

# THE UNIVERSAL FREEMASON

Volume XI

July 1919

Number 13

## OFFICIAL.

### TO THE BRETHREN UNIVERSAL.

The time is rapidly approaching when the Triennial Communication of the Supreme Lodge of the Rite will be assembled, it being scheduled to commence at the hour of 10 o'clock a. m. on September 8th, 1919, at Salt Lake City, Utah, and the duration of the proceedings will extend through the entire week from the 8th to the 13th inclusive.

The growth of the A. M. F. since its last Stated Communication has been phenomenal, both numerical and financial, and without doubt of necessity there will be many important matters come up for discussion and for decision and it will be well that every Lodge of the Rite be properly represented so that the desires of the majority of the membership be there fully expressed.

No doubt there will be discussions and differences of opinion, but the will of the majority as there and then represented will guide the policy of the A. M. F. for some years to come.

It should be the aim of each Lodge of the Rite to submit its views as to the best way, consistent with Masonic usage, to advance the interests of the Order at large without any personal or selfish motive, ever bearing in mind that any organization IS JUST WHAT THE MEMBERS themselves make of it.

The A. M. F. is the exponent of Universal Freemasonry in the United States. It has its authority Masonically by

Charters for each and every degree practiced by it from first to the last; also it has its civil authority by incorporation for all of such degrees. It is on terms of amity with or exchanges gages of amity with practically every regular Masonic power throughout the known world, but with the Local Masons of the United States we do not exchange gages of amity with them nor do we recognize their regularity of descent or their method of Masonic communion, which in a general way, is diametrically in the opposition to the usages of Masonry as accepted throughout the world.

The Local Masons are numerically and financially strong, and because of these simple facts, contrary to every Masonic rule, they have tried and still try to force all others to be guided by their peculiar views, forgetting that the Blood of the Martyr is the seed of the Church.

Something like two thousand years ago the first known Christian was the lowly Nazarine, born on the shores of Galilee. He with many of His followers were persecuted by and through the bigotry of those who at that time were numerically strong; some of them stoned to death; others crucified on the Cross. But the words and works of TRUTH prevailed and who today DARE say that the Christians are wrong or were wrong commencing with but ONE.

It is quite true that the Christians have many different Rites or systems of Christianity all working together in more or less harmony, all believing in

that GREAT BOOK as the rule and guide of their lives, each sect endeavoring to advance the cause advocated BUT NOT BY THE CRUDE AND TYRANNICAL methods adopted by the Local Rite of Masonry.

The American Masonic Federation commenced its career in 1907 with not more than six Freemasons banded together Masonically to spread the great Truths of the Order according to its original plan of Universality (believing then as now that they had a constitutional right to conduct their Masonic affairs without let or hindrance from any other Rite of Freemasonry), but notwithstanding that the period of the Dark Ages had seemed to pass away, the members of the A. M. F. suffered persecution at the hands of the Locals who have at every possible opportunity tried to CRUCIFY them NOT IN A BODILY WAY, but in ways that are foreign to the teachings of Christianity and to every principle of the Order of Freemasonry. AS A MATTER OF FACT, handling the TRUTH in a very careless manner, oftentimes manufacturing and circulating statements designed to hinder the work and progress of the A. M. F., statements that might be termed as the kind known as character assassination, whose originators could not be traced and brought to task for their EVIL DOINGS. Notwithstanding the opposition of the Locals and their use of catspaws the American Masonic Federation has today something close to twenty Provincial Lodges with many private Lodges chartered and under dispensation throughout the United States as well as in foreign countries.

The American Masonic Federation believes that the teachings of Freemasonry should be open to all good men and true, this regardless of rank or wealth, and at a reasonable fee commensurate with the upkeep of the organization, thereby enabling the man of moderate means to

enjoy the privileges of the Order equally with those of wealth.

The American Masonic Federation teaches its members by precept and by example to pay due respect to the laws of our country to be good citizens and not in any manner to be concerned in plots or conspiracies against the government—speaking generally to be upright men and citizens—at the same time to be guided by the great principles of the "Fatherhood of God and the Brotherhood of Man" and in accordance with our general teachings "to do unto others as we would that others should do unto us."

So far as the American Masonic Federation is concerned it has no desire to interfere with the affairs of any other organization by whatsoever name known, and proposes not to permit any other organization to let or hinder its work.

We believe that there is room and to spare for every Rite of Freemasonry to work unmolested by the interference, unwarranted interference, by those who are not of our household.

At the present time the Grand Master Mason Bro. M. McB. Thomson is in the east visiting Lodges of our Rite officially and without a doubt will return having further extended our influence for good.

Fraternally yours,

THOMAS PERROT,

Grand Secretary General.

#### INSTALLATION OF OFFICE-BEARERS

The following are the installed office-bearers of Lodge G. Garibaldi No. 6 of Salt Lake City, Utah, as installed on the 11th of June, 1919:

R. W. M., Bro. Mark Cozzens; Master Depute, Bro. Levi O. Oleson; Master Substitute, Bro. John Seren; W. S. W., Bro. James Terry, Jr.; W. J. W., Bro. Claud W. Gannon; Secretary, Bro. William C. Mason; Treasurer, Bro. F. G.

Dust: Orator, Bro. G. F. Bushman; Chaplain, Bro. M. McB. Thomson; Almoner, Bro. Rudi Maltzen; Marshal, Bro. E. A. Oleson; Sr. Deacon, Bro. Daniel J. Blyth; Jr. Deacon, Bro. F. L. Parker; Sr. Steward, Bro. L. O. Sombot; Jr. Steward, Bro. J. W. Reneau; Inner Guard, Bro. D. A. Cain; Tiler, Bro. William Atchison, and Lodge Deputy, Bro. Thomas Perrot.

The following are the installed office-bearers of Lodge Beehive No. 117, Salt Lake City, Utah, as installed June 4th, 1919:

R. W. M., Bro. Joseph F. Evans; Master Sub. Bro., Charles E. White; Master Depute, Bro. Kay William Chinn; W. S. W., Bro. Leopold Friedman; W. J. W., Bro. Joseph W. Schoenfeld; Secretary, Bro. Le Roy Rose; Treasurer, Bros. Charles Baer; Marshal, Bro. H. V. Herriman; Sr. Deacon, Bro. E. E. Hall; Jr. Deacon, Bro. Thomas W. Nelson; Sr. Steward, Bro. E. M. Andersen; Inner Guard, Bro. Floyd A. Felsch; Tiler, Bro. Jos. R. Kimball.

The following are the office-bearers of Lodge Golden Star No. 15 of San Francisco, Cal., as installed June 6th, 1919:

R. W. M., Bro. Harry Fieldhouse; Master Depute, Bro. Geo. B. Rogers; Master Substitute, Bro. John Kennedy; W. S. W., Bro. J. C. Rower; W. J. W., Bro. A. L. Fetherolf; Secretary, Bro. E. A. Rower; Treasurer, Bro. J. J. Sandberg; Orator, Bro. J. La Pointe; Chaplain, Bro. P. Giovannini; Almoner, Bro. Geo. F. Burgis; Marshal, Bro. Frank H. Fetherolf; Sr. Deacon, Bro. A. Legna; Jr. Deacon, Bro. J. Kalodimos; Sr. Steward, Bro. E. Berglund; Jr. Steward, Bro. J. Schreiber; Inner Guard, Bro. Emil Erickson; Tiler, Bro. John Farquhar, and Lodge Deputy, Bro. A. W. Nichols.

The following are the installed office-bearers of Lodge Trinity No. 44 of Seattle, Wash., as installed June 2, 1919:

R. W. M., Bro. W. S. Pulver; Master Sub., Bro. G. W. Nelson; Master Depute, Bro. C. Soderstrom; W. S. W., Bro. V. O. Anderson; W. J. W., Bro. H. R. Alsleben; Secretary, Bro. Paul Raden; Treasurer, Bro. August Anderson; Sr. Deacon, Bro. T. J. Engelstad; Jr. Deacon, Bro. L. Holtan; Organist, Bro. A. M. Larsen; Chaplain, Bro. G. S. Hynes; Orator, Bro. Theo. Carlson; Marshal, Bro. P. J. Brodesser; Almoner, Bro. Gust Lund; Jr. Steward, Bro. O. P. Anderson; Inner Guard, Bro. L. J. Caenepeel; Tiler, Bro. Emil Sauer; Trustees, Brothers Fred W. Kotelman, John Christiansen and Andrew J. Olson.

The following are the installed office-bearers of Lodge Fidelity No. 73, Rock Springs, Wyo., as installed June 5th, 1919:

R. W. M., Bro. William Alenius; Master Depute, Bro. Carl E. Johnson; Master Substitute, Bro. R. J. Hietman; W. S. W., Bro. Christ E. Thobro; W. J. W., Bro. Adolph Westerberg; Secretary, Bro. C. M. Olson; Treasurer, Bro. Axel Johnson; Orator, Bro. John Wilson; Almoner, Bro. Axel Johnson; Marshal, Bro. August Martella; Sr. Deacon, Bro. Gust Larson; Jr. Deacon, Bro. John Wilson; Sr. Steward, Bro. August Paulson; Jr. Steward, Bro. Joseph Berta; Inner Guard, Bro. Loule Larson; Tiler, Bro. Dominick Berta.

The following are the office-bearers of Lodge Dante No. 131 of Cleveland, Ohio, as installed June 5th, 1919:

R. W. M., Bro. John Capsuto; Master Depute, Bro. Joseph Spina; Master Substitute, Bro. Fabio Di Santo; W. S. W., Bro. John Rocco; W. J. W., Venazio Camilli; Secretary, Bro. Rosario Yuse; Treasurer, Bro. Raffaele Doderò; Orator,

Bro. Joseph Nucci; Chaplain, Bro. Frank Travilla; Marshal, Bro. Carmelo Caruso; Sr. Deacon, Bro. Marco Lobosco; Jr. Deacon, Bro. Pietro Caputo; Sr. Steward, Bro. John Pugliese; Jr. Steward, Bro. Antonio Costanzo; Inner Guard, Bro. Antonio Gati; Tiler, Bro. Filippo Mancuso, and Lodge Deputy, Bro. John Vizzari.

### THE UNIVERSAL FREEMASON.

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## EDITORIAL.

### ANOTHER NEW LODGE.

Since our last issue another Lodge in the A. M. F. has been chartered in San Francisco. This Lodge is the result of the labor of Bro. Arthur S. Bier and starts under exceptionally good conditions, as in numbers it has close to 100,

and has close on \$300.00 in its treasury. The chartering and installing ceremony was performed by the Grand Master Mason. A list of the new officers will be found in another column.

### DOES THE PRINCE MATE THE PEASANT "WHEN HE TREADS THE CHEQUERED FLOOR?"

Well rounded and high sounding phrases are dear to the heart of most men, Masons as well as others. That many such are more remarkable for their sound than their sense or verity matters little. And there are few sayings that Masons quote with greater gusto than that line of Brother Morris "The prince must mate the peasant when he treads the chequered floor," meaning, of course, the perfect equality of Masons, and few contain less fact and more fiction. These thoughts are suggested by the several paragraphs going the rounds of the secular press lately, telling of forthcoming raising of the heir apparent to the British throne to the sublime degree. One of these we give herewith:

NOTABLES SAIL TO  
SEE PRINCE ON GOAT

(By Universal Service.)

New York, June 14.—In order to be present when the Prince of Wales "rides the goat" upon the occasion of his initiation as a member of the Masonic Order, three prominent Masons were Judge William S. Farmer of Syracuse, grand master of the state; Judge Kenworthy, grand secretary, and Supreme Court Justice Townsend Scudder, past grand master.

We have no reason to doubt that George Windsor is an exemplary young man, or that he will make a good and worthy member of the Craft Universal.

nevertheless, the thought arises if this candidate had been twice more worthy and the son of a peasant instead of the son of a prince, would these rank worshipping citizens of the professedly most democratic country in the world travel 400 miles to be present at his raising? Who answers NO.

