousands and thousands of years. Some have said that Egypt was the cradle of Masonry; that it antedates the birth of Christ, and that Christ was a member of the craft during his stay on this earth.

Another beauty of Masonry is that it teaches the Fatherhood of God and the brotherhood of man, and inculcates into its membership that reverential awe even to the mention of the name of the Deity—and that His law is our Law, and His law is ours to obey.

Masonry teaches the immortality of the soul. If there is only one life and that on earth, of all people we should certainly be most miserable, neither would it have been possible for us as a nation to have ever reached or attained that degree of civilization that

we have long since reached in this country. But for the immortality of the soul we could never have attained any refinement, and it is a question whether or not we could have possibly raised above heathenism.

There is an abundance of evidence that could be produced to show the beauties of Masonry, but it is unnecessary. Everything that we possess today as a nation, as a people, individually and collectively, is directly and indirectly the result of Masonry. We have all the proof of this for the asking, and yet it is never boasted of by any Mason, which is the chief beauty.

Other organizations rise up and sweep the country, and are gone, and soon forgotten, but Masonry goes on and on, and will go on forever, but never a blare of trumpets.

We find that from the origin of Masonry Masonic literature and profane history are illuminated with its glorious accomplishments. The story of Masonry is so interwoven with the story of progress that to eliminate one from the other would be to destroy the real value of both. It has been Masonry that has brought the real effective part of the world up to its present worth and greatness, through the strength and wisdom and strength of its votaries who have stepped into high places of life and silently spread its magnetic influence, which is always on the side of justice, truth and right in the sight of T. G. A. O. T. U.—Robert A. Turner, in the Southwestern Freemason.

WISCONSIN GRAND LODGE WILL ADOPT TEN ORPHANS

Thirty-five thousand loyal Masons of Wisconsin, through its delegated representatives at the annual communication of the Grand Lodge not only authorized the purchase of Liberty Bonds and war stamps, but did one of the most glorious

things it could do when it provided for the maintenance and support of ten orphan children of France.

When Past Grand Master James G. Monahan, the author of the resolution that provided for this patriotic undertaking, read it to the members of the Grand Lodge, it awakened the heartiest applause. Every heart was touched and the deepest sympathy aroused for the little orphaned waifs of France, so many of whom are now motherless, fatherless and homeless.

The single thought of the American people in this hour of a nation's distress, is how much can they do to alleviate the suffering of humanity. The heart of every Mason beats stronger today in the knowledge that he is to help rear to beautiful womanhood and noble manhood some homeless child of war-ridden France, who can no longer look into the face and feel the tender caress of mother and the protecting care of father. All honor to the Grand Lodge of Masons of Wisconsin. Their act should be emulated by every Subordinate Lodge and every Grand Lodge in the United States.—Square and Compass.

AS TO MONKEYSHINES IN LODGE INITIATIONS

Too much effort cannot be made to down the impression that Masonic lodges indulge in frivolities with candidities. This erroneous idea is taken from the "monkey business" of other organizations—that because they indulge in "horseplay," Masons do.

Everything in the Masonic degrees is done in a spirit of profound seriousness and intelligence, with the one idea of teaching moral truths—every one of which is taught in the Bible, and these are such truths as permit no divisions of opinion.—Exchange.

LEXICON.

(Continued.)

Anno Hebraica.—In the Hebrew year, used in the Scottish Rite, found by adding 3760 to the vulgar era, adding one year after September.

Ancient and Primitive Rite.—By this title is generally understood a reduced system of the "Ancient and Primitive Rite of Memphis" (which see) from 95 to 33. Degrees are formation effected by the Grand Orient of France in 1865 after it had assumed the control of the Rite. As reduced to 33 degrees, the arrangement is: Section 1, Chapter of the Rose Croix; 4, Discreet Master; 5, Sublime Master; 6, Sacred Arch; 7, Secret Vault; 8, Knight of the Sword; 9, Knight of Jerusalem; 10, Knight of the Orient; 11, Rose Croix. Section 2, Senate of Heremetic Philosophers; 12, Knight of the Red Eagle; 13, Knight of the Temple; 14, Knight of the Tabernacle; 15, Knight of the Serpent; 16, Knight Kadosh; 17, Knight of the Royal Mystery; 18, Grand Inspector; 19, Sage of Truth; 20, Hermetic Philosopher. Section III, Grand Council. 21, Grand Installator; 22, Grand Consecrator; 23, Grand Eulogist; 24, Patriarch of Truth; 25, Patriarch of the Planispheres; 26, Patriarch of the Sacred Vedas; 27, Patriarch of Isis; 28, Patriarch of Memphis; 29, Patriarch of the Mystic City; 30, Master of the G.: W.: P.: P.: Section IV, Official; 31, Grand Defender of the Rite; 32, Sublime Prince of Memphis; 33, Sovereign Grand Conservator of the Rite.

Anno Lucis.—In the year of light, used by the American and some other Rites, found by adding 4000 to the vulgar era.

Anno Ordinis.—In the year of the order, used in the Chivalric grades of the various Rites. The Knight Templar date

is found by subtracting 1118 from the current year, the Red Cross of Rome and Constantine subtract 313 from the present year. Knights Kadosh date from the martyrdom of Jaques de Molay or A. M., found by subtracting 1314 from the current year. The same date is used by the "Royal Order of Scotland."

Anointing.—A custom of ancient use in consecrating kings and priests, preserved in some of the high degrees, notably the fourteenth degree and the priestly order of the temple.

Ancient and Primitive Rite.—A variation of the Rite of Memphis, which see.

Appeal.—To appeal from a decision which he considers unfair or prejudiced is the undoubted privilege of every brother, and should be sacredly guarded. In the Daughter or Provincial Grand Lodge the decision of the Master on all points of order is final, and from it there is no appeal save to the Provincial or Grand Lodge, which will decide whether such ruling was "unjust or arbitrary." On all other points an appeal can be taken. If upon points of law or ritual, the appeal is to the Deputy of the Grand Master Mason in the lodge, and from him to the G. M. M. direct. If from trial decisions, the appeal is first to the Provincial Grand Lodge, and from it to the Executive Board, with the Supreme Lodge as the last resort.

Appendant Orders.—Degrees which are not embraced in the regular canon of either of the Rites controlled by the Supreme Lodge or Confederated Supreme Council, but given under their control attached to certain other degrees; e. g., the Mark as a part of the Fellow Craft; the Installed Degree as pertaining to the Chairs, and the Excellent Mason as a reward of merit. The Royal Order of Scotland, the Pilgrim Knights of the Palm and Shell

the Masonic Order of Saint Lawrence the Martyr, the Oriental Order of the Sat B'hai and the Mystic Shrine, the Rites of Swedenborg, St. Martin, Rosicrucian, Adoniram, and Reformed Scottish Rite might also be termed Appendant Orders.

Antiquity, Lodge of.—One of the four English lodges which formed the Grand Lodge of England in 1717; it still exists as No. 2 on the English register.

Antiquity Manuscript.—A Mss. roll of parchment 9 feet long by 11 inches wide, supposed to have been written by Robert Padgett, clerk of the Worshipful Society of the Freemasons in the city of London. It is published entire in Bro. W. J. Hughan's "Old Charges of the British Freemasons."

Antiquity of Freemasons.—On this subject many learned articles have been written and theories propounded, but all to little purpose, as the writers and theorists invariably went too far afield to find a starting point. That Mystic Societies and Craft Brotherhoods existed before the dawn of credible history, no one will deny, but that these societies were in any way identical with modern Masonry it would be foolish to assert. Freemasonry in its present form originated in, or at least was preserved in the British Isles when lost by all the other nations by whom the system was at one time held in common, and in Scotland especially is to be found the oldest written evidences of Masonry, as well as the oldest lodges and the purest Ritual, and there also is to be found in Fraternity of the "Squaresmen" the only other remnant of the ancient craft guilds still existing. The officers of the Squaresmen were associated with those of the Masons in Masonic Charter and Documents, and in our opinion an examination into this ancient Craft Brotherhood would show more clearly the ancient form of Masonry than all the learned researches which have been

made into the Phoenician and Egyptian Mysteries, the Roman Collegia or the German Steinwetzten ever will.