And if the Prince of Wales is anything like his Grandfather Edward we are sure such toadyism will find no favor with him, and ought to be rebuked as the toadying allusion made to Edward when officially visiting the Grand Lodge of Scotland, as "His Royal Highness the Prince of Wales," the Grand Master called the speaker to order by saying that there was no such person present, if he (the speaker) referred to Geo. Windsor, all were pleased to have him with them, and the prince later heartily endorsed the remarks of the Grand Master, but a Grand Master and Grand Secretary of an American Grand Lodge are, of course, not to be judged by ordinary standards.

### WHOSE OX IS BEING GORED?

In a well-written and exceedingly interesting article by Samuel H. Goodwin, P. G. M. of the Grand Lodge of Utah (Locals), entitled "American and Lodges and French Masonry," published in the June issue of "The Builder," the writer, questioning the legality of the origin of the "National Independent and Regular Grand Lodge of France and the French Colonies," which was formed by BB. who had seceded from the Grand Orient of France. In the course of his argument the writer justly says:

"A Lodge once created by a higher power belongs to that obedience till, by institutional action of the body which created it, it has been released, or seceded from the roll. The members of a constituent Lodge may all withdraw, the

Lodge still exists legally and is still under the jurisdiction of the body which chartered it (unless constitutional enactment provides otherwise), and its effects are the property of the Grand Lodge which gave it being."

The merest tyro in Masonic jurisprudence cannot fail to see and acknowledge the correctness of the brother's argument. It is the argument advanced by the A. M. F. to show the illegality of the Lodges and Grand Lodges of the "Local" American system, and every argument advanced to show the irregular formation of the French Grand Lodge applies with equal force to those American Lodges that at the time of, and subsequent to the war of the Revolution, forcibly severed their connection with the Grand Lodges of England and Scotland, the bodies which chartered them. But then, Bro. Goodwin may have one way of interpreting the law when applied to France and French Lodges, as when applied to America and the Lodges chartered there by the Mother Grand Lodges of Great Britain. That, in effect, it is another case of whose ox is being gored. If the argument is good (and that cannot be denied), then all the American Lodges that seceded from the parent Grand Lodges which chartered them, by the fact of such secession became irregular, the Grand Lodges which they professed to organize were clandestine and irregular, and, consequently, it inevitably follows that all Lodges which these clandestine and irregular bodies subsequently professed to constitute shared in the irregularity of their founder. "A clean cannot come out of an unclean thing" says the "Book," and both the law and common sense says that no one can lawfully give to another that of which he is not himself possessed. Therefore, the so-called Grand Lodge of Utah, of which Mr. Goodwin is a Past Grand Master, is owing to its illegitimate descent a clan-

destine and irregular body, professing to be Masonic, but not so in reality. We commend him for the correctness of his argument, while we pity the unfortunate predicament in which it places him. There is still, however, a remedy for him and others in the same unfortunate predicament, namely, to be healed by affiliation with some Lodge chartered by the Supreme Lodge in the A. M. F. verbum sapientum.

### HOW GOOD, IF IT WERE ONLY TRUE.

In the columns of our Local Rite contemporaries there are continually found pieces running in length from short items to lengthy articles, extolling the beauty of tolerance, and incidentally tolerance as practiced by the Local Rite, as one puts it, "Masonry," can have no quarrel with any man, with any sect, or with any creed. Nor can there be in this organization for intolerance with its unkindness, its malice, its selfishness, its envy and its hatred. If we will but practice the beautiful teachings set forth in these principles I am sure that we will find that there is room for all of us within the portals of Masonry." This is so like the teachings of the Masonry of our youth that, on reading it, we almost felt the nearness of a Masonic millenium until we noticed that the writer was from Oregon, where the Grand Lodge of the Locals had a state law passed which made it a misdemeanor for any one to call himself a Mason, or wear the insignia of such without the permission given by that Grand Lodge, where our BB. were arrested three times, at the instance of these apostles of tolerance, whether there was cause for the arrests, or whether it was a crusade of persecution is shown from the fact that in two of the three cases a jury of their peers our BB. were declared innocent of wrong-doing, and the third case, after hanging for a year,

was abandoned as being without foundation.

That even in the ranks of the Locals there are some who are disgusted with all this profession of a non-existing virtue, is in a measure cheering and we have hopes of better things in the near future when another Local Rite, commenting on the foregoing, terms it "but a repetition of the fossilized bunk preached by a breed of antiquarians, who, if permitted to control Masonry, would soon have the institution performing the role of a proverbial canine running around in a circle in a futile effort to catch his hindermost appendage." Just what the writer of the last item meant is sort of confusing, but it is clear at any rate that he disagrees with the other, thereby showing that they are all alike, and having in mind the old saw, "When thieves fall out honest men come by their own," we will live in hopes of the nearness of the time when those professing to be Masons will not at least be so grossly un-Masonic.

### ANOTHER DEFEAT FOR THE "LOCALS."

Our readers may remember that nearly a year ago the Locals, following their usual tactics of annoyance and persecution, had three of our BB. arrested in New York for the alleged offense of wearing the Masonic emblem (the Compass and Square), they not being entitled thereto. The charge was too raw and ridiculous for even them to prosecute and the case has been dropped. How long will it be before they realize that Universal Masonry is here to stay and that no effort that they can make or scheme that they can devise can stay its progress. To quote Lincoln's saying: "You may fool part of the people all the time, or the whole of the people part of the time, but you cannot fool all the people all the time," and the sooner the

Locals recognize this and reconcile themselves to the fact that they must either be Masons themselves, in fact as well as in name, or step aside to make room for those who are both. They will have done more service to Masonry than they have accomplished since the inception of their system.

### COMMUNICATION.

Rome, May 14, 1919.

The Editor of the "Universal Freemason."

Dear Sir and Brother: My statement that Allan Ramsay mentioned in my previous letter was the son of Michael Andrew Ramsay, was made in good faith, and the mistake was caused by an inattentive reading of Bro. Hughan's work, "The Jacobite Lodge at Rome, 1735-7." The Brother, Andrew Ramsey, of the Jacobite Lodge, may have been the son of Allan Ramsey, the poet. He was born in Edinburgh, Scotland, in 1713, and died in Dover, England, in 1784. He was a painter and resided in Rome for three years, 1733-36, and returned frequently to Rome. On one of these visits he and Alexander Cunningham were made Masons in the Jacobite Lodge on January 2nd, 1737. (Alexander Cunningham was another prominent Scotsman who in 1727 was president of the Royal College of Edinburgh) and in 1756 was admitted to Lodge Edinburgh Kilwinning No. 2, by affiliation, at which time the Master of the Lodge at Rome was Lord Winton, an ardent Jacobite.

Re "Rewertales" It is quite possible, as you say, that the name of this Grand Master orthographically is erroneous. The French scribe who wrote "Maskyline" for McLean might as easily have substituted "Rewertales" for another name.

The complete history of Scottish Masonry of the eighteenth century is not

yet written, nor will it be possible to do so until there will be published with scientific method the vast numbers of MSS. which still remain hidden in the archives of the Lodges and in private collections. In speaking of "Rewertales" as the Grand Master of the Scottish Lodges in Great Britain I did not refer to him as Grand Master of the Grand Lodge of Scotland, but as the Grand Master of the "Scottish" degrees claimed as superior to the Master Masons, i. e., "Scottish Master," which, in 1751, was the fifth in the series conferred in the Lodges in Naples.

I think there is much of interest to be gleaned from details regarding Jacobite Masonry between 1760-'79, from profane as well as Masonic sources, e. g., in a book written by a French anti-Mason, named Gustave Bord, entitled "La Franc-Maçonnerie en France des Origines a 1815, Paris, 1908; L. 511." I find under the heading "Jacobite Freemasonry in 1760," a compiled list which, without giving his authority, he claims to have compiled from a series of Ritual MSS. which in 1769 were in the possession of Bro. Duchesnay, W. M. of Lodge "de la Parfaite Union" in the Orient of Quimper.

"Gr. Officier, G. V. le f. is C. G. HD. St. F.

"Illustre Depute G. V. le f. Cte de la Tour du Pin.

"G. Ier. Assistant, de la Baguerle.

"G. 2e. Assistant de Lauret, president.

"G. Secretaire Le Gondat.

"G. Econome; Gouvion.

"G. Orateur comte de Melit.

According to this same MSS. the Masonic Provinces had at their head:

"Rouergue (Auvergne?) le Chev. de Pomerol, cap. com. de Conde Inf. le.

"Haut-Languedoc; Chev. de Baguerle.

"Narbonne et Beziers le Chev. de Maxinchina.

"Suisse Superieure, Le Blaize, Suisse

Infer, Falleroffre.

"Frankfort, le Chev. de Horesch.

"Les Antiques d'Amerique; le Chev. Veyere et La Salle.

"Prusse, le Chev. d'Ascim.

"Italie, le Marques de Cumes.

"Angleterre, les Stuards.

"Plemont, l'abbe de Gonasque.

"Navarre, Bigorre, Bearn, de Belgrade.

"Hambourg, le Baron de Vaylosk.

"Anjou et Poitou, le Defigue, cap, reformes des Dragons; Du Deloy, officer au reg. de Planta-Suisse; Servady."

Of these several personages one is very noted, the Count du Pin, of whose Masonic activity I will write later. The Belgrade mentioned is probably the Marquis de Belegrade, Grand Master of the Grand Lodge "Trois Mortiers" of Chambéry, for which he had been given a patent in 1739 by the Grand Lodge of London and which constituted until 1774 the Lodge of Piemont. I do not know which was the Marquis de Comes or the Abbe Gonesque.

Mr. Bord (c. c. i. i. 538) also gives a copy of a diploma of "Master Jacobite" of 1757, from which I give a few curious passages.

"Virtus Dedit Ardens." "Les tenebres ne l'ont point comprise.

"Pro Amore Populi," "A. L. O.," "Caritas nos Docet."

"D'un Lieu eclaire ou regne le Silence, la Paix et la Concorde l'an de la Lumiere 5757, de notre calcul ordinaire le 9 Avril, 1757 . . .

"Nous les Maitres, Inspecteurs et Ouvriers de la Respectable L.: de Saint-Jean.

"Ecosaise Anglaise, sous le titre des Enfants de la Sagesse et Concorde (re-vettue) de tous les honneurs et autorites par notre cher frere le Grand Maitre le Prince Charles Eduard Stuard.

"Attestons et affirmons . . . notre cher frere le sieur Targe, natif de Paris, age de 18 ans, . . . l'ayant

reconnu pour Apprentif, Compagnon et Maitre, l'aoons decore des grades enl-mans D'Elue, Ecosais Trinitaire Francois et (de) la Maitrise du Parfait Ecosais Anglais, lui ayant sacre l'oeil a la maniere accoutumee et ce comme recompense de notre Ordre Royal . . .

"Fait, passe et delivre en notre tres respectable L.: D'Humainbourg, Veng. (Maitre) de la presente L. Ecosaise et Anglaise.

"Itegulemme, Ex-Maitre Substitut A. S. P. Chev. de l'Orient et de Rose-Croix.

"Genieusse-Vilmarceaux, Ter. Sur.

"Grossard, Chev. D'Orient.

"(Ne Varletur) Targe."

Mr. Bord tells us no more of this secret Lodge. I would like to comment on the various points of which he writes, but that this article now exceeds the limit I had meant it to occupy, so will comment on it in a future letter.

Fraternally,

PERICLE MARUZZI.

## THE KNIGHTS TEMPLAR AND THE MASONIC CONNECTION.

The above caption is suggested by the prominence given by Masonic and Profane magazines to the thirty-fourth triennial meeting of the Grand Encampment of the Templar Order for the U. S. A., scheduled to take place in Philadelphia from the 6th to the 12th of September, this year. The subject of the Templar connection with Masonry is one which has agitated the Craft in greater or lesser degree since the middle of the eighteenth century, when it was taught in the Lodges of Continental Europe that Masonry originated with the ancient Knights Templar. The influence of this teaching is still found there, where the master Masons are armed with swords. This theory has long been abandoned so far as the craft degrees are concerned, but is still preserved in several of the higher degrees



and much ingenuity has been exercised in the endeavor to show a historical connection, mostly by pretended transmission of authority from the martyred deMolay, the last Grand Master of the united order to a mythical successor.