Apex, Rite of.—See Sat B'hai.

Apocalyptic Degrees.—A term applied to the seventeenth degree, the Knights of the East and West.

Appendant Orders.—Anciently called side degrees. These are degrees which, while not numbered in regular sequence in a Rite, are given as attached to certain degrees, as Knights of Malta, of the Holy Sepulchre, of St. John, which are appendant to the Knights Templar, while the latter degree itself is appendant to Kadosh, as is also the priestly order or House of Holy Wisdom, while the Mark Degree is appendant to the Fellow Craft and the Installed Degrees to the various chairs.

Apple Tree Tavern.—The place where the four old London Lodges organized the Grand Lodge of England in 1717.

Apprentice.—The first degree in all Masonry of whatever Rite. An Apprentice, when initiated, is said to be "Entered."

Apron.—The Apron is the distinguishing badge of a Mason, and is the first material gift of the Master to the candidate, and the charge accompanying the gift contains an excellent moral. Like the antiquity of Masonry, the antiquity and symbolism of the Apron has been the subject of much speculation, learned and otherwise. The writers have striven to connect it with the white garments of the Essenes and the mysteries of Eleusis, Hellas and Mithras. There is no necessity, however, for going further back than the operative days of the Fraternity, when the Apron and the manner in which it was worn denoted the grade of the craftsman. Within the memory of the present generation the fact of the Apron being hemmed or fringed distinguished the free craftsman from the Cowan. In the Scottish Rite the Apron in the Symbolic

Lodge is of lamb skin, 18 by 20 inches, with a semi-circular flap trimmed with blue. In the higher grades the flap is triangular, in the Royal Arch it is trimmed with red, in the Lodge of Perfection with black and blue. In the Council of Princes of Jerusalem with green, in the Rosy Cross the first Apron is trimmed with black, the second with rose color. Kadosh with black and black flap, the Royal Secret with blue, red and black. No Brother may wear the Apron in the Lodge with a Brother against whom he has feelings of enmity; both must retire and settle such differences as may exist, that the harmony of the Lodge be not disturbed by that contention.

Alpha and Omega.—The first and the last letters in the Greek alphabet, used as expressing the beginning and the end, taken from the Hebrew expression, mealeph vead tau, from Aleph to Tau or from first to last. Used in several of the high degrees.

Ammi.—Used in the thirteenth degree: "Say unto your brethren Ammi (my people); and to your sisters, Ruhammah (having obtained mercy).—Hosea 1, 1.

Arch Degree.—In all the recognized Rites of Masonry are found degrees termed Arch Degrees, e. g., Royal Arch, Knight of the IX Arch, Master of Arch. In all of the Arch degrees the motive is the recovery of the lost word.

Arch of Zerrubbabel.—Another form of the Royal Arch degree, differing from that of the ancient Arch, or Arch of Enoch, in the drama being laid at the time of building the second Temple of a discovery then made.

Arch, Irish Work.—The work of the Arch degree in Ireland differs from both the Arch of Enoch and that of Zerrubbabel.

WAR NEWS.

REHABILITATION OF OUR WOUNDED.

Perhaps none of the various uses to which the proceeds of the Liberty Loan are to be devoted appeals more strongly to the American people than the rehabilitation and reeducation of our wounded men. To teach these men, to train and fit them for useful and gainful occupations, when by reason of loss of sight or limbs or other injuries they are rendered unable to pursue ordinary vocations, is a work in which every American has a heartfelt interest.

Compensation will be allowed them and family allowances will be paid their families as if they were in actual service while they are taking the training, and every method known to science will be used to restore our wounded men to health and usefulness.

This work has been delegated by Congress to the Federal Board for Vocational Education. The board publishes at Washington a monthly bulletin, dealing with its work, called The Vocational Summary, which will be sent free to anyone upon request.

SOLDIER INSURANCE.

Secretary McAdoo has called upon all local draft boards to acquaint drafted men with the provisions of the soldier insurance law and to urge every drafted man to take out this insurance. The boards have been furnished with literature to aid them in this educational work.

The law affording insurance to our fighting forces has well been called the most just and humane provision ever made by a nation for its soldiers and sailors. The Government and the American people recognize the justice of affording this protection to the men who risk their lives for their country and to their families and dependents at home. It is only just to themselves

and to their families and dependents that our fighting men avail themselves of this opportunity.

Every American enlisting should take out this insurance and carry with him into danger the heartening knowledge that whatever happens, himself and his dependents are protected by his Government.

THE SOLDIER'S CHANCES

Great as the danger and large as the losses in the aggregate, the individual soldier has plenty of chances of coming out of the war unscathed, or at least not badly injured.

Based on the mortality statistics of the allied armies, a soldier's chances are as follows:

Twenty-nine chances of coming home to one chance of being killed.

Forty-nine chances of recovering from wounds to one chance of dying from them.

One chance in 500 of losing a limb.

Will live five years longer because of physical training, is freer from disease in the Army than in civil life, and has better medical care at the front than at home.

In other words from 10 to 15 men died from disease to 1 from bullets; in this war 1 man dies from disease to every 10 from bullets.

For those of our fighting men who do not escape scatheless, the Government under the soldier and sailor insurance law gives protection to the wounded and their dependents and to the families and dependents of those who make the supreme sacrifice for their country.

ALL ALONG THE LINE.

There is conservation in the sowing of the wheat, reaping of the wheat, thrashing of the wheat, its storing in the farmers' bins, and in its handling at the elevators.

There is conservation in the milling of the flour, the transportation of the flour, and its sale by wholesalers and retailers.

There is conservation in the baking of bread and its distribution from the bakery door.

There is conservation in hundreds of hotels, restaurants, and dining cars in the country.

Is there conservation in your home?

ALIENS.

There are enemy aliens and there are native aliens. The American who does not do his part toward winning the war, who neither fights nor works nor lends for victory is as much an alien to America's purposes and America's cause as the rankest Prussian interned in this country.

This is a war of peoples as well as of nations, and each individual has a place and a duty.

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.

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. M. A. Johnson, R. W. M., S. Skarstrom, Secretary, 919 So. Yakima Ave.

Lodge Justice No. 104, Chicago, Ill., meets first and third Wednesdays, 7:30 p. m., at 2754 W. Madison St. B. Densch, Secretary, 1342 N. Claremont Ave.

LODGE ADVERTISEMENTS.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5743 Maryland Ave.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M. Theo. F. Zimmer, 3666 So. Figueroa St. Sec. Louis A. Vonderscher, 424 W. 66th 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, Beald, 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 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, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St. A. Withrow, Secretary, 821 East Ash st., Portland, Oregon.

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 E. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Lodge Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

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.

Compass Lodge No. 105, Chicago, Ill., meets the second and fourth Tuesdays, at 2345 South Kedzie Ave. R. W. M. James J. Klaub, 2438 South Avers Ave.; Secretary, Wm. Halabrin, 2313 Belmont Ave.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 316 Marion 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.

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.

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

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee Ave. R. W. M., Martin Gnatek, 1507 W. Chicago Ave. Secretary, Stanley Siniarski, 4136 School St.

THE UNIVERSAL FREEMASON

Volume XI

December 1918

Number 6

OFFICIAL.

Mourning.

All Lodges and Councils in the obedience of the A. M. F. and the Confederated Supreme Council will drape their Charters and Jewels for three months in memory of the M. W. and Ill. Brother Sherman H. Haines, Provincial Grand Master Mason in the State of Oregon, and Vice Grand Master Mason in the Supreme Lodge in the A. M. F., 33d, 90th and 96th in the Confederated Supreme Council.

Secretaries of Lodges and Chancellors of Councils are reminded that all semi-annual returns should be in the Grand Secretary's office by the first week of this month for the BB. and FF. to have their cards of clearance, without which they will be unable to visit any other than their Mother Lodge.