In England no attempt is made to show such connection as is shown from the following correspondence, taken from an English magazine:

#### WHO ARE THE KNIGHTS TEMPLARS?

The following article appeared in the "Church Times" of 20th December last:

Who are the people who assembled for worship the other day in the Temple Church in London, wearing the habit and insignia of the knights of past days, and making it to be supposed that the ancient Order survives in them? They elonged, we understand, to an inner circle of Freemasonry. We have no doubt that their appearance in the panpity of their Order is perfectly innocent, as harmless as the conduct and intentions of the Brethren of the English Masonic Craft, but the integrity of their motives scarcely seems to warrant them in using the Temple Church as the church of their Order. We know the Knights of St. John of Jerusalem, and recognize their claim to worship in the Hospitallers' Church in Clerkenwell. With them the ancient tradition has been preserved unbroken, and the Sovereign's name heads the English roll. It is quite another matter in the case of the Knights Templars. Their Order was, justly or unjustly, dissolved, and their rights and possessions in this country passed to the Hospitallers. There is no tradition to carry on. The self-styled Knights Templars of today are mere masqueraders. And suppose that the good Templars should dispute their claim with the special plea that the goodness avouched by their name

marked them out as even worthier to use the Temple Church than were the bad Templars who were ejected; what would these new knights have to answer? We have the fullest sympathy with pageantry and symbolism and ceremonial, but it must have a background of reality and meaning. As we began by asking we ask again: Who and what are the Knights Templars?

The following letter, in reply to the above, was published in the issue dated 3rd January of the same paper:

Sir--Kindly permit me, as a Knight Templar, to reply to your query—"Who and what are Knights Templars?"

Our Order is connected with Freemasonry, only members of the Craft being eligible for admission. According to our traditions, the survivors of the Templars, many of whom were Freemasons, took refuge under the wing of Masonry, and thus the succession was handed down. We believe that the Knights Templars were unjustly condemned and brutally tortured. There may have been amongst them individuals who were vicious and tyrannical. But on the whole, the verdict of history, especially as regards the English Templars, is in their favor.

Our tenets are the three Creeds of Christendom. We hold, without any mental reservation, the Divinity and Virgin Birth of our Blessed Lord and Savior Jesus Christ. We have no liking for the Rationalism "made in Germany."

Our ceremonies and ritual are most solemn and impressive. I may add that our Grand Master is His Royal Highness the Duke of Connaught, who certainly would not sanction anything like masquerading.

Whilst claiming that our knighthood is as valid as that of any other order of chivalry, we do not obtrude our opinions on the uninitiated. But these are exceptional times, and it was deemed

therefore right that Knights Templars should attend the Temple Church to offer their thanksgiving to Almighty God for the overthrow of Turkish misrule and atrocity, and for the restoration to a Christian nation of

those holy fields,

Over whose acres walked those Blessed Feet

Which, nineteen hundred years ago, were nalled,

For our advantage, to the bitter Cross.

JOHN KINGSTON, R. N., V. D.,

Past Provincial Grand Chaplain for Dorset.

Crofts Lea, Berrynarbor, S. O.,

N. Debon.

Holy Innocents' Day.

In Ireland the claim was made that Richard Strongbow had in his retinue Knights of the Temple who established houses of the Order in Ireland and that at some later period and by some means, neither of which is clear, the Templars and the Masonic fraternity in Ireland amalgamated.

The Scotch Knights Templar put forth a claim to unbroken descent from the ancient order also, and with a greater show of probability, basing their claim on the known fact that in Scotland only were the Knights not persecuted or their property confiscated, but on the contrary were protected by King Robert Bruce and rewarded for the assistance given him in his wars against the English, especially at the decisive battle of Bannockburn. The Order of the Temple after its dispersion as an international organization was united in some ways with the Order of St. John of the Hospital, but not incorporated as Scottish State records exist registering landed transactions made by the Knights of the Temple down to the time immediately preceding the reformation, when the lands held by both Knightly Orders was surrendered to the Parlia-

ment and the Orders as religious fraternities ceased to have a corporate existence. Before this period and immediately after, there exist records in the town council proceedings of several Scottish Burghs of the Templars and the building fraternity's associating together and having joint privileges granted; and of Templars being members of Masonic Lodges. Therefore there is nothing improbable in the claim made by the Grand Encampment of the Temple and Malta in Scotland that it is in unbroken descent from the ancient Knights, and that it is the only body that can make and prove that claim.

In the United States of America the first mention we have of Knights Templar in connection with Masonry is contained in a minute of St. Andrews Lodge, Boston, dated August 28, 1769. St. Andrews Lodge was chartered by the Grand Lodge of Scotland and without doubt gave the degree as it was given in Scotland. Shortly after the degree was given in other Lodges and in Encampments working without any authority whatever. The Grand Encampment of New York, and the one from which the present Grand Encampment of the U. S. A. has descended, was instituted in January 22nd, 1814, by Joseph Cerneau as a sort of annex to the Grand Consistory, A. A. S. R., which he had previously organized, and from which the first officers of the Grand Encampment was chosen. It is not known where Cerneau received authority to confer the Templar degrees or institute Encampments or whether, in fact, he was ever a Knight Templar himself. His Grand Encampment was the first in the U. S. A. that had an authority of any kind, good, bad or indifferent, and two years after its birth it assisted in the organization of the Grand Encampment of the United States, the original of the body that is to meet in Philadelphia next September. It will be seen from

the foregoing that the only thing in common between the ancient Knights Templar and the American Knights is the name.

While there is some doubt as to when and where Cerneau received the authority under which he acted in organizing the Grand Encampment of New York, that he had received the degrees himself, and received them in France is borne out by the fact that the work of the American Templars as organized by him bears but the most remote resemblance to that of the British Templars, the divergence is so great that it could be utterly impossible for an American Templar to work his way into British Encampment.

The degrees worked in the American system are not the same as in the British. In the latter there are only the Knight Templar and Knight of Malta in England, and the Pilgrim, Knight of St. Paul (or Mediterranean Pass) and Knight of Malta, the former, there is as an introductory degree, the "Knights of the Red Cross," which is a degree given in Britain as part of the Royal Arch system, and in the Scottish Rite as the Prince of Jerusalem.

## With Our Exchanges

### FREEMASONRY IN RUSSIA.

Russia is now so much in the public eye that the futile efforts to have Masonry gain permanently a foothold in that benighted land will at this time be of unusual interest.

In 1734 Captain John Phillips was appointed to be Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1738, p. 14), but it does not follow that there were any lodges in Russia at that time. It is said that there was a lodge in St.

Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have a lodge openly assembling in the empire is that of "Silence," established at St. Petersburg, and the "North Star," at Riga, both in the year 1750. Thory says that Masonry made but little progress in Russia until 1763, when the Empress Catherine II. declared herself the protectress of the order.

In 1705 the Rite of Melesino, a rite unknown in any other country, was introduced by a Greek of that name; and there were at the same time the York Swedish, and strict observance rites practiced by other lodges. In 1783 twelve of these lodges united and formed the National Grand Lodge, which, rejecting the other rites, adopted the Swedish system. For a time Masonry flourished with unalloyed prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being persuaded that the members of some of the Lodges were in opposition to the government, withdrew her protection from the order. She did not, however, direct the Lodges to be closed, but most of them in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797, Paul I., instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Boeber, counselor of the state and director of the school of cadets at St. Petersburg, obtained an audience with the Emperor and succeeded in removing his prejudices against Freemasonry. In that year the edict was revoked the Emperor himself was initiated in one of the

revived Lodges and the Grand Orient of all the Russias was established, of which M. Boeber was deservedly elected Grand Master. Freemasonry now again flourished, although in 1817 there were two grand lodges; that of Astrea, which worked on the system tolerating all rites, and a provincial lodge, which practiced the Swedish system.

But suddenly, on August 12, 1822, Emperor Alexander instigated, it is said, by the political condition of Poland, issued a decree ordering all the lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia and is still in force.

### PRINCE OF WALES RAISED.

Grand Master Farmer, Grand Secretary Kenworthy, and M. W. Townsend Scudder will depart on June 10 for London to attend the raising of the Prince of Wales, which will take place June 24. Every Grand Master and Grand Secretary in the world has been specially invited, and it promises to be the greatest Masonic ceremonial ever held. After visiting London and other parts of England, the New Yorkers will go over the work that is being done by the Overseas Mission in France and return later in the summer.

The prince received his first degree in Household Brigade Lodge 2614 at Prince's Restaurant, May 1. He was proposed by the Duke of Connaught, Grand Master of England and permanent Master of this Lodge, who presented him to the Brethren as "Colonel His Royal Highness Edward A. C. G., Prince of Wales and Duke of Cornwall, K. G. Grenadier Guards." The prince followed the example of every heir apparent of the English throne, except two, since the Grand Lodge was established 200 years ago. His grandfather, King Edward VII., was initiated in 1863 by

the King of Sweden, made Past Grand Master the following year, and was elected Grand Master in 1874. He was succeeded by the Duke of Connaught (initiated 1874) when he took the throne, and was appointed Past Grand Master in 1890. King George, the prince's father, is the only one of the adults of the reigning house that have held aloof from Masonry.

The initiation meeting was attended by a host of the best-known Masons of England, who include the most prominent members of the nobility and military men. Speeches at the banquet were restricted to three toasts, "The King and the Craft," "The Grand Master," and "Brother the Prince of Wales, Our Initiatic," which were responded to by Lord Blythswood, the Duke of Connaught, and the prince himself. The latter expressed his appreciation and said that after returning from France, where he served in the Household Brigade, though he had vast work to do, he determined "that nothing should stand in the way of my becoming a Freemason. It will always be my earnest wish to follow the example of my predecessors, and to prove myself in all things a worthy brother of the Craft and an ardent upholder of the principles of this great Lodge."—N. Y. Masonic Standard.

### HOW A LODGE MAY SUCCEED.

"Cohesion" covers it all! The successful man in business is he who brings sunshine and happiness into the lives of others. And thus it is with the Master of the Lodge. Where real peace and harmony prevail, there you will find a successful administration, and the Master reigns.

The Master who gains the friendship, not only of his line officers, but of the rank and file, will never be annoyed by a slim attendance, writes George L. Weber in the New York

Standard. Thirty-five per cent of the average membership are nonresidents. Thirty-five per cent are more or less handicapped by business interests or domestic obligations, leaving 30 per cent of the membership that should be counted on as regular attendants. The average attendance is about 10 to 20 per cent in city lodges at least, although I do not doubt that the foregoing figures can be truly applied to country lodges. My close observation of thirty years—twenty-seven of which have been regularly at the Secretary's desk, has shown me that rarely more than 5 per cent of the membership take a sober and serious interest in the general conduct of the lodge (and this applies especially to the most capable and intelligent members), particularly in receipts and disbursements.

Human nature cannot be changed even by the great Masonic fraternity. It can only instruct and direct. Cohesion can be applied by the individual Master (if only for one term) by concentration in the line of consideration for others, thus gaining real friends and coworkers.

Co-operation is the key to success in every line of human endeavor, and the Master who aligns himself in this direction will rapidly reach the goal.

If, as J. W. and S. W., the new Master has given the foregoing serious and painstaking attention, his success at the outset becomes a comparatively easy task, for the foundation has been laid; but, if having thoughtlessly passed through this period, even then the possibilities are there!

The attendants can be easily approached in person and their thoughts directed by word of mouth. Absentees can be given the same attention, almost, if the literature distributed by the lodge in the form of regular notices is given the same care and thought that one would give it were his daily business or financial interests at stake.

The regular lodge notice should be of quality, as to both material and general appearance. Its lodge notes should be brief, but apropos, and should be so framed as to be readable and acceptable by the learned as well as the skeptical. At the same time it should be made of interest to the mistress of the home and every member of the family.

Succeeding thus, the man you are after will involuntarily be reminded of the lodge meeting, become a more regular attendant, thereby increasing his general interest, and thus you have co-operation or cohesion. A good attendance inspires the officers and tends to give valuable support to the Master which otherwise would be lacking.

To sum up, a successful administration has brought cohesion or harmony, universal interest, and co-operation of the membership, resulting in more prompt payment of dues, an enlarged treasury, wiser distribution of the funds; besides, has brought to a visible issue the great and most conspicuous teaching of this great fraternity, the Fatherhood of God and the Brotherhood of man.