At the present time the Grand Master Mason Bro. M. McBlain Thomson is making an official visitation with the Brethren of the Rite in Illinois, Indiana, Wisconsin, Michigan, Ohio, New York, Massachusetts, Pennsylvania, Connecticut, New Jersey, Tennessee, Alabama, Louisiana, Wyoming and Idaho, and incidentally chartering a number of Craft Lodges and Provincial Grand Lodges. It is expected that he will return to Salt Lake City on or about the 20th of December, 1918.

MASONRY OF FRANCE

IS NOT RECOGNIZED

Some of our brethren have desired a certificate from our secretary so that they might visit Lodges in France. Official receipt for dues is sufficient "legal evidence." However, Masonic bodies on the continent of Europe, except Holland, are not recognized by the Grand Jurisdiction of Illinois, and our late Brother Joseph Robbins, Past Grand Master of Illinois, and for thirty years fraternal correspondent, found as follows: "Belief in God and the Bible essential." As to the grand bodies of France, in 1906, he says: "That our readers may understand the distinction here made between the French alleged Masonic governing bodies, we remind them that the Grand Lodge of France is the creature of the Supreme Council of France (of the Scottish Rite) while the Grand Orient of France is the body which struck the name of Deity from its constitution in 1877 (having previously—in 1871—abolished the Grand Mastership), and for this was ostracized by that portion of the Masonic world that had not already put it under the ban of outlawry for supporting the Supreme Council which invaded the long established jurisdiction of the Grand Lodge of Louisiana and planted in that state . . . for by the abolition of the Grand Mastership it had so far departed from the original plan as to place itself outside the pale of Masonry." This was unanimously approved by the Grand Lodge of Illinois.—Temple Topics.

**CABELL LODGE.**

No. 807.

W.M. - **BRO. WILLIAM ALCRAFT**

47, St. Giles' Street, Norwich,

September 16th, 1918.

Dear Sir and Brother.

By command of the W.M. I beg to request your attendance at the next Meeting of the Lodge, which will be held at the Masonic Association Rooms, 47, St. Giles' Street, on **THURSDAY**, Sept. 26th, 1918, at 6.0 p.m. sharp.

Yours fraternally,

H. ROSLING,

Hon. Secretary.

* **AGENDA** *

1. To open the Lodge at 6.0 p.m. sharp.
2. To submit the Minutes of the last Lodge Meeting for confirmation.
3. To Ballot for and, if elected, to Initiate—
Mr. John Lewis Sinclair, aged 36 years, Foreman Engineer, of 96, Thorpe Road, Norwich; proposed in writing by W. Bro. Wm. Alcraft, W.M., and seconded in like manner by Bro. W. Raven, S.W.
4. To raise Bros. Frank H. Lee and C. E. Pattenden.
5. To receive propositions and transact any other business that may arise.

£ s. d.

Subscriptions due to end of Sept., 1918

(Payable in advance in accordance with Bye-Law No. 13.)

Arrears

DARK MORNING DRESS.

Cabell Lodge of Instruction every Wednesday during the Session at 8.0 p.m.

OVER THERE SOMEWHERE IN FRANCE.

France, Sept. 10th, 1918.

Dear Brother Ed:—I received your letter and also letter from Julius, and I am ever so glad to hear from you. I am herewith sending you my invitation received from Cabbell Lodge No. 807, Norwich, England. That was the opening night of the lodge of Norwich and the first Masonic lodge I have visited in England. The work is somewhat different but on the same principle. I was the only Yank there. I had to make a little speech while at banquet after the lodge meeting, and they all cheered the Americans for what fine work they have done.

The next thing that I wish to do is to visit a French lodge. When I first landed over here I started in to reading all signs of stores, anything to help me in learning the French language, and I think it is pretty easy to learn. I have been able to make out some of the words and have talked with some of the French soldiers and get along very nicely. They speak kind of broken English and that helps a whole lot. I didn't tell you about the rough trip across from England, did I? I was sure some seasick—that was the roughest water I ever was on.

By the way, I am sending you my photo which I had taken in Norwich. How do you like it? You can't see my service strip very clearly, but it is there. You didn't tell me how you like me in the new overseas cap. Well, that is all that I can say, so will close.

From your loving brother,

A. E. ROWER, 2488205,

373rd Aero Squadron,

U. S. Air Service,

Am. E. F., France.

The foregoing is a letter and photograph of Bro. Rower, together with cut

of his invitation to visit Cabbell Lodge No. 807, Norwich, England. Bro. Rower is one of four blood brothers, all being members of Golden Star Lodge No. 15, in the A. M. F., San Francisco, Cal., their names being A. E., Julius, Phillip and Ed.

A. E. ROWER.



COMING BACK.

The first Tommy was ruddy of countenance, with a huge beard of auburn hair. The second was smooth-shaven.

"I useter have a beard like that till I saw meself in the glass. Then I cut it off."

"Much better 'ave left it on, Mate," returned the first Tommy. "Ir useter have a face like yours till I saw it in the glass. Then I growed a beard."

THE UNIVERSAL FREEMASON.

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EDITORS:

M. McB. THOMSON, THOMAS PERROT
Scottish Rite Masonic Temple,
161 South Second East Street.

All letters or articles for publication should be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East Street, Salt Lake City, Utah. To insure insertion, all communications should be in the hands of the editors not later than the 20th day of the month preceding publication.

Entered as second-class matter at the postoffice at Salt Lake City, Utah, June 1, 1912.

EDITORIAL.

SORROW. SORROW. SORROW.

It is with feelings of the deepest sorrow that we have to announce the death from influenzen of Brother Sherman H. Haines, which took place in Portland, Ore., on the 4th of November. Brother Haines, though comparatively a young Mason, was from his entrance into the Craft, an enthusiastic member of the Order, and a sincere believer in the principles of Universal Masonry. Brother Haines was elected R. W. M. of his mother lodge, Robert Bruce No. 47 of Portland, Ore., in 1913, and was the first Grand Master in the Provincial Grand Lodge of Oregon, to which he was elected in 1913, and re-elected each term since. He held the office of Grand Senior

Warden in the Supreme Lodge in the A. M. F. for three years, and at the last triennial meeting was elected Vice Grand Master, an office then first created. In the advanced grades of the Scottish Rite Bro. Haines held the ultimate degrees in the confederated Rites, the 33rd in the Scottish Rite; the 90th in the Rite of Rizram and the 96th in the Rite of Memphis. In the Confederated Supreme Council he was Sovereign Grand Commander Depute. During the period of his connection with the Order Bro. Haines was an indefatigable worker, considering neither time or effort too much to be spent in its advancement. Not only will the State of Oregon feel the loss of Bro. Haines, but the whole Federation will be equal sharers in the loss.



**Our deceased Brother
Sherman H. Haines.**

NEW OFFICERS IN THE LODGES.

In many of the lodges there will be new officers elected and BB. advanced from subordinate to superior stations. To such we recommend a carefully study of "The Officers' Guide," which can be had from the Grand Secretary General. This will not only give the young officer much valuable instruction, but will save him from the mistakes of commission or omission so apt to be made by a new incumbent in office.

EDITORIAL.

PEACE.

All other events of the past month are overshadowed by the glorious news that peace is again restored to a war harrowed world, and within a short time now we can confidently expect that the swords will be turned into ploughshares and the arts of peace will again reign pre-eminent. We rejoice in this result both as citizens and as Masons of this great country of ours: As citizens to see it emerge from the gigantic struggle that, aided by its efforts and sacrifices, Tyranny has been dethroned and Freedom made triumphant in the world; and as members of our great brotherhood to know that the principles of fraternity will soon replace the feelings of anger and hatred in the bosoms of those so lately enemies when the divine virtue of Charity will reforge the broken links of brotherhood, and the time brought appreciably nearer when "Man to man the world o'er will Brothers be for a' that." That terrible and fiendish deeds have been committed by direct order, or connivance of those responsible for this awful war we cannot doubt in the face of the evidence produced, and that the perpetrators thereof will meet with due punishment we sincerely hope. That will be attended to, no doubt, in those in whose province it lies, and there we are

content to leave it. But in the great work to be accomplished in building up and restoring what the years of warfare has torn down and demolished, Masonry will have a prominent part, that is, if Masonry fulfills her mission, and it is only those within her own ranks that can nullify her work or prostitute her principles. But can Masonry teach peace to others while there is strife within her ranks? Can she preach Charity to others while she hounds and persecutes those who are also Masons because they may not see eye to eye with the majority. Nay, verily. First let us be one in fact as in name. It is not natural that all should see and feel alike; the G. A. O. T. U. never meant it so. Differ on some points men have done from the beginning, and will continue to do until the end. But need these differences cause hatred or engender strife and breed persecution? In our principal teachings we are all alike. Every Rite or System preaches and teaches Fraternity, Charity and Brotherly Love. Why not let us all practice those each in the way that to him seemeth best, letting our only contention be truly "Who best can work and best agree." Then indeed will Masonry be prepared to take the place appointed her by Divine Providence and pointing to the unity of purpose within her own ranks be prepared to invite others to share in the same benefits. The brother who belongs to the Rite of Mizraim, or to Memphis, to the Scottish or other Rite, is as much a Mason as the other. He may, and no doubt does, think his own Rite the best adapted to work out the Masonic ideal and we may be as firmly convinced that that ideal can best be worked out in ours. It is not by quarreling that we can prove it, but by working for it. Then, if we must differ, let us agree to differ and let the era of peace that has settled over the profane world presage the coming era when peace will reign in the Masonic world.

Then, and then only, can Masonry accomplish the task that is hers, and that no other force can so well accomplish.

MASONRY IN CENTRAL EUROPE.

Much has been said this last four years about the Masonry of the European continent. Most of it has shown how little is known by the American Mason on this subject. In Austria, Masonry has always been banned by law. In the Hungarian part of the dual empire it has, on the contrary, had the law's protection, and there are many lodges. In Bulgaria it has never entered, while in Turkey it has been exotic, only flourishing under foreign influence and encouragement. The Grand Lodges of England and Scotland have had lodges there for over a century, and later those of France and Italy have had lodges there, and recently there has been a sincere effort to have a Turkish Grand Lodge, but the prime movers in its inception were not Turks. With it the A. M. F. has been in friendly relations for a number of years, and we wish it all success and hope that under the new political regime it may become more vigorous. In Germany there never has been Masonry such as the Anglo-Saxon peoples understand it. When first introduced into Germany it was through the medium and efforts of the privileged aristocratic class, and has been always affected more by them than by the bulk of the people; while to the class of the workers it was for the major part of the time unknown. It has been only within the last thirty years since the Masonry of the Scottish Rite was introduced there that Masonry has met with popular support. While in the democratic fraternalism that so much distinguishes the Craft in other countries is woefully absent, in so far as relates to material charity, as well as the higher charity that bears with the fancies or foibles of others, the German Mason oc-

cupies a position far ahead of his American brother. Many of the Grand Lodges possess homes for indigents, and not indigent Mason only (of which from the class who form the bulk of their membership there are few) but for the general public. They also sustain schools and institutions for the weak-minded and many of the brethren make bequests by will for like charitable purposes. This is notably so in Hamburg, where a Past Grand Master left funds from which a block of houses is kept up for the use of aged persons, and this independent of bequests for Masonic purposes. All of this gives hope that with the democratization of the German government, democratic principles will be gladly received by the German lodges. In the city of Berlin there are three Grand Lodges, while there are lodges also working under other jurisdictions. In Hamburg, which has a Grand Lodge of its own, there are also lodges working under other German Grand Lodges, and one even under the Grand Lodge of Denmark. In this the German Masons have ever been more liberal than their American brothers, though by no means professing universality. The Scottish Rite lodges there are, of course, universal, as elsewhere.

THE SHOE ON THE OTHER FOOT.

As intimated in our last issue the Executive Board of the A. M. F. has grown tired of suffering the continued persecution by the Masons of the local system and determined to strike back in self-defense. The first action of this kind taken is suits for damages against two newspapers of San Francisco, the "News" and an Italian paper, "Voce del Popolo," for \$75,000.00 each for false and slanderous articles published by the one and republished by the other. This will perhaps prevent a recurrence of these despicable tactics. A liar and a slanderer is a coward generally, with a

yellow streak sufficiently broad to supply the lack of conscience, and make him think twice before he commits an act for which there is a possible punishment. Besides newspaper articles the A. M. F. has had to suffer persecution in another form in the arresting of its organizers on trumped up charges of obtaining money under false pretenses. In every case these BB. have been acquitted. In the future in all such cases on the acquittal of the brother accused, or the dismissal of the case, charges of malicious prosecution will be instituted. Fear or reprisal may supply the lack of conscience in these thugs.

PROUD AND HAUGHTY.

On my way to prison, writes a correspondent, for the purpose of visiting a conscientious objector, I was joined by another woman. We began to exchange confidences. In reply to a question I said, "I'm going to see a conscientious objector."

Her nose turned up with ineffable scorn, and she said:

"A conscientious objector! Thank heaven, my man's not one of them things!" and then she added proudly, "He's in for forgery."—Manchester Guardian.

COMMUNICATED.

To the Editor of "The Universal Freemason."

Dear Sir and Brother:—That the present crisis is more than military is realized by most.

When the war is over a new era will be upon the world. Thoughtful men are preparing for this change, and the best way of meeting these needs.

Perhaps the most comprehensive view of the crisis and the coming change is that of renewed conflict between sys-

tems. Systems that have long manifested themselves in a determination to ignore right are being exposed, and new systems are created to check and destroy them.

Recognized, long ago, as inadequate the present crisis emphasizes more strongly than it has ever been before impressed upon the minds of thoughtful Masons how totally impossible the hitherto prevailing system of American Masonry is. It has so diverted Masonry from its fundamental principles that it no longer bears comparison with that of the rest of the world, and it, too, must be reconstructed to conform to the new order born.

This will require a development of a renewed knowledge of the fundamentals and when American Masonry is thus renewed in its knowledge of primal purposes then will it be ready for response to the appeal of the new dawning.

The task of the American Masonic Federation is to define what true Masonry is. From the beginning the A. M. F. had a clear purpose in view, and this purpose was and is re-established Universal Masonry. It formulated a program defining basic conditions essential to this purpose—and the most outstanding proof of this foresight is that every one of those conditions is still operative, still vital in preparing for the coming new era.

Those who are unable to visualize any other Masonry than the Masonry now practiced in the American "local" system expose themselves to the contempt of the informed and thoughtful. They neither comprehend what is going on nor can they perceive what must happen as the result of the changes in the thoughts and determinations of the masses.

Yours fraternally,

J. GEORGE FRANK,
G. M. D., P. G. L., New York.

MASONIC HISTORY IN SOLDIERS' CASE

Andrew J. Provost Recalls Some Facts
of Interest to Members
of Craft.

August 29, 1918.

Editor Brooklyn Daily Eagle:

The article in a recent edition of a Manhattan daily headed "Soldier Masons Refuse to Accept Cerneau Degree," does injustice to a large number of Masons who owe fealty to the council formed by DeWitt Clinton and the most prominent Masons of the United States in 1807, which is named "Cerneau" in the article.

The issue, as between the rival claimants to the Scottish Rite degrees, does not seem to have been considered by Griffith, who favored the northern jurisdiction, or by William Hauser, the Cerneau, but is lost sight of by both of these champions. The issues are:

The Masonic regularity of each body, and the degrees which would be welcomed by the Masonic authorities of France if held by these soldiers.

That you may be able as well as all Masons to learn the truth I shall quote only the facts as presented by history and printed proceedings easily verified.

The northern and southern claimants claim only as the offspring of the Charleston Council and can have no claim to Masonic rights except such as were given them by their parent. The Charleston Council, when it was created in 1802, issued a manifesto saying it was authorized by Frederick of Prussia. When this claim reached Prussia, the lodge of which Frederick was once a member certified in writing that Frederick never had but the first three degrees in Masonry, and for forty years before the date of the pretended authority had refused to have anything to do with Masonry. This agreed with all the

Masonic experts of that day in styling this manifesto as the gigantic lie of the order.