### JUST STICKING AROUND.

The brother who holds membership in a lodge, paying his dues year after year and never attending the meetings at all, is going to get but one service from that lodge, and he will not enjoy that. When he passes away the members of the lodge will put on their black regalia and march to the cemetery with him. They will go right in, turn around and come right out again, leaving him there.

Yes, sir; a fellow who never attends the meetings is just sticking around with a card in his pocket, awaiting that single service. For him, the lodge is nothing but a funeral club.—The Cablegram.

*Initium Sapientiae Amor Domini*

# Ordo Templi Orientis

Fraternitas Lucis Hermelicæ

## Sanctuarium Supremum et Sui Juris

Antiqui et Primitivi Liberorum Structorum Ritus de Memphis et Mizraim

*(Derivatum ex Magno Oriente Gallicæ, Charta 21. Julii 1862. N. 20011.  
et ex Sanctuario Supremo Britannicæ et Hibernicæ, Charta 24. Septembris 1902. A. D.)*

Magnum Oriens Antiqui et Accepti, 33<sup>o</sup> Ritus Latomorum Moris Scolorum

*(Origo: Cænesæ - New York 1807. A. D.)*

### Salutem Nostram!

Sciant omnes quibus advenerint:

**Nos Albertus Carolus Teodorus PEREGRINUS** Supremus  
Magus Dirigens Primitivorum Structorum Ritus Aegyptiaci de Memphis et Mizraim (95<sup>o</sup>) et  
Supremus Magister Generalis Liberorum Latomorum, Antiqui et Accepti (33<sup>o</sup>) Ritus Scolorum:  
ac Caput et Frater Superior, ac Vicarius Salomonis

### Ordinis Templariorum Orientis,

Der virtutem rerum Nobis attributorum concedimus

Fratribus Venerabilissimis *Bro. A. C. Thomson 33° 96' 18" Lov.*  
*Grand Master General and Grand President General of the A. A. O. U.*  
*in Salt Lake City Utah* ~~to represent~~ *Chief Delegates and Guarant of Amicitie*  
~~between the American Masonic Federation in America~~ *et signis*  
~~in order to strengthen fraternal Union~~  
Primitivorum Structorum Ritus Aegyptiaci de Memphis et Mizraim (95<sup>o</sup>) et Antiqui et Accepti (33<sup>o</sup>) Ritus Latomorum  
Scolorum, ~~secundum leges etque rituales a Nobis instituta et ab Ordine Templariorum Orientis accepta~~

Hæc permissio et præsens diploma a Constitutione Ordinis Templariorum Orientis 22 Januarii 1900 1917. A. D.  
laedantur vel negligantur quocumque tempore revocari poterunt.

Cujus rei documentum hoc diploma scriptum, sigillatum et Nostra manu subscriptum est.

*Datum in Nostro Sanctuario s. t. Lugano Die decimo*  
*Mensis Maji Anno veræ hinc 000,000,000 qui correspondit*  
*Anno Ordinis 801 A. D. 1919*



*A. C. Thomson 33° 96' 18" Lov.*  
*Bro. Grand Master General and Guarant of Amicitie*



*Brother T. G. Triandes,  
Provincial Grand Master for Egypt and for Jerusalem.*

#### FRATERNITY.

Forward a stranger strayed from  
Salem's gate,  
To Jordan's shores by Jericho's wild  
way:  
A friendly voice warned him of foes in  
wait,

Of robbers plund'ring pilgrims night  
and day.

By these assailed, stripped, he was left  
half dead,

And long lay prostrate, sunk in deep  
despair;

His cover the cold sky, the rock his bed,

Suff'ring, alone, bereft of earthly care.

A Priest passed by, of lordly soul and state,

A scion he of Israel's chosen seed,  
Who heeded not the stricken stranger's strait,

Nor thought to help him at his utmost need.

Another one, a Levite, passed the place,  
Who, too, indifferent, turned not once aside,

Nor tender service proffered, to efface  
His hurts and griefs, nor aid him as a guide.

Then came Samaria's sweet-souled, gentle son,

Of race despised by Abr'am's ancient line;

He gazed in pity on the wounded one,  
Nor stopped to question what his tribal sign.

His well-filled pack the healing aid supplied,

Assuaging the sharp pains the stranger bore,

With softest hands he swathed the bleeding side,

And with a woman's touch soothed ev'ry sore.

On his own steed, he placed the injured man,

As brother took him to a safe retreat,  
Paid for his tendance at the friendly Khan,

Then went, with pledge all further charge to meet.

Which, think you, of the three proved neighbor true—

The Priest, who passed him by in cold disdain,

The Levite, careless both of heart and view,

Or Samar's son, who gave him life again?

Who is my neighbor? asks the Son of Man;

He is the one who needs the most my aid,

No matter what his color, creed, class or clan,

Whether from far or near, nor how arrayed.

—Thomas C. MacMillan, Clerk of U. S. Court.

### GOVERNMENT TO DISTRIBUTE HAND GRENADES.

Hand grenades manufactured to carry death and destruction to the German army will be diverted to the peaceful purpose of encouraging thrift among the school children of the country. Fifteen million of these grenades have been made available by the War Department to the Directors of Savings of the twelve Federal Reserve Districts for distribution through the schools. The grenades given to school children will be transformed into savings banks to hold the pennies and dimes of those who are saving to buy Thrift Stamps and War Savings Stamps.

The distribution of the grenade bank will be entirely under the control of the District Savings Directors. Under a distribution plan approved by the Treasury Department, all children under ten years old who earn enough money during the summer vacation to buy one War Savings Stamp and who submit to their teachers an account of how the money was earned would be entitled to a hand grenade bank on the opening of the fall school term. Children over ten years old would be required to purchase two War Savings Stamps. Buy War Savings Stamps.



## LEXICON.

Clerical Ordinis Templariorum.—A branch of the "Strict Observance" established by Starck, a follower of Baron Sund, in 1767. It consisted of seven degrees: 1, 2, 3, Symbolic Masonry; 4, Junior Scottish Mason; 5, Scottish Master or Knight of St. Andrew; 6, Provincial Captular of the Red Cross; 7, Magus or Knight of Purity and Light, with the last degree divided into five sections: (1), Knight Novice of the third Year; (2) Knight Novice of the fifth Year; (3) Knight Novice of the seventh Year; (4) Levite, and (5) Priest.

Clermont, Chapter of.—Founded by the Chevalier de Bonneville at Paris, 4th November, 1754, and worked a rite of six degrees: 1, 2, 3, Symbolic; 4, Knight of the Eagle; 5, Illustrious Knight or Templar; 6, Sublime Illustrious Knight.

Clermont, Count De.—Louis de Bourbon, Count of Clermont, for some time Grand Master of the Lodges in Paris. He was nominally head of the body which granted a patent to Stephen Mason to establish a Lodge in the French West Indies, which patent is claimed as the basic authority for the many illegitimate organizations claiming to be of the Scottish Rite.

Clinton, De Witt.—A prominent American public man and politician, born at New York in 1769; died 1828. He was prominent in Masonic affairs of his time. In 1806 he was Grand Master of the Grand Lodge of New York; in 1814 first Grand Master of the Grand Encampment of Knights Templar of New York, formed by Cerneau; in 1816, General Grand High Priest of the Grand Royal Arch Chapter of the United States and was the first Sovereign Grand Commander of the Grand Consistory founded by Jo-

seph Cerneau in 1807, an office which he held.

Cock.—Esteemed the emblem of courage among the ancients. It is the official badge of the Captain General, the third officer in an Encampment of Knights Templar or a Council of Kadosh.

Coffin.—The use of a coffin in the third degree is clearly an anachronism, as can be seen by any one who gives even the most cursory study to the subject.

Cohens, elected.—A degree in the original system of Martin Paschalls.

Collar.—A modern substitute for the more ancient Sash, worn by the officers of a Lodge from which to suspend their jewel of office.

College.—The second series into which the degrees of the Rite of Memphis is divided.

Collegia Artificiorum.—College of Artisans of the Romans, claimed by some of the old school of Masonic writers to be the parent of modern Freemasonry.

Cologne, Charter of.—One of the many apocryphal productions of the eighteenth century. It professes to have been drawn up in Cologne, where it was signed by nineteen Master Masons, June 24th, 1525. Those curious in such matters will find this document in "The History of Freemasonry" by Findel.

Color.—Every grade in Freemasonry has its appropriate color to which a mystic or symbolic meaning is attached, and it is within the memory of the present generation that the classes into which our rite is divided were better known by their distinctive color than by name, e. g., a Bro. being asked how far he had advanced would reply, if a Craft Mason, that he had taken the "Blue" degrees; if the Royal Arch, the "Red," if the Prince of Jerusalem the "Green," if the Chivalric grades, the "Black," if

the Priestly Order or Royal Secret, the "White" and if the Ruling grade, the "Purple."

Colorado.—Masonry was introduced into Colorado while yet a territory in 1860, and in August of the succeeding year a Grand Lodge was formed after the usual fashion of the Local system by three Lodges, renouncing their allegiance to the Grand Lodges from which they had received their constitutive charters and forming a clandestine Grand Lodge of themselves. The first Lodge of Universal Masonry in Colorado was chartered in Denver on the 27th of November, 1914, as Kilmarnoch No. 74.

Columbia, British.—Masonry was introduced into British Columbia in 1859 by the Grand Lodge of England through Victoria Lodge No. 1085, Victoria, subsequently lodges were chartered by both English and Scottish authority and on the 21st of October, 1871, a Grand Lodge was formed with the consent and approbation of the Mother Grand Lodges. While professing to be Universal Masonry the Lodges in British Columbia contiguous to the international boundary have become infected with the virus of American Localism, a condition which caused the Supreme Lodge in the A. M. F. to charter a Lodge of Universal Masonry in the City of Vancouver in 1916.

Columbia, District of.—The first Masonic Lodge in what is now the District of Columbia was chartered by the Grand Lodge of Pennsylvania in 1783, for the Borough of Alexandria, in Fairfax county, Virginia. The Grand Lodges of Virginia and Maryland both granted charters for lodges there, and in 1810 five lodges, three chartered by Virginia and two by Maryland, decided that it was right and expedient to form a Grand Lodge for the District of Columbia, and the next year without further formality of authority sought or re-

ceived, organized a Grand Lodge, one lodge, the oldest in the District, with seemingly a different idea of the sanctity of the oath of fealty, refused to be a party to the irregular proceeding.

Column.—A round pillar used to either support or adorn a building, of such columns there were several orders distinguished by difference in ornament and design.

Co-Masonry.—An androgynous system of recent date and French origin known in America as the "American Federation of Human Rights." To quote from the official organ of the system in America, the "Co-Mason": "Co-Masonry began with the initiation of a woman in a masculine lodge with uncurtailed ceremonial, and from that time onward women have been entered, passed and raised on exactly the same terms as men Masons. They have not only entered Craft or Blue Masonry, but have also climbed the ladder of the Scottish Rite, entering successively Red, Black and White Masonry, completing the recognized ascent. Women Masons are now found all over the world, East and West, Hindu and French women having entered side by side with English, Scots, French, Dutch, German, Swedish, Italian, Russian, Australian and American."

The American Federation of Human Rights filed articles of incorporation on the 26th of May, 1909, and works under authority from the Supreme Council of Universal Co-Masonry, with headquarters in France.

It asserts as one of its principal objects "to demand equal rights for both sexes before the law" in its declaration of principles, it says: "It is Freemasonry opening its temples to women as well as men, because it recognizes that united strength is necessary, and that efforts made by one sex alone are inadequate to the solution of economic, social and ethical problems." The ritual is

works is that of the "Universal Scottish Rite, and its customs are based on those of the Grand Lodge of Scotland." Least some might connect ideas of immodesty with the initiation of women in a Masonic Lodge, the Grand Commander of the system writes us: "Many of our Lodges have no women members and there, of course, the regular method of preparation is adhered to, but in Lodges where there are women members, the initiatory preparation is made a little different from that of the masculine Lodges in order to make it proper for ladies to be initiated or to be present at the initiation of male members. Furthermore, when a lady is to be initiated the Deacon must also be a lady. When Lodges that have no lady members have a lady candidate to initiate, ladies from the nearest Lodge are sent to help with the work."

**Commander, Eminent.**—The presiding officer in an Encampment of Knights Templar or a Council of Kadosh. The Jewel of the office in the one is the Cross of Cavalry irradiated. In the other the Hermetic Cross.

**Commander-in-Chief.**—The presiding officer in a Consistory of the Royal Secret.

**Commandry.**—The term used to designate an assembly of Knights Templar in the Local American States.

**Committee, Private.**—Private committees or sub-sections in the Lodge are prohibited, where all are equal, meet on the level all business should be done in the open.

**Common Gavel.**—One of the working tools of an E. A.

**Communicate.**—Under certain peculiar circumstances degrees may be given by communication, that is, the secrets may be verbally communicated

without undergoing the regular initiation. This was the custom in what were termed "Side Degrees," and in some cases it is still done. Communication is another name for making at sight a prerogative of the G. M.

**Closing.**—The labors of the Lodge can only be ended by "Closing." It can never be adjourned. If the business for which the meeting has been called cannot be finished at one session the lodge is "called off" (which see) Closing the Lodge is the duty of the Senior Warden, as representing the setting Sun.

**Clothing.**—The proper clothing of a Mason is white gloves and apron with the proper jewels and insignia of the rank or grade to which he is entitled.

**Cloudy.**—When the ballot is being spread on the initiation of a candidate, if there be one or two black balls the result is said to be "cloudy." If there be three or more, the result is "foul."

## LODGE DIRECTORY.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Fridays of each month at 8 p. m. in Knights of Pythias Castle, 115 Valencia street. R. W. M., Harry Fieldhouse, 91 Elgin Park; Secretary, E. A. Rower, 1160 Filbert street, San Francisco, Cal.

Lodge Rizal No. 86, 1524 Powell St., San Francisco Cal., meets first and third Thursdays of each month, at 8:00 p. m. R. W. M., F. Venturanza, 1810 Union St., Secretary, Lucio Losada, 841 Broadway.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

**LODGE DIRECTORY.**

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

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary. P. O. Box 422.

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.

Caledonia Lodge No. 29, A. A. S. R. Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½ 913 ½ Tacoma Ave. M. A. Johnson R. W. M.; C. Berg, Secretary, 1913 So Yakima Ave., Tacoma, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1924½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16 A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Bellevue Ave. Newark, N. J. I. L. Evans, Secretary. 24 Spruce St., Passaic, N. J.

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 Figuaroa St. Sec. Louis A. Vonderseher 424 W. 66th St.

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

# THE UNIVERSAL FREEMASON

Volume XII

August 1919

Number 2

## OFFICIAL.

New Sovereign Grand Inspectors General Rosario Yuse, Egidio E. Pucci, Nathan Klein and Dr. Frederick N. Sauer, Masters of the Royal Secret, have been crowned and Throned Sovereign Grand Inspectors General, Thirty-third and 1st degree of the Early Grand National Scottish Rite.

### Lybic Chain.

For services rendered to the Order, Dr. F. P. Sprague of Detroit, Mich., P. Mazur and Solomon Badesch have been awarded the Decoration of the Lybic Chain.

## SUSPENSION RAISED.

The suspension of the Charter of Lodge Kopernik No. 103 of Detroit, Mich., has been raised, it having been found that the said suspension had been caused by fraud and forgery committed against said lodge and its members by enemies of the Lodge and of Universal Masonry.

## INSTALLATION OF OFFICE-BEARERS

The following are the installed office-bearers of Lodge Golden Thistle No. 12 of San Francisco, Cal., as installed on the 18th of June, 1919:

R. W. M., Bro. J. J. Enos; W. M. S., Bro. Eli Gordon; W. S. W., Bro. V. Kiphen; W. J. W., Bro. H. Methman; Secretary, Bro. A. E. Harrison; Treas-

urer, Bro. Leo. Gordon; Tiler, Bro. J. Farquhar.

The following are the installed office-bearers of Lodge St. John No. 21 of Los Angeles, Cal., as installed on the 22th of June, 1919:

R. W. M., W. S. Alley; W. M. D., Bro. J. F. Blust; W. M. S., Bro. L. A. Wunschell; W. S. W., Bro. A. W. Alley; W. J. W., Bro. D. N. Hammon; Secretary, Bro. L. A. Vonderscher; Treasurer, Bro. S. D. Loe; Orator, Bro. H. C. Alley; Chaplain, Bro. H. C. Alley; Almoner, Bro. F. Falconi; Marshal, Bro. E. Vonderscher; Senior Deacon, Bro. Fred DuBois; Junior Deacon, Bro. C. Sarni; Senior Steward, Bro. H. Schlorman; Junior Steward, Bro. M. Sarni; Inner Guard, Bro. Jacob Schurch; Tiler, Bro. S. Gotzls; Lodge Deputy, Bro. H. E. Caldwell.

The following named are the installed Office-Bearers of Lodge L'Amitie, No. 27, New Orleans, La.

H. Broyard, W. M.; J. Matthew, S. W.; W. Edwards, J. W.; J. Arena, Ora.; A. Falk, Secretary; L. Martin, M. E.; E. P. Dominick, M. C.; J. Martin, Hosp.; Geo. Bergeron, Tyl.

The following are the installed office-bearers of Lodge Bingham No. 72 of Bingham, Utah, as installed on the 17th of June, 1919:

R. W. M., Bro. H. E. Brown; W. M. D. Bro. F. L. Byron; W. M. S., Bro. Jullus Damenstien; W. S. W., Bro. F. G. Phiza-

# Volume 12

HS 901 .U6

The Universal Free Mason

No. 2 (August 1919) –  
No. 12 (June 1920)

**LODGE DIRECTORY.**

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

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Bend, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

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.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1915 So Yakima Ave., Tacoma, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1927½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

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.

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 3.

# THE UNIVERSAL FREEMASON

Volume XII

August 1919

Number 2

## OFFICIAL.

### New Sovereign Grand Inspectors General

Rosario Yuse, Egidio E. Pucci, Nathan Klein and Dr. Frederick N. Sauer, Masters of the Royal Secret, have been crowned and Throned Sovereign Grand Inspectors General, Thirty-third and last degree of the Early Grand National Scottish Rite.

### Lybic Chain.

For services rendered to the Order, Dr. F. P. Sprague of Detroit, Mich., P. J. Mazn'r and Solomon Badesch have been awarded the Decoration of the Lybic Chain.

## SUSPENSION RAISED.

The suspension of the Charter of Lodge Kopernik No. 103 of Detroit, Mich., has been raised, it having been found that the said suspension had been caused by fraud and forgery committed against said lodge and its members by enemies of the Lodge and of Universal Masonry.

## INSTALLATION OF OFFICE-BEARERS

The following are the installed office-bearers of Lodge Golden Thistle No. 12 of San Francisco, Cal., as installed on the 18th of June, 1919:

R. W. M., Bro. J. J. Enos; W. M. S., Bro. Eli Gordon; W. S. W., Bro. V. Kiphen; W. J. W., Bro. H. Methman; Secretary, Bro. A. E. Harrison; Treas-

urer, Bro. Leo. Gordon; Tiler, Bro. J. Farquhar.

The following are the installed office-bearers of Lodge St. John No. 21 of Los Angeles, Cal., as installed on the 22th of June, 1919:

R. W. M., W. S. Alley; W. M. D., Bro. J. F. Blust; W. M. S., Bro. L. A. Wunschell; W. S. W., Bro. A. W. Alley; W. J. W., Bro. B. N. Hammon; Secretary, Bro. L. A. Vonderscher; Treasurer, Bro. S. D. Loe; Orator, Bro. H. C. Alley; Chaplain, Bro. H. C. Alley; Almoner, Bro. F. Falconi; Marshal, Bro. E. Vonderscher; Senior Deacon, Bro. Fred DuBois; Junior Deacon, Bro. C. Sarni; Senior Steward, Bro. H. Schlorman; Junior Steward, Bro. M. Sarni; Inner Guard, Bro. Jacob Schurch; Tiler, Bro. S. Gotsis; Lodge Deputy, Bro. H. E. Caldwell.

The following named are the installed Office-Bearers of Lodge L'Amittle, No. 27, New Orleans, La.

H. Broyard, W. M.; J. Matthew, S. W.; W. Edwards, J. W.; J. Arena, Ora.; A. Falk, Secretary; L. Martin, M. E.; E. P. Dominick, M. C.; J. Martin, Hosp.; Geo. Bergeron, Tyl.

The following are the installed office-bearers of Lodge Bingham No. 72 of Bingham, Utah, as installed on the 17th of June, 1919:

R. W. M., Bro. H. E. Brown; W. M. D. Bro. F. L. Byron; W. M. S., Bro. Julius Damenstien; W. S. W., Bro. F. G. Phiza-



clea; W. J. W., Bro. J. W. Frear; Secretary, Bro. Frank Scussel; Treasurer, Bro. John Contratto; Orator, Bro. Melvin Christopherson; Chaplain, Bro. Oscar Christopherson; Almoner, Bro. Robert F. Koomler; Marshal, Bro. John Demopulos; Senior Deacon, Bro. A. S. Helm; Junior Deacon, Bro. Hartley Tyson; Senior Steward, Bro. Joseph Tome; Junior Steward, Bro. Chas. Ruspino; Inner Guard, Bro. John Scussel, Jr.; Tiler, Bro. Nick Fata.

The following are the installed office-bearers of Lodge Viking No. 75 of Chicago, Ill., as installed on the 27th day of June, 1919:

R. W. M., Bro. Martin Gnatek; W. M. D., Bro. Adam Kowalski; W. M. S., Bro. F. T. Niklewicz; W. S. W., Bro. Stanley Nieweglowski; W. J. W., Bro. Joseph Galla; Secretary, Bro. Stanley Siniarski; Treasurer, Bro. Teodor Glese; Orator, Bro. P. A. Kozeslowski; Chaplain, Bro. Adam Majewski; Almoner, Bro. Mich Krajewski; Marshal, Bro. F. Schlade; Sr. Deacon, Bro. Bruno Malecki; Junior Deacon, Bro. Joseph Kwasek; Senior Steward, Bro. Julian Busse; Junior Steward, Bro. John Drzonek; Inner Guard, Bro. P. Stralynski; Tiler, Bro. W. Krause; Lodge Deputy, Alexander Busch.

The following are the office-bearers of Lodge Kopernik No. 103 of Detroit, Mich.

R. W. M., Bro. V. A. Wasung; W. S. W., Bro. R. Mosskopff; W. J. W., Bro. John Gwizdowski; Secretary, Bro. John Pomianowski; Treasurer, Bro. Kaszmir Kosturskil, and Lodge Deputy, Bro. K. Wasung.

The following are the installed office-bearers of Lodge America No. 124 of Cleveland, Ohio, as installed on the 4th of June, 1919:

R. W. M., Bro. Wm. F. Beyer; W. M.

D., Bro. Ed. Jenisek; W. M. S., Bro. Wm. H. Urban; W. S. W., J. C. Perkins; W. J. W., Bro. Christ Sausser; Secretary, Bro. W. G. Adams; Treasurer, Bro. H. Peterson; Orator, Bro. George I. Brenson; Chaplain, Bro. C. B. Pease; Almoner, Bro. A. Pabst; Marshal, Bro. Wm. F. Grosse; Senior Deacon, Bro. A. L. Doty; Junior Deacon, Bro. Thomas Rusclo; Senior Steward, Bro. T. B. Toll; Junior Steward, Bro. C. F. Doty; Inner Guard, Bro. J. P. Garcia; Tiler, Bro. Andrew Nixon; Lodge Deputy, Bro. J. W. Doty.