In fact, the degrees of the Scottish Rite were unknown in Prussia, and Germany for many years after Frederick's death. How could Frederick give anything he did not have or even know existed. (See Folger's History, which gives the manifesto in full and states these facts.)

The northern jurisdiction claimant was created by the Charleston Council in 1813. It had little or no following prior to 1860. About that year it was split into two factions, which, for three years, did little except to expel each other, until no one in either remained unexpelled.

In 1863 both of these factions applied to the so-called Cerneau Council of 1807 to be admitted and healed. One was received. Subsequently they issued a printed pamphlet giving the reasons why these two factions sought admission into the Cerneau Council of 1807. Among these reasons they asserted:

That Joseph Cerneau, by reason of a lawful patent created a Supreme Council in 1801 in St. Domingo, and the Supreme Council in New York in 1807.

That he had a perfect title and a lawful jurisdiction, both of which they lacked.

That their desire to enter the Cerneau Council was to be cured of these defects, etc., etc.

We have a copy of this pamphlet and refer to the printed proceedings of the northern jurisdiction of the year 1865 for the other stated facts.

All Masonic histories give the origin of the A. A. Scottish Rite to France, and that all of its thirty-three degrees have been the property of the Grand Orient of France since about 1750.

As above admitted by the northern claimant, Joseph Carneau, with a lawful patent, with Clinton and other officers of our Grand Lodge in 1807 formed the

Council of 1807, which is called by his name.

In 1824 Lafayette received his crown of thirty-third degree from this council, and he wrote on his patent that it was the dearest prized honor he had received from the Americans.

Cerneau and Lafayette, each of them, for many years represented the Council of 1807 at the Grand Orient of France. (See Folger's History.)

Masons know how easily they are frightened by claims of irregularity and it is not strange that those young soldier-Masons, who knew nothing about either claimant, should be stampeded. Had they known that the Grand Orient of France, the authority of French Masons, had granted the charter and had always been the friend of the Council of 1807, and that Lafayette prizes the thirty-third degree patent granted by that council, the story printed would have been entirely different.

We challenge any of the northern jurisdiction claimants to deny of of the foregoing historical facts.

ANDREW J. PROVOST.

Brooklyn.

OUR EXPORTATION OF SILVER.

Sixty-four million silver dollars have been melted into bullion by the United States Treasury, most of which has been exported to India. Fifty-eight million dollars of silver certificates have been withdrawn from circulation and destroyed as the silver on which they were secured were melted down. The Treasury still holds 426,000,000 silver dollars, against which \$390,000,000 in silver certificates are outstanding. New Federal Reserve Bank notes of the denominations of \$1 and \$2 are being issued to replace the silver certificates withdrawn.

HIGH COURT DECLARES

MASSES SUPERSTITIOUS

A judicial decision of more than ordinary interest was recently rendered in one of the high appellate courts of England. A wealthy Irish butler died, leaving a will which bequeathed \$45,000 to Cardinal Bourne for saying masses and very substantial sums to the Jesuits and various orders of monks.

Heirs at law of the deceased butler contested the bequests to the cardinal, the Jesuits and the monks on the ground that money paid or bequeathed for masses was going for superstitious purposes that were not legitimate and could not be recognized or sustained by courts of justice.

The court nisi wherein the case was originally tried upheld the contention of the heirs at law that Roman Catholic masses for the dead are superstitious practices for which money or property cannot be legally given. But Roman cardinals and Jesuit priests and monks are no quitters when large sums of money are in sight. So they appealed the case to a higher court.

Early in August the matter came up for hearing in the Court of Appeals. Barristers for the cardinal and his fellow priests contended with much earnestness that no act of the Roman church could be superstitious because the Emancipation Act of 1829 recognized the right of that church to exist in England.

But the Court of Appeals was not convinced. After a legal battle that lasted two days and presented the law and facts exhaustively, the court held that the law as it had been established in England about a hundred years branded masses for the dead as superstitious practices which courts of justice could not uphold. The estate therefore goes to the heirs at law.—The Menace.

ORIGIN AND THE TRUE MEANING OF CLANDESTINITY.

In various quarrels of sundry Masonic denominations and Rites there has been none of the epithets and qualifications used oftener than the above mentioned one, whereby one Masonic denomination applying the above said adjective to the opposing factions wished by means of it to express or accentuate their irregular or illegitimate standing in the Masonic world.

Although the continuous habit in due course of time becomes as binding as the rules of law, the qualification of being "Clandestine" used so often, thanks to the unfortunate conditions of unceasing persecution conducted under the auspices of the Local Rite and towards other Masonic Rites, has never more failed to convey the true meaning and purpose of said qualification. The phrase itself is taken from Latin. "Clandinus" means secret, and was adopted for the first time by the Roman Catholic Ecumenic Council at Trident (15th century) to prevent the ever so much spreading custom of closing marriages by the members of the Roman Catholic faith without the presence of a priest, officiating in his capacity. Matrimonies, made up that way, were by said ecumenic council qualified as "imperfect" (*matrimonium imperfectum*) and were interdicted under severe penalties. Also for the first time were these spontaneous acts called "matrimonia clandestina"—clandestine marriages to lay stress on the fact, that they were secret and lacked the publicity, given to them under ordinary circumstances by the church official, witnessing and ratifying the ceremony.

The word "clandestine" stood then for its true meaning, i. e. "secret." Pope Pius VII uses in his edict of 1814, directed against Freemasonry as such the same epithet, calling it clandestine, and warning his subjects against joining any

clandestine i. e. secret societies. In this meaning the qualification of being clandestine really applies to Freemasonry as well as to all other secret societies, with which the rule of secrecy is a binding obligation. The unqualified tendency of stretching the meaning of said word to make it an insult to another Masonic denomination, so often employed by the Local Masons is simply the ever so natural outcome of lack of education along Masonic lines and consequently also misapprehension of any foreign-sounding expressions, which are used with a show of bravado, the using individually not realizing that automatically he merely displays his own mental poverty and weakness. In the correct meaning of the word clandestine all denominations of Freemasonry are clandestine because they are only different branches of the same "secret" fraternity and they all will stay clandestine, as long as the law of secrecy will be one of the Masonic Landmarks, and as long as one of the branches disclaims the clandestinity "sensu stricto"—it becomes schismatic, because it throws away one of the most ancient and basic Masonic laws.

The difference between clandestinity and irregularity is easily to be apprehended, if the words are in daily use given their own and proper meaning and these two items have not anything in common, barring that using the first one with the insulting tendency by the Local Masons goes only to prove the quite well known fact that there are many Masonic emblems and teachings which still are lacking the thorough understanding on the part of the State Masonry.

ARTHUR S. BIER,

S. M. D for the State of California.
San Francisco, Cal., Nov. 19, 1918.

Communicated for the December issue
of the Universal Freemason.

FAMED FOR ITS POETS.

It is to the fame of its poets that Cannongate Kilwinning Lodge No. 2 of Scotland owes its greatest renown. Here is an entry from a minute of the lodge:

"St. John's Chapel, 1st February, 1787.

"The Right Worshipful Master having observed that Brother Burns was present in the Lodge, who is well known as a great Poetic Writer, and for the late publication of his works, which have been universally commended, and submitted that he should be assumed a member of this Lodge, which was accordingly agreed to, and he was assumed accordingly."

A month later the poet's installation as Laureate is said to have taken place in the presence of a distinguished company.

There is in the chapel a beautiful old organ with a wonderfully sweet tone, which is still used in the lodge services. It was built in 1754, and possesses the double distinction of being in all probability the oldest organ in Scotland, and the only existing instrument on which the songs of Burns were played in the presence of the poet.

From the death of Burns the lodge remained without a Laureate until 1835, when it was decided to ask James Hogg, the Eltrick Shepherd, to become its minstrel. A special session of the lodge was held at the Cleekum Inn, St. Romans, Innerleithen, when the Shepherd was initiated into the craft, and sang to the assembled brethren his own exquisite love-song, "When the Kye Comes Hame."

Kipling Wears the Laurels.

Thereafter followed other notable singers—Wallace Bruce in 1890-96, "Surfaceman" in 1899-1901, "Gabriel Setoun" in 1902-1905, while at the present moment Rudyard Kipling wears the laurels. The Burns dinner at Canongate Kilwinning is probably the only place where the memories of the two poets are toasted together; for Burns and Hogg

having the same birthday, the lodge drinks the health of both its Laureates on the 25th of January.

A most interesting museum has been formed in the rooms of the lodge, one article in which is a unique copy of the Koran valued at 500 pounds. There is also attached to the chapel a quaint "kitchen," which once formed part of the Tenandries of St. John, in which is a beautiful old fireplace, recently discovered under plaster work and now effectively restored.—Masonic Journal of South Africa.

ON THE CHURCH WORKER.

While our brother here is active in our work, he also finds time to teach a Sunday school class. I recently learned of an experience he had with a class in a large city.

He started recruiting for the class and succeeded in getting in a large number of little fellows whose lives were spent mostly on the streets, and at the close of the school he announced:

"Now, boys, I want to see every one of you back here next Sunday and I want each one of you to promise to bring another boy with you. How many will promise?"

Every one of the boys shot up his hand.

"I'll bring two wit' me," announced one enthusiast.

"That's fine!" said the brother. "Now, don't forget—two."

"I'll bring 'em, believe me, Mister," the boy earnestly assured our teacher.

"Are you sure, now?"

"Sure Mike. One guy's a cinch. He's not near as shifty on his feet as your Uncle Pete. De odder guy's about me own size, but, Mister, I'll do me damndest to bring him, too!"



Craft Buttons.

Craft Buttons, the official Button, of the Scottish Rite, registered.
Price \$1.00.

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, 161 South Second East, Salt Lake City, Utah, and he will send you the necessary information.

— All matters of business for the "Universal Freemason" must be addressed to Thomas Perrot, 161 South Second East, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East, Salt Lake City, Utah.

OUR FIRST CASUALTY.

"How did you get hurt?" asked the doctor of the American soldier in France, as he slowly recovered consciousness.

"Well," was the reply, sheepishly given, "the last thing I remember was telling a British Tommy that the Americans had come over here to start the war."

In this connection it may be noted that in a recent speech, Prime Minister Lloyd George reported that Great Britain alone had raised an army of 6,250,000 men. "If the United States of America," said he, "were to call to the colors the same number of men in proportion to her population, it would mean near 15,000,000."—National School Service."

IF WE ONLY UNDERSTOOD.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim eternal roughness
Seem, I wonder, just the same,
Should me help where now we hinder,
Should we pity where we blame?

Ab! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the font of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grain of good,
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better
Just to judge all actions good!
We should love each other better
If we only understood.

—Rudyard Kipling.

THE LETTER "E."

Someone has advanced the opinion that the letter "e" is the most unfortunate letter in the English alphabet, because it is always out of cash, forever in debt, never out of danger and in hell all the time. For some reason, he overlooked the fortunes of the letter, so we will call his attention to the fact "e" is never in war and always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no meat, no life, and no heaven. It is the center of honesty, makes love perfect, and without it there could be no editors, devils nor news.—Reporter's Service.

LEXICON.

(Continued.)

Alms-box—See under the head of "Box of the Widow."

Altar—One of the principal articles of furniture in the Masonic Lodge, in form is that of a pedestal tapering slightly from three feet at the base to two feet six inches at the top, having four ox horns, one at each corner on the top of it, in imitation of the Jewish Altar.

Al-Om-Jah—The trilliteral name of the Diety in the higher grades of the Egyptian Mysteries.

Amal-sagghi—The name of the fifth step in the mystic ladder of Kadosh, meaning great labor.

American Rite—An arrangement of degrees peculiar to the U. S. A. and adopted when the falsity of its claim to the "York Rite" was so thoroughly exposed that it could be no longer expected to deceive the most credulous. Under the new name it is as much a fraud as it was under the other, as with the exception of one degree manufactured (or rather reconstructed) by Smith-Webb, and the Craft and Knight Templar and Knight of Malta, the others are colorless plagiarisms of Scottish Rite degrees. The degrees and their order are as follows: Three Craft degrees, Mark Master (the Fellow Craft Mark of the Scottish Rite), Past Master (a variation of the Installed degree), Most Excellent Master (a new degree with an old name, the invention of Webb), Royal Arch (also but an imitation (and a poor one) of the ancient work; Royal Master, Select Master (parodies on two of the degrees of the Lodge of Perfection), Knight of the Red Cross, an anachronism given as introductory to the Knight Templar in which Judaism and Christianity are wonderfully mixed, and Knight of Malta. In

the working of these degrees there are four governing bodies. The Grand Lodge for the First three; the Royal Arch Chapter for the next four; the Council for the next two, with which is sometimes given a supplementary degree called Super Excellent Master. The last three are given in the Commandery.

Amasphus—The ancient name for the Amethyst, the ninth stone in the breast plate of the High Priest, the stone in hardness is next to the diamond. It is of a deep red and bluish color. The word is significant in the Royal Arch.

Ample Form—A term used when the Supreme or Grand Lodge is opened by the Grand Master Depute or Substitute. When opened by the Grand Master in person it is said to be opened in "due and ample" form. A Daughter Lodge is opened in "due" form.

Amor et Obedientia—Love and obedience, the motto of the Royal Order of Scotland embroidered in gold on a blue garter worn on the right arm.

Amru—A Phoenician Carpenter, with Fanor, a stone squarer, and Metusael, a stone setter, given in some Rites as the names of the three Assassins.

Architecture, Piece of—A term used in Latin Lodges to designate any paper read in the Lodge on Masonic subjects.

Arizona—A Grand Lodge of the Local system was established in Arizona in 1882. Like all other lodges of that system, it was self-created by lodges which had been chartered by self-created bodies.

Arcana—From the Latin, Secret things communicated only to the select, not to be divulged.

Arch, Ancient, or Arch of Enoch—Sometimes called "Knights of the Ninth Arch" is that form of the Royal Arch worked by the Scottish, Mizraim and Memphis Rites. Enoch, the ninth from Adam, lived in the fear and love of the Lord, being inspired by the Most High,

and in commemoration of a wonderful vision shown him and in compliance with instructions then given him, built a subterranean temple of nine arches which he dedicated to God and Masonry. In this work he was assisted by Jared and Methuselah. The temple being completed, it was sealed up for future generations to be enlightened by its discovery. This happened in that part of the world afterward known as Canaan or the Holy Land.

Architect, Grand Architect.—Architecture—Names of degrees in several Rites. The degree of Grand Architect is the ninth in the Lodge of Perfection, and twelfth in the Early Grand National Scottish Rite.

Architecture—One of the most ancient and important arts known to man. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite. The first three are the most ancient. The whole subject is Masonically treated in the F. C. lecture.

Archives—The repository of the minutes and other documents of a lodge.

Archives, Grand Guardian of the—A title of the Secretary General of the Grand Council of Rites of Ireland.

Arch of Solomon—Applied sometimes to the thirteenth degree.

Arch of Steel—A term used to designate particular honor given visitors by receiving them under crossed swords.

Arch, Royal—See Royal Arch.

Arelelm—Used in the advanced degrees. See Isaiah xxxiii, 7.

Areopagus—Used in the thirtieth and the fifth S. R. A.

Ark—In Masonry three Arks are referred to: (1) The Ark of Noah; Ark of Zerubabel. The first, built by Noah, Shem, Ham and Japheth, is referred to in the degree of the Lodge of Perfection, and the degree of Super-Excellent Mason (which see). The third was substituted by Zerubabel in imitation of

the Ark of Moses, which was burned at the destruction of the first Temple.

Ark and Anchor—Emblems of a well-spent life and a well-grounded hope used in the third lecture.

Ark and Dove—An American side degree to Royal Arch Masons, a colorless imitation of the Royal Ark Mariner.

Arkansas—A Grand Lodge of the American or Local Rite, which was founded in Arkansas on the 22d of February, 1832.

Ark Mariner, Royal—(See Royal Ark Mariner).