The following are the installed office-bearers of Lodge White Eagle 127 of New York City, N. Y., as installed on the 12th of June, 1919:

R. W. M., Bro. Andrej Nosek; W. M. D., Bro. Franciszek Matylkiewicz; W. M. S., Bro. Antoni Misiewicz; W. S. W., Bro. August Jedrys; W. J. W., Bro. Bronislaw Golublewski; Secretary, Bro. Walenty Bialecki; Treasurer, Bro. Paul Jankowski; Orator, Bro. Eugeniusz Laszewski; Chaplain, Bro. Eugeniusz Laszewski; Almoner, Bro. Wladyslaw Janczewski; Marshal, Bro. Stanislaw Grzada; Senior Deacon, Bro. Felix Dudek; Junior Deacon, Bro. Antoni Gruszczak; Senior Steward, Bro. Michael Szram; Junior Steward, Bro. Franciszek Flakowicz; Inner Guard, Bro. Jan. Czaja; Tiler, Bro. Stanislaw Walas; Lodge Deputy, Bro. Adam Schylinski.

The following are the installed office-bearers of Lodge Tuscan No. 128 of Colon, Republic of Panama, as installed on the 21st day of June, 1919.

R. W. M., Bro. W. C. Robinson; W. S. W., Bro. R. De-Freitas; W. J. W., Bro. E. J. Foster; Secretary, Bro. A. Elias; Treasurer, Bro. R. E. Edwards; Senior Deacon, Bro. P. Raveneau; Junior Deacon, Bro. L. A. Rojas; Inner Guard, Bro. Fred A. Shepherd; Tiler, Bro. Edgar C.

e-Freitas; Lodge Deputy, Bro. Edward Walcott.

The following named fratres were elected and installed on March 28th, 1919, as the Office-bearers of the Supreme Council of Louisiana, Ancient and Accepted Scottish Rite Freemasonry.

Most Powerful Sovereign Grand Commander Frater George U. Maury.

Powerful Lieutenant Grand Commander, Frater Dr. Charles W. Vance.

Grand Chancellor-Secretary General, Frater Rene C. Metoyer.

Grand Orator-Minister of State, Frater Henri Potin.

Grand Master of Ceremonies, Frater J. H. McGraw.

Grand Standard Bearer, Frater E. J. Cyr.

Grand Inspector General, Frater Henry Crozier.

### SHE KNEW HER PLACE.

A woman, one of the 30,000 British working for the Y. M. C. A., was assigned to scrub the Eagle hut floor in London. She had done little manual labor in her life, but accepted the job without protest and went down on her hands and knees with a pail of hot water, a cloth and a cake of soap. Soon the water in the pail was black. A man in uniform passed. The woman looked up and asked if he would mind emptying the pail and refilling it with clean water.

There was a pause, then this reply:

"Damn it, madame, I'm an officer!"

This time there was no pause, but like a flash the scrubwoman retorted:

"Damn it, officer, I'm a duchess!"—Los Angeles Times.

She—"A proverb says that fruit is sold in the morning and lead at night, meaning that it's bad for one in the evening, I suppose."

He—"That's right! Look at the trouble Adam got into by eating an apple after Eve."—The Texas Freemason.

### THE HIGHER DEGREES.

While there is no obligation on the part of the Master Mason to travel further than he has gone, there should be at least a modicum of common sense in what he has learned to keep him from putting himself in the ridiculous attitude of assuming to be capable of deciding all Masonic intelligence. Cases of this mental immaturity are few and far between.

It is generally conceded that the principles of Masonry are contained in the symbolic degrees, but it is not granted that the fullness of their meaning is explained or even demonstrated in the lodge. An appreciation of this fact, however, is not obtained until one has entered an upper body. Then the tangled ideas of Masonic purpose begin to unravel. It is at this point that the student consciously acknowledges the need of more light and seeks to acquire it.

There is not a Mason who has traveled even to the limit of each rite whose interest has diminished for the symbolic degrees. In fact, his interest has grown stronger for the added knowledge has illuminated their beauties and brought him to acknowledge them as the parent of his wisdom.—Virginia Masonic Journal.

### SHOWING OUR IGNORANCE

The Grand Lodge of Iowa holds that the Grand Lodge of France is legitimate, and the Grand Lodge de France is spurious Masonry; the Grand Lodge of Texas holds that the Grand Lodge de France is legitimate and the Grand Lodge of France is spurious Masonry. All of this simply shows that none of us know very much about French Masonry as it exists today.—Trowel.

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## THE UNIVERSAL FREEMASON.

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## EDITORIAL.

### THE GRAND MASTER MASON'S VISIT TO THE LODGES IN THE EASTERN STATES.

The nearness of the Triennial Session  
of the Supreme Lodge and the desire of  
several Lodges then working U. D. to be  
chartered in time to participate in that  
meeting was the cause of a visit to the  
east that ordinarily would not have  
taken place before the fall or winter.  
On the 17th of June I left for Chicago,  
where I arrived on the 19th, and visited  
with the Lodges there and in the vicini-  
ty. Visited with the Detroit Lodges on  
the 22nd and 23rd. Met with Patria  
Lodge, Toledo, on the 24th; visited the  
Cleveland Lodges 24th, 25th and at-  
tended a meeting of the Provincial

Grand Lodge of Ohio in the afternoon of  
the 27th and a meeting of Superior  
Council of Cleveland in the evening, fin-  
ishing a strenuous day by attending a  
banquet provided by Dante Lodge No. 12  
of Cleveland.

On the 29th I arrived in New York  
and on the 30th attended the Provin-  
cial Grand Lodge of that state. On the  
first of July I chartered Hope Lodge of  
Bridgeport, Conn., leaving there at 2 a.  
m. next morning for Holyoke, Mass.,  
where I arrived at 4 a. m., held a meet-  
ing of the Lodge working there U. D.,  
conferred the Mark Degree, installed the  
Charter, gave the installed degree to  
the proper officers and afterwards held  
a meeting of the Council of Kadosh and  
gave the degrees to a class of candidates,  
leaving there at 3 p. m. for Passaic, N.  
J., where I arrived at 9:45 the same eve-  
ning. There I met with the B.P. of  
Alpha Passaic Lodge in their new Lodge  
rooms and installed Sobieski Lodge No.  
134 of Elizabeth, N. J., arriving at my  
hotel in New York in the "wee sma"  
hours of the morning.

On the third of July I met with Hiram  
Lodge No. 110 of New Rochelle, which  
I found in its usual good condition, and  
Bro. S. Wolf as usual bearing the big  
part of the burden, and doing it as  
cheerfully as ever. I conferred the  
Mark degree on several of the B.B. and  
later advanced a class to the 32nd de-  
gree, getting back to New York in time  
to catch the midnight train for Cleve-  
land, en route for Akron, Ohio, where,  
on the evening of the 4th, I chartered  
a Lodge and advanced a class to the  
higher degrees. On the evening of the  
5th I assisted in entering a class in To-  
ledo, Ohio, as the nucleus of a new  
lodge there.

On the 6th I met with the B.B. in  
Milwaukee, Wis. On the 7th with the  
B.B. in the Harbor and on the 9th met  
with the Provincial Grand Lodge of Illi-  
nois and Chicago Council of Kadosh, in

which I advanced a class, leaving Chicago on the morning of the 10th, arriving home on the 12th in time to assist the Grand Secretary in the celebrating that historic anniversary, very tired, but with the satisfaction of duty well done.

### PROGRESS OF THE WORK.

As will be seen elsewhere in this issue the Grand Master Mason during the past month chartered four new Lodges in as many states, viz., Ohio, New Jersey, Connecticut and Massachusetts; granted a dispensation for a Lodge in Pittsburg, Pa.; organized the Provincial Grand Lodge of New Jersey and chartered a council of Kadosh in Cleveland, Ohio, and at present there are applications for several dispensations for new Lodges.

### LOOK TO THE EAST

The day of the preponderance of the West in the ranks of Lodges in the obedience of the Supreme Lodge is passing and the East is having its day, if present indications prove correct, before another year is past the balance of power will be east of the Missouri river. Already there is talk of a Provincial Grand Lodge for the New England States and within the past two years Provincial Grand Lodges have been established in Ohio and New Jersey, making in all five Chartered Provincial Grand Lodges and two Provisional ones in the east. Truly the West will have to look to its laurels.

### THE TRIENNIAL MEETING OF THE SUPREME LODGE

Probably before our next issue will be in the hands of the BB. the Lodges will have discussed fully the proposed amendments to the Constitution as sent to the Lodges by the Grand Secretary General and instructed their representa-

tives how to vote. The question of paying salaries to all the officers employed in the head office, and creating salaried officers in the several Provinces requires careful consideration as the present income of the Supreme Lodge is entirely inadequate for such purpose, no such project having been considered by the founders of the Federation there was in consequence no provision made for it. Neither was there provision made for paying the traveling expenses of the Delegates attending the sessions of the Supreme Lodge, though this was done to a limited extent at the last meeting of the Supreme Lodge, held to dedicate the Temple, and will be to the same extent done at the coming meeting, but the drain upon the treasury is too great for our present source of income, and we must either revert to the old method of each Delegate being paid by his constituency, or increase the dues paid by the Lodges to the Supreme Lodge.

Another matter requiring the serious attention of the BB. is a better system of aiding the poor of our members, or providing some help when needed for those they leave behind. At present according to our Constitution, this duty devolves on the Lodges in the District in which the Brother's Mother Lodge was and was raised by a tax on the members in that district, and while this plan worked all right where there were a number of Lodges in the district, in other districts where there were few Lodges and the membership small it did not work so well, therefore a better plan should be, and no doubt will be devised. In the meantime we commend the matter to the careful consideration of the Lodges and BB.

### ARE WE OUR BROTHER'S KEEPER?

Charity is said to be the cornerstone of Masonry and is one of the first lessons taught the newly Entered Apprentice,

and we are taught to give liberally yet discriminately, remembering that "who giveth to the poor, lendeth to the Lord," but, with the means at our disposal we can only do so much, nor should we deplete the funds of the Lodge to assist one, when we know not how soon another may need our assistance. We are moved to speak thus from the object lesson given by one of our Lodges, which unthinkingly bankrupted a treasury of some thousand of dollars in a few months by giving indiscriminate charity to members who were sick and ailing when they joined the Lodge, who, indeed, seemingly joined it for that purpose. Therefore, BB., be charitable, but use wisdom in the exercise thereof.

#### HOW THE LOCALS DO IT.

We have seen what purports to be a series of questions accompanying a petition for membership in a St. Louis Lodge of the Locals, one of these queries is as follows: "Are you aware that this fraternity promises nothing, such as benefits, pays no funeral bills, and has no insurance connected with it nor adjusts legal matters for its members?" Though we have long known that it is no custom of the Locals to confer benefits on the needy of its membership, this is the first time that we have seen the acknowledgment so frankly and brutally told. The St. Louis Lodge will certainly never deplete its treasury by indiscriminate giving as our Lodge referred to in the previous paragraph did.

#### COMMUNICATIONS FROM OUR BB. IN FRANCE.

We are still the gratified recipient of fraternal letters from our BB. with the colors in Europe, all conveying the pleasing information that wherever they went they were welcome visitors to the French Lodges and with the

French BB. The latest communication received was from Bro. Serg. Frank Biggley of Benjamin Franklin Lodge, New York City, who has nothing but praise for the French BB. The Universal Freemason is a welcome visitor to our Bro. and he does good work by passing it on when read to other BB., some whom are of our household, others who are not, but it is read and welcomed by all alike.

### With Our Exchanges

#### THE MOTTO THAT COUNTS.

You may bring to your office and put in a frame

A motto as fine as its paint,

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

That motto won't make you a saint.

You can stick up the placards all over the hall,

But here is the word I announce:

It is not the motto that hangs on the wall,

But the motto you live is what counts.

If the motto says "Smile" and you carry a frown;

"Do it now," and you linger and wait.

If the motto says "Help" and you trample men down;

If the motto says "Love" and you hate—

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

For truth will come forth with a bounce.

It is not the motto that hangs on the wall,

But the motto you live is what counts.

—Exchange.

### THE IMMORTAL HOPE.

A sick man turned to his doctor, who was leaving the room after a visit, and said, "Doctor, am I going to get well?" The doctor hesitated, and the patient said to him:

"Don't treat me like a child. I have a right to know. Tell me."

"Well," he said, "you may recover in time, but the second or third attack is pretty sure to prove fatal."

The sick man caught the doctor's coat. "Doctor, I am afraid to die. Tell me what lies on the other side."

Very quietly the doctor said, "I do not know."

"You don't know! You do not know what lies on the other side?"

The doctor was holding the handle of the door, on the other side of which came sounds of scratching and whining, and as he opened it a dog sprang into the room and leaped upon him with every show of gladness. Turning to the patient, the doctor said:

"Do you notice that dog? He had never been in this room before. He did not know what was inside. He knew nothing except that his master was here, and when the door was opened he sprang in without fear. I know little of what is on the other side of death; but I do know one thing—I know my Master is there, and that is enough. And when the door is opened I shall pass through with no fear, but with gladness."

### ONE CLERGYMAN TO ANOTHER.

A friend of mine just back from France reports the following cheering incident. The war was over, the armistice signed and the men were going home. A church of England clergyman and an American Presbyterian minister who had been working together as chaplains in the same sector came together to say

good-bye. The Presbyterian remarked on their good comradeship during the war and how all their differences of creed and ritual had been cast aside. The Englishman was equally cordial and rejoiced in their good fellowship. "How pleasant it has been," he said as they shook hands, "our working together; you serving God in your way and I serving him in his."—(From the World Tomorrow.)

### "SOLDIERS' SUPERSTITIONS."

It is considered very unlucky to be killed on Friday.

For a sergeant to stand on the top of a parapet indicates that a promotion is imminent.

It is unlucky for thirteen to sit down to a meal when rations have been issued for only seven.

If the sun rises in the east it's a sign that there will be stew for dinner. It is said that even the least superstitious soldiers remark on the infallibility of this omen.

To drop your rifle on the foot of a second lieutenant is bad luck for him. To drop it on the foot of a sergeant-major, bad luck for you.

To hear a lecture on the glorious history of your regiment indicates that you will shortly receive orders to go over the top.

If a new officer in taking over a trench announces that he has learned all about it at the cadet school, it's a sign that he is about to receive a surprise.—Louisville Courier-Journal.

### LONG IN THE SERVICE

The Grand Chapter of Virginia has had only three Grand Secretaries in 100 years. The present Grand Secretary, J. B. Blanks, has held office for 23 years.

### THE MASTER NOT AN AUTOCRAT

Some Masonic writers seem to derive much pleasure from contemplating the Master of a lodge as an autocrat, and even comment on the fact that a lodge can by a mere majority vote create a being so august and lofty that no law can restrain him, no ties imposed by his brethren fetter his independent spirit.

We admit Masonry is an institution of its own kind and differs in some respects from all others. For this reason it is, perhaps, injudicious to understand to describe the Master of a lodge by a term borrowed from civil government of the rudest and most elementary kind. The autocrat belongs to an early stage of the development of civil government, and is unknown among people thoroughly enlightened. An autocrat combines in himself all the powers of government. In other words, he makes the laws and changes them at will, interprets them according to his views or his caprices and executes them unexecuted, according to his will and pleasure.

It is true that there is not in a Masonic lodge an appeal from the decision of the Master, such as many deliberative bodies entertain from the decision of the presiding officer. It is also true that the Master of a lodge cannot be tried by his lodge, but he is subject to the jurisdiction of his Grand Lodge, and to a degree of the Grand Master. Legislative power he has none, except as a member of the Grand Lodge. His lodge legislates, within the scope of its authority, and its laws bind him equally with the humblest member. He may give his opinion on questions of Masonic law, but he is bound by the decisions of the Grand Lodge as well as by its constitution. For deliberate violation of the law he is subject to discipline. That he can not be tried by the members who elect him is not singular. The President of the United States is

chosen by the electoral college, but he can not be tried by it. Neither can the governor of a State be tried by the men who vote for him. The one is triable by the United States Senate, and the other by the senate of his state. Neither is an autocrat, therefore, and just as little is the Master of a lodge. He can be suspended by the Grand Master and tried at the pleasure of the Grand Lodge. He is bound to obey the law, which an autocrat is not.

The truth is, the Master is no more an autocrat than any other holder of delegated power. The Master is named by his brethren in the lodge, but he gets his power from the constitution of the Grand Lodge and the laws and usages of the fraternity. He is not only bound by these as fully as any other member, but is under peculiar obligations to respect them because of his office. He can not be installed without giving his assent to a number of propositions which a private member of a lodge is not required to agree to in detail. In Masonry every increase of power is accompanied with increased duties and wider obligations. It may flatter the vanity of some Masters to be looked on as autocrats, but the well-informed are aware that there are no autocrats in Masonry, and that those who set themselves up as such are liable to come to grief, and that suddenly.

### A WONDERFUL INSTITUTION

Masonry appears at first as a sort of wandering faith, stopping for a few moments at every altar; breathing the fragrance of sweet fellowship, but never abiding long enough to become creedal in its conception of life. It seems at a casual glance to be the unique channel through which the liberators of the race have brought to the present generation the result of their contact with other religious and philosophies, never allowing

them to become local in their interpretation. It is as though they had been vast enough in their premises as to admit no other creed than the most ancient one, belief in one God and the immortality of the soul. Many have been content in their career with a statement of some local reformer which may have embodied a part truth, and the result has been the creation of a small circle, of crippled and limited capacity. Masonry has been redeemed from the past by those who have cared little for the world's idols. To them the potter who moulded the thing was more important than the work of his hands. For he wrought not to chain a race, but to inspire one, and Masonry is the light of inspiration touching the peaks of the ages. There have been no two days alike on its calendar, every sun has involved a larger day. Those who have embraced its teachings have at least been reminded that it may be in the province of their fortune to have the lips of the sphinx reveal its secret. It teaches that man face to face with the solemnity of time may be granted power to overcome, if in his overcoming he may see the possibility of being made a pillar in the temple of God.—Queensland Freemason.

### WAITING LISTS IN ENGLAND

The "Freemason's Chronicle" of New Barnet, England, in a recent issue, commenting upon the growth of the Craft in England, says: "If any brother had pre-empted a few years back that lodges in London and other busy cities of the English Masonic Jurisdiction would have to establish "Waiting Lists"—rolls of candidates taking their turn for initiation—he would have been laughed at, or even ridiculed. Such a condition of affairs was practically unknown in pre-war times, but it has now become quite the regular thing, and it frequently

happens that a candidate has to wait two, three, and even four months before he can be initiated, unless the Master arranges an emergency meeting, a course which many brethren are averse to.

In the "good old times" a lodge occasionally found itself with the maximum number of five initiates, and it was the exception rather than the rule, but the Craft grew in popularity so quickly in the early years of the war, that it was deemed desirable to reduce the maximum number of candidates to be admitted on any day to two. Some brethren were of the opinion this would check the flow of applicants, but it has really had the opposite effect, most of our lodges having considerably more applications for admissions than formerly, which fact, in addition to the restrictive measures taken in 1917, has caused the present pressure. We now find lodges, with four, six and even a dozen and more candidates waiting their turn for initiation, and some lodges even go as far as to hold emergency meetings at short intervals. It may be asked, how long is this to continue? and where is it likely to stop?"

### THE HIGHER DEGREES.

While there is no obligation on the part of the Master Mason to travel further than he has gone, there should be at least a modicum of common sense in which he has learned to keep him from putting himself in the ridiculous attitude of assuming to be capable of deciding all Masonic intelligence. Cases of this mental immaturity are few and far between.

It is generally conceded that the principles of Masonry are contained in the symbolic degrees, but it is not granted that the fullness of their meaning is explained or even demonstrated in the lodge. An appreciation of this



fact, however, is not obtained until one has entered an upper body. Then the tangled ideas of Masonic purpose begin to unravel. It is at this point that the student consciously acknowledges the need of more light and seeks to acquire it.

There is not a Mason who has traveled even to the limit of each rite whose interest has diminished for the symbolic degrees. In fact, his interest has grown stronger, for the added knowledge has illuminated their beauties and brought him to acknowledge them as the parent of this wisdom.—Virginia Masonic Journal.

During the past 180 years, many Military Lodges have been formed, and that of the Travelling Lodges, which at one time were so numerous, the majority were established in connection with British fighting forces. The first purely Military Lodge was founded at Gibraltar in 1728, and it was followed by the granting of warrants to many regiments for the holding of Travelling Lodges. The first of these was issued in 1732 by the Grand Lodge of Ireland to the First Regiment of Foot, while the first Military Lodge on the Scottish roll, the Duke of Norfolk's Masonic Lodge, connected with the Twelfth Regiment of Foot, is said to have been established in 1685.—The Masonic Sun.

### HISTORIC RECORDS

The terms Master-Mason, Fellow-Craft, Entered-Apprentice, appear from documentary evidence to have been in common use in Scotland from the year 1598. In 1640 we find records of Deacons and Wardens, and that there were in Scotland Speculative as well as Operative Masons is proved by the following, from the minutes of Lodge No. 1, of Edinburgh dating to 1640: "A general of the Artelerie of thes kingdom to

be fellow of the Craft."—Again in 1644: "A doctor off fisek," and in 1653 "A master skliatter to his majesty" (who had been "Entered" and "Past" in the Lodge of Linlithgow) were admitted to the Lodge.

The old Scotch Deacon occupied the highest post amongst his Brethren, taking precedence of the Wardens and presiding over the meeting when the necessity arose.

The old Irish Deacon held the lower official position in the Lodge and was mainly concerned with the Ritual.—"The Freeman," Toronto.

### AT LOW TWELVE.

The kings have crumpled into dust.

The scepter and the sword.

Since o'er the master builder stood

Beside the trestle board;

Yet never strikes the solemn hour.

I care not where or when,

But that his name is whispered low,

Upon the lips of men.

I conjure with its magic spell,

In strange, barbaric lands,

And lo! the temple's beauties rise

From out the desert sands:

And in the Arab's guarded tent,

Refreshed from travel's toil,

I'm welcome to this little store

Of corn and wine and oil.

The mighty ones of all the earth.

The rustic at the plow,

Have gone with me along the road

To Mount Moriah's brow;

No charm of creed, no power of birth

Nor pride in battles won.

Shall blight the green acacia bloom

Where sleeps the widow's son.

In humble guise, with contrite heart.

I walk the lonely way—

And sore beset where dangers lurk.

I kneel me down to pray;

What though the road is dark and  
rough

Or angry threats be heard?  
I journey onward to the light  
And seek the Master's word.

Low twelve or high, it matters not,

So that he calls to me—

I fare me on from Lebanon

To Joppa by the sea;

For never night goes round the world

I care not where or when,

But that his gentle spirit speaks

Unto the hearts of men.

—Selected.

### WHAT IS THE REAL V. S. L.?

Some time ago Melvin M. Johnson, Grand Master of Massachusetts, issued a dispensation for a lodge in Peking, China, which procedure, because of some of the provisions contained within the charter, aroused and somewhat startled many American Freemasons. Among other things, the charter provided that while the Holy Bible should not be removed from the Chinese altar, yet the V. S. L. of other monotheistic beliefs might be used in obligating brethren of other faiths.

One journal stated that if the attitude of Bro. Johnson on this question was to stand unchallenged, it would seem necessary to reconstruct some of our Masonic principles, and that his action would seem like an attempt to make Freemasonry adapt itself to the religious belief of a pagan people.

Away back in 1776, however, the eldest son of the nabob of Arcot was initiated in a lodge under the jurisdiction of the Provincial Grand Master of Madras; in 1860 a Brahman was initiated in Meriden Lodge 345, while in 1861 two sikh princes were admitted. In 1874 a Hindu was Master of a lodge under the English Constitution.

In 1875 the propriety of introducing the Koran under the English constitution came up for discussion among the royal craft of India. The resulting correspondence brought out the fact that King Oudh, a Mohammedan, was initiated in the Friendship Lodge, London, April 14, 1846, the Koran being then used, the Grand Master himself furnishing the book, and the candidate being obligated upon it by the Master of the lodge, who was an English clergyman. Bro. Cana, a Parsee, was elected Grand Treasurer of England in 1886.