Ark, Mark, Link and Wreath—A series of degrees given under authority of the Confederated Supreme Council. The Ark referred to was the original form of the Royal Ark Mariner. The Mark is that styled the Fugitive Mark; the Link or Link and Chain relates to incidents connected with the institution of the Fellow Craft Mark, and the Wreath to Jacob's struggle with the Angel Penueh.

Ark of the Covenant—Originally constructed at God's command (Exodus xxv, 16). In it were kept the two tables of stone on which were written the ten commandments, the pot of manna, and Aaron's rod. It was first placed in the tabernacle; afterwards in the sanctuary of Solomon's Temple, and was lost when the Temple was destroyed by the Chaldeans. The Ark, its symbolism and traditions are closely connected with the degrees of perfection and of the different Royal Arch systems.

Armiger—The sixth degree of the Order of African Architects.

Arms of the Freemason—While the Compass and Square are in general considered the distinguishing emblem of Masonry, its proper armorial bearings are azure on a chevron between three castles argent, a pair of compasses extended on the first, crest a castle on the second. Motto: "In the Lord is all our trust."

Arras, Primordial, Chapter of—In Arras, Artois, Charles Edward Stuart, April 15, 1747, with the aid of Scottish noblemen, Masons then in exile in France, founded this Chapter of the Rosy Cross Freemasons. The distinctive title was "Scottish Jacobite." This Chapter in turn founded several others, notably that of Arras, in the valley of Paris, in 1780. This was one of the many instances of the Scottish political circles who were Masons introducing the Scottish degrees into France.

Arrest of Charter—Suspending the work of a Lodge and forbidding it to transact any further business pro tem.

Artizan, Chief Artizan, Master—Officers in the side degree of "Knights of Constantinople."

Arts—The Arts, parts, points, and particulars of the mysteries of Masonry are the knowledge of the things made known in the various degrees into which Masonry is divided and of the rules and usages of the Craft.

Aspirant—A term applied in some of the higher grades to the candidate for advancement.

Assembly General—According to the credulous school of Masonic historians, the Craft held yearly meetings thus styled before the institution of Grand Lodges.

Astraea—The name of the Grand Lodge of Russia, established at St. Petersburg in 1815, and suppressed in 1822.

Aslum or Asylum—A term applied to a particular part of an Encampment of Knights Templar or Council of K-h. The word has hence been adopted by the figure synecdoche, to signify the place of meeting of these bodies.

Ascension Day—A festival in Chapter of the Rosy Cross.

Ashlar—A stone sufficiently dressed to be laid in regular courses. The Ashlar in its rough and unformed state is held in Masonry to typify a man's mind

in a state of ignorance. As polished and perfected by education, properly squared and fitted for a place in the building.

Ashmole, Elias—A celebrated English antiquarian and historian, born at Litchfield on the 23d of May, 1617; died in London May 18th, 1692. His Masonic fame upon certain well known and often referred to entries in his diary, wherein he gives the date, October 16th, 1646, as that of his initiation into Masonry, and March 10th, 1682, as having been Passed a Fellow Craftsman. This is one of the earliest records of a non-operative having been admitted into an English lodge, although we have numerous instances of this having been done in Scotland long prior to this date.

Asla—The east end of a Lodge of the Scottish Adoptive Rite is so called.

Asia, Knights and Brothers of—A quasi Masonic Rite of nine degrees, introduced in Germany about 1780. The governing body was called a Sanhedrin and consisted of seventy-two members. The degrees beyond the first three were: 1, Seeker; 2, Sufferer; 3, Initiated Knights; 4, Masters or Sages; 5, Royal Priests; 6, Melchizedek. The Rite has long ceased to exist.

Atelier (French)—A workshop or studio used in Latin countries to denote a Lodge, Council, Chapter, Consistory, etc.

Atheist—One who openly professes his disbelief in the existence of a Supreme Being or Governing Intelligence, and is in consequence ineligible for Masonic initiation.

Athelstan—An Anglo-Saxon King of England, who reigned from A. D. 924 to 944; a mythical patron of English Freemasons.

Athens, Knight of—The 52d degree of the Rite of Mizraim.

Athersada—A Persian word meaning the strong hand, the appellation of the

acting chiefs of a Chapter of the Royal Order of Scotland, a Chapter of the Modern French Rite, and of the 18th degree A. A. S. R.

Athol Masons—A name given to the Masons who seceded from the Grand Lodge of England in 1739, in consequence of alleged innovations introduced by the latter body. The seceders called themselves "Ancient Masons" or Masons, according to the ancient constitutions, and were called Athol Masons from the fact that the third and fourth Dukes of Athol presided over them during the greater part of their existence as an independent body. In 1813 they united with the original Grand Lodge, forming what is now known as the United Grand Lodge of England.

Attouchment (French)—A Grip.

Atwood, Henry C.—A prominent figure in American or Local Masonry during the third and fourth decades of the nineteenth century. About 1825 he is credited with introducing the Cross-Webb innovations in New York; in 1837 he was prominent in founding the St. Johns Grand Lodge in that state, and was its Grand Master in 1850, when it united with the regular Grand Lodge. He was also for a time at the head of the Cerneau branch of the emasculated A. A. S. R. He died in 1860.

TK AND THE GREAT SCHOOL.

There has just been published by Sylvester A. West of Chicago a book which gives a complete expose of the celebrated TK, who has masqueraded as a "Great Master" and the founder of "The Great School of Natural Sciences." TK also published a pseudo-Masonic magazine called "Life and Action," and is author of "The Great Work," which his followers hailed as a sort of a New Tea-

tament. The letters TK stand for Tack, the chief officer of an inner secret society within "The Great School" called Tack Hammer, of which he was the Chief Tack. His real name is John E. Richardson. TK has gone up and exploded like a German shell, leaving a bad smell behind. After accumulating a goodly bank account from about 4000 dupes he fled—leaving a lecherous odor. He made many Masons believe that the Great School was the real Masonry and only its members knew the great secret. His Indo Master seems to have been lost somewhere between Chicago and the Caspian Sea—and his cats all died. The great sanitarium in which he was to cure insanity by the mere look is closed, he having been the only patient—and that for the morphine habit.

What will the "real Masons" do now: and how sore will be their lamentations over the other fellows who did not know the Master's word?—W. F. K., in the Master Mason.

A NATURAL QUESTION.

"I un'erstand, sah, dat a white man in a motor cyah done run over you, and—"
 "No, sah!" replied the battered Brother Mauley. "'Twuzn't no motor cyah, wid a white man in it dat runs over yo'. flings yo' a fi'-dollar bill fo' you injuries—an' goes on 'bout his bizness. 'Twuz a ticky little Ford wid a Nigger driver. It knocked me down, clumb on me, roamed around for a spell, an' den dess nach'ts dwelt dar. I got up under it, somehow, and dat fool Niggah lost his mind, and stopped and backed up and went ahead and turned around, an' all dis an' dat, an' finally located on top o' me. 'Man alive' I yelled, in muh 'zasperation. 'What sawtah lodge yo'-all tryin' to mishiate me into, anyhow?'"—Kansas City Star.

THE WORLD WOULD BE BETTER
FOR IT.

(Scottish Rite Bulletin.)

If men cared less for wealth and fame,
And less for battle fields and glory,
If with in human hearts a name,
Seemed better than in song or story,
If men instead of nursing pride,
Would learn to hate and abhor it,
If more relied on love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal,
If love's work had more willing hands,
To link this world to the supernal,
If men stored up love's oil and wine,
And on bruised human hearts would
pour it,
If yours and mine would once combine,
The world would be the better for it.

If more would act the play of life,
And fewevr spoil it in rehearsal,
If bigotry would sheath its knife,
Till good became more universal,
If customs grey with ages grown,
Had fewer blind men to adore it,
If talents shone in truth alone,
The world would be the better for it.

If men were wise in little things,
Affecting less in all their dealings,
If hearts had fewer rusted strings,
To isolate their kindly feelings,
If men, when wrong beats down the right,
Would strike together and restore it,
If right made might in every fight,
The world would be the better for it.

BROTHERLY LOVE.

The two colored brothers were ap-
parently about to come to blows.
"Niggah, don't mess wid me," warned
one, "cause when you do yo' sure is
firtin' with a hearse."

"Don't pesticate wid me, niggah,"
replied the other, showing a great bony
fist; "don't fo'ce me to press dis upon
yo', cause if yo' do, Ah'll hit yo' so ha'd
A 'll separate yo' ideas from yo' habits;
Ah'll just natcherly knock yo' from
amazin' grace into a 'joatin' opportun-
ity.'"

"If yo' mess with me, niggah," replied
the other, "Ah'll jest make one pass,
and dere'll be a man pattin' yo' in de
face wid a spade tomorrow mornin'."—
Borrowed.

Two San Francisco negroes were dis-
cussing the possibilities of being drafted.

"Tain't gwine do 'em good to pick
on me," said Lemuel sulkily. "Ah cer-
tainly ain't gwine do any fightin'. Ah
ain't lost nothin' oveh in France. Ah
ain't got any quarrel with a-n-y-b-o-d-y,
and Uncle Sam kaint make me fight."

Jim pondered over this statement for
a moment. "You' right," he said at
length. "Uncle Sam kaint make you
fight.. But he can take you where de
fightin' is, and after dat you kin use
you' own judgment."—Everybody's Maga-
zine.

TELEPHONE CONVERSATION A. D.
6000.

Spiritistic lady has just called up her
husband, who is dead.

"John, dear, is that you?"

"Yes, my dear."

"John, are you happy?"

"Yes, my dear."

"John, dear, are you happier than you
were on earth with me?"

"Yes, my dear."

(Sighing) "Heaven must be a won-
derful place!"

"I'm not there, Mary."

TALES OF THE OLD WORLD.

By La Marquise de Fontenoy.

The person who writes for the New York Sun under the title of La Marquise de Fontenoy is usually well informed and always interesting. The following is copied from the paper of August 20: We see nothing unreasonable in the story. We never before heard that the German Emperor is a Mason.

Masons of Central Powers Meet at Berlin.

It may be well to call the attention of the authorities at Washington and at Ottawa to the fact that an important congress was held at Berlin during the closing week of July of the grand masters and chief dignitaries of the Grand Lodges of Freemasonry of Germany, Austria-Hungary, Turkey, Bulgaria and Finland. Of course the proceedings were secret. But in view of the attentions showered upon the delegates by the Kaiser, by the Princes of his house, and by the members of his Government, there is every reason to believe the reports according to which the congress was convened at the instance of the Emperor for the purpose of organizing some concerted action by the Freemasons of the Central Powers in the direction of the Freemasons of the Entente countries with a view to peace propaganda.

Grave concern, and even dread, are manifested in Germany, at the proclaimed determination of the great powers of the Entente, and in particular of the United States, to wage the present war "a l'outrance," that is to say, until the bitter end—which is already in sight—and the Kaiser is endeavoring by every means in his power, to avert this calamity to Germany, involving the inevitable overthrow of his dynasty, by means of peace drives of one kind or another—some of them very insidious—in America, Great Britain, France and Italy.

It may be hoped that the Masons of America and of the other Entente nations, who may be approached directly or indirectly by Masons of enemy countries with this object in view, will cast in their teeth the reply which was sent by the Grand Master of the Grand Lodge of Darmstadt, in the name of the Freemasons of Germany, in the early stages of the present war. It was in response to an appeal sent out by the Grand Master of the Grand Orient of Belgium, in a letter dated from Liege, suggesting common action with a view to a more humane conduct of the war, and suggesting a commission of inquiry composed of Freemasons of neutral countries, with a delegate from each of the belligerent nations, to examine the mutual charges of atrocities.

German Soldiers Are Humane, Say Teutonic Masons.

The Teuton reply was characteristic. The main passage was as follows:

"Any appeal for humanity addressed to our political leaders, to our generals, and to our soldiers, is unnecessary. They are Germans, and Germans, even in the hardest fight, remain humane. Why should we insult our German brethren, now in the field, by an appeal such as you suggest, showing them that doubts have been entertained about their humane conduct. We will never lend ourselves to anything of the kind. We have absolute confidence in our army, and I am convinced that they are conducting humanely the war which has been forced upon us by a conspiracy."

Last year already Emperor William had recourse to Masonic leaders in Germany, but in a less direct and, above all, less pressing manner than today, in order to bring about through the agency of the craft abroad popular pressure on the Entente Governments to conclude the war on conditions satisfactory to Germany, on the pretext of averting further bloodshed. Certain Swiss, Dutch, Scot

danavian and even Italian Masonic dignitaries managed to gather in secret convention in Paris, where they placed themselves in communication with Defeatist elements of France. Fortunately public attention was drawn to the matter. The French Government interfered, the convention broke up without having accomplished anything, and the Italian Grand Lodges publicly repudiated with the utmost indignation those of its members who had been foolish or disloyal enough to allow themselves to be inveigled into participation in a movement that was altogether in the interests of Germany.

Kaiser Shows Little Interest in the Order.

Although the Kaiser is a Freemason he never, until the beginning of the war, showed any good will or sympathy for the craft. He joined it long before his accession to the throne, namely in 1881, rather reluctantly and at the pressing instance of his father, Emperor Frederick. The latter, indeed, is the only member of the house of Hohenzollern save Frederick the Great, an enthusiastic Mason, who has ever shown any liking or understanding of the brotherhood. The late Emperor was a regular attendant of lodge meetings and admired the ritual. But his own father, old Emperor William, was very averse to the craft, expressed his displeasure in no measured terms when his son Frederick joined, and was still more angry when he learned that his grandson, the present Emperor, had been initiated.

It is largely due to this attitude of the old Emperor that the Kaiser always shows himself so cold toward the craft. He was resolved, however, to retain a certain amount of control of the lodges and, therefore, caused his cousin and brother-in-law, Prince Frederick Leopold, to be appointed Grand Master of the Grand Orient of Prussia, an office which he still retains to this day.

GERMAN GRAND LODGES.

Prior to the war Germany had eight Grand Lodges; Grand National Mother Lodge of the Three Globes, meeting at Berlin; Grand Lodge of Hamburg, meeting at Hamburg; Grand Lodge of Prussia (named Royal York of Friendship), meeting at Berlin; Grand Lodge of Saxony, meeting at Dresden; Grand Lodge of the Sun, Bavaria, meeting at Frankfort-on-the-Main, and the Grand Lodge Zur Fintracht of Hesse, meeting at Darmstadt. Little is known of German Masonry since it severed relations (of its own accord) with the large majority of the grand bodies throughout the world, shortly after the outbreak of the war. Therefore, American Masons, in particular, are not at all interested in the insincere transactions of the Masons of Germany. —Exchange.

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.

Laurel Lodge No. 85, of San Francisco, California, meets second Friday of each month at 8:08 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. M. A. Johnson, R. W. M., S. Skarstrom, Secretary, 919 So. Yakima Ave.

Lodge Justice No. 104, Chicago, Ill., meets first and third Wednesdays, 7:30 p. m., at 2754 W. Madison St. B. Demsch, Secretary, 1342 N. Claremont Ave.

LODGE ADVERTISEMENTS.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5743 Maryland Ave.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M. Theo. F. Zimmer, 3666 So. Figueroa St. Sec. Louis A. Vonderscher, 424 W. 66th 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, Bend, 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.

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 Savoy No. 35, meets first and third Fridays, 8:00 p. m., 19 West Adams St., Chicago, Illinois.

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.

Compass Lodge No. 105, Chicago, Ill. meets the second and fourth Tuesdays, at 2345 South Kedzie Ave. R. W. M. James J. Klaub, 2438 South Avers Ave. Secretary, Wm. Halabrin, 2313 Belmont Ave

Lodge Trinity No. 44, Seattle, Wash. meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 316 Marion street.

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

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.

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

Viking Lodge No. 75, of Chicago, Ill. meets every Friday evening at 1223 Milwaukee Ave. R. W. M., Martin Gnatek, 1507 W. Chicago Ave. Secretary, Stanley Siniarski, 4136 School St.