Years ago the Grand Lodge of Scotland settled the matter quite conclusively—so far as its jurisdiction and procedure were concerned—as to the V. S. L. to be used. At that time it appointed not only Grand Bible Bearers, but Grand Koran Bearer, Grand Shastra Bearer, and Grand Zendavesta Bearer. The Grand Registrar of Scotland stated June 1, 1898, before the Grand Lodge, that "It is not a question of the Bible being upon the altar: it is the V. S. L. we recognize. Among Christians it is the Old and New Testaments combined; among Jews it is the Old Testament alone; among Mohammedans it is the Koran, which they believe to be the revelation of the will of T. G. A. O. T. U.; but whether it be a lodge of Christians, Jews, Mohammedans, or Hindus, it is their V. S. L. that must be on the altar."

The District Grand Master, at a regular communication of the District Grand Lodge of Bombay, India, made this statement in relation to the above: "It does not matter what the Revelation may be called, whether it is the European Bible, or the Parsee Zendavesta, or the Koran, or the Bhagavad-Gita, or whatever book may, in the opinion of the individual, be the Revelation of the Most High."

It would seem that to say that none

but Christian or Jews may be made Masons, is to strike at the very fundamental principles of the Institution and destroy the purpose of Freemasonry. Mohammedans are always obligated on the Koran, and Masonic lodges are to be found throughout Asia, where Mohammedans, Parsees, Buddhists, and other Sectaries besides Christians and Jews mingle freely together, yet in obligating the brothers of the different faiths their V. S. L. is invariably used.

Sir Edward Letchworth declared in 1916 that it had always been the practice of the Grand Lodge of England to permit candidates who were believers in a Supreme Being, but not in the Christian religion, to be obligated upon the book of their own religion. Thus Jews are obligated upon the Old Testament, Mohammedans on the Koran, Hindus on the Vedas, and Parsees on the Zendavesta.—London Freemason.

### "COWAN"—ITS DERIVATION AND MEANING.

By Bro. F. H. Buckmaster, L. R.

There are probably but few Freemasons, in proportion to the large number of members of the Brotherhood, who could give a direct and explicit answer to the question: "What is the derivation and meaning of the term 'Cowan'?" and it has been with the view of assisting in the respect that I have essayed to make some researches into this matter.

Four meanings are given to the word in the "New English Dictionary, the work which was begun some years since, and which is not even yet completed, but which is already a monument of industry, and will stand for many years, if, indeed, it is ever supplanted, as the only possible Standard

Dictionary of the English language. Those four meanings are:

1. One who builds dry stone walls (i. e., without mortar); a dry-stone dicker, applied derogatorily to one who does the work of a mason, but has not been regularly apprenticed or bred to the trade.

2. One uninitiated in the secrets of Freemasonry, one who is not a Mason.

3. As a slang term, a sneak, an inquisitive person or a prying person; and

4. Uninitiated, outside, profane.

The editors of that monumental work state that the derivation of the word is unknown, and it would be impertinence to venture to doubt that statement, but it may, perhaps, be pointed out that the Greek word akown, means "a listening person" or an "eavesdropper." The word Cowan, meaning "a dog," is undoubtedly from the same root. In Greece and Rome dogs were not allowed inside the temples, although they were kept outside to guard them, and policemen had orders to apprehend any stray dogs. Dogs were looked upon as unclean ghouls and at Rome, on a certain day in each year, it was the custom to hunt and kill dogs, in memory of the time when the geese, by cackling, saved the capitol from the Gauls, whilst the dogs were silent.

The earliest mention of the word in a Masonic sense has been traced to Scottish literature, and it is frequently encountered in Scottish Masonic writings or in the compositions of Scottish Masons.

There may be earlier references, but I believe the earliest is found in the records of the Mother Kilwinning Lodge in the seventeenth century in the following extracts:

"The Court of the Massoun Tred of the Ludge of Kilwyning holdins in the upper chamber of Hew Smythe at the cruce of Gilwyning the xx of Decr. 1645. . . Item they hev ordan't that

New Mure sall not work with ony Cowane in tymes cuming, under the pain of x lb. monie."

There is another entry in the following year which runs:

"Six Decr. 1646. . . The qlk day New Mure in Kilmarnock was decernit to pay to the box ten lb. monie of un-law for working with Cowans contrari to the Acts and Ordinancies of the said Ludge."

There is a further entry, but the year is not mentioned:

"At Air the twenty aucht day of Januar. . . The Court of the Massounes of the Ludge of Kilwyning . . . the thilk day Robert Quhyt, masoune in Air, upowne oath disclymed all working with the Cowains at any time, and oblige him to his Ludg and to observe the auncient rewles maid thairanent, under the paine of fourtyle pund, conforme to the Act."

There is another entry in the Minutes of the same Lodge in 1705, under date of 20th December, which runs:

"It was agreed that no Measson shall employ no Cowan, which is to say, without the word, to work. If there be any Measson to be found within fifteen myles, he is not to employ ane Cowan, under the pain of fourtyle shellings Scots."

The word "Cowan" is one of the oldest expressions used in ancient minute books and records of the Society of Operative Masons.

The Operative Guilds had always the greatest contempt for any man who attempted to perform the work or craft of a stonemason, without being properly initiated and apprenticed for seven years to the trade.

One of the ancient charges of the Society of Operative Masons runs:

"That no Master Mason make no mould or square, nor rule to any that is not a cowan, nor set no cowan, within the lodge nor without, to dress nor

moulde stones; for a cowan is one that hath not served his apprenticeship nor is not admitted afterwards, according to the custom of making masons."

There are ancient records, as well as traditions, that upon some occasions, some of the cowans were able to pass themselves off as real Masons and even manage to get into the Lodge, but this was stopped, as the outside guard of the Lodge was told off to perform the duty of his office.

In Dermot and Harper's "Ahiman Rezon" (7th edit. 1807) an Ancient Charge No. 5 entitled "Of the Management of the Craft in Working" is quoted, and this says:

"But Free and Accepted Masons shall not allow cowans, without an urgent necessity, and even in that case, they must not teach cowans, but must have a separate communication; no labourer shall be employed in the proper work of Freemasons."

Another ancient charge runs:

"That I will not permit or suffer any labourer to be employed in the proper work of Freemasonry; that I will not work with those that are not free, and that I will not teach labourers and unaccepted Masons as I would teach apprentices to, or fellows of, the Craft of Freemasons."

Forsyth in his "Beauties of Scotland" says that "the men who are employed in building walls of enclosing fields are called cowans to distinguish them from the regular Masons."

In Derbyshire and other English counties stone walls are employed to divide the fields instead of hedges, and the work of building and repairing those walls belonged to the rough masons and wallers. However, in many parts the land-owners and farmers set their own labourers and cowman to perform this work, and regular masons called them "cowboys," "cowmen," "cow-herd," "lowmen," "spawlers," "brick-lawyers,"

and "scabblers." One explanation of the derivation has been given that in course of time the word "cowan" came to be written was "cowan," and meant that the man was fit only to tend the cows in the field.

It is stated that the philosophical sect known as the "Cynics" were so called from the Greek word for dog, and gives the idea of one carping, sneering, and snarling at their secrets, manners, and arts. In this sense Lucian in the seventh of his "Dialogues of the Dead," uses the word when he makes the cynic philosopher, Menippus, claim kindred with Cerberus: "Being myself also a dog (cowan), tell me, Cerberus, how Socrates looked, when, on coming down here, he first set eyes on you?" In the Welsh language "own" signifies dogs, and in the Armorican or Brittany dialect it is pronounced "chouan."

In an essay entitled "Concerning Some Scottish Surnames," published by Messrs. Edmiston and Douglas, of Edinburgh, in 1868, the following appears:

"We must not consider then that the family of Smith is large, nor that it assumes many forms of spelling in our low country talk, as well as the shape of Gow or probably Cowan, among those whose mother tongue is Gaelic."

The term "Cowan" was a term of exclusion among the early Christians. Before the service of the Church commenced a deacon proclaimed aloud: "Sancta sanctis; foris canes" (or cowans): "Holy things for holy persons; dogs (cowans, or listeners) begone." St. John in Revelation xxii, 15, cautions the Christian brethren that "without are dogs (cowans or listeners), and St. Paul exhorts the Christians to "beware of dogs" (cowans) "because they are evil-workers" (Philippians xxiii, 2).

Jameson in his "Dictionary of the Scottish Language," says that "cowan" is a word of contempt. Sir Walter Scott uses it in this sense in "Rob Roy" (Sir

Walter Scott was, of course, a member of the Craft), when he says: (chapter xxix.): "She doesna value a Cowan mair as a cowan."

Mackenzie in his "Annals of the United Presbyterian Church" says of one man: "He was by trade a cowan, that is an occupation combining the callings of a mason and a house-carpenter in one." We have another reference to the term in Strang's "Glasgow," where he says:

"Shut off from the observations and the ken of the cowan world."

In a song by Gavin Wilson, who was a member of the Craft, there is one verse which runs:

There once was a Mason who loved a  
long drink,  
And a fop of a cowan who fondly did  
think,  
Could he get him fuddled and find out  
this wonder,  
He'd make all the Masons of Scotland  
knock under.

And in another song we are told:

How happy are the antient brave,  
Whom no false Cowan can deceive.

Another song entitled "We Brethren Freemasons," declares:

The name of a Cowan we'll not ridicule,  
But pity his Ign'rance nor count him a  
fool.

In one of the songs of olden times, entitled "Once I was blind and could not see," part of the last verse runs:

Then round and round one he did tie  
A noble antient charm;  
All future darkness to defy,  
And ward off Cowan's harm.

The renowned Dr. Oliver in his

"Historical Landmarks of Freemasonry" says that "from the affair of Jephtha an Ephraimite was termed a 'cowan.'" In Egypt "cowan" was the title of a priest or prince, and a term of honour, as it was, and is today, also among the Jews. Bryant, speaking of the harpies, says that they were priests of the sun, and as "cohen" was the name of a dog, as well as of a priest, they are termed by Appollonius, "the dogs of Jove." They were also called Ceryonians, or Cereowans, because they were lawless in their behaviour.

### UNITED STATES SAVINGS

Richmond, Va., July.—More than forty of the fraternal orders in the Fifth Federal Reserve District have pledged their support and assistance to the thrift and savings campaign now being conducted by the savings division of the treasury department. Realizing the value of the movement to make thrift a national characteristic and to impress on the nation as a whole the precept, "Save First and Spend Afterwards," these orders and their component lodges are urging their members not only to buy government saving securities such as thrift and savings stamps and savings certificates individually, but to invest lodge funds in them for safekeeping.

These orders include, in the Fifth Federal Reserve District, about 6,000 lodges with a membership well over 400,000. The teaching of thrift so closely predicated the principles of the orders that endorsement of the government movement has been given unhesitatingly.

Nine fraternal orders in Virginia with more than 2,000 lodges, including 120,000 are actively engaged in advancing the thrift idea. Among the active workers in the Old Dominion are the Masons, the Independent Order of

Odd Fellows, the Modern Woodmen of America, the Junior Order of American Mechanics, the Red Men, the Knights of Columbus, the Woodmen of the World, the United Commercial Travelers and the Patriotic Order of the Sons of America.

The Odd Fellows in Virginia have 425 lodges with 28,472 members, the Masons 329 lodges with a membership of 27,892, the P. O. S. of A have sixty-seven lodges with about 5,000 members. The Red Men have 101 lodges with a total of 5,050 members. The Knights of Columbus have nine lodges and a total membership of 2,790; the United Commercial Travelers have eight councils in the Old Dominion and 1,217 members; the Woodmen of the World have a total of 707 lodges with 35,000 members. The Modern Woodmen comprise about 7,400 members in America, while 20,000 belong to the Junior Order of Mechanics in the state.

In Maryland, nineteen fraternal orders, with more than 870 lodges and a membership exceeding 94,000, have endorsed the national thrift campaign. The following orders in Maryland are co-operating:

The Red Men, 10,000 members; Knights of Pythias, 9,700 members; Shield of Honor, 2,200 members; Maccabees, 2,790 members; Knights of the Golden Eagle, 1,200 members; Knights of Columbus, 5,375 members; Woodmen of the World, 2,178 members; Foresters of America, 1,347 members; Royal Arcanum, thirty-three lodges and 3,000 members; Eastern Star, thirty-one lodges and 3,633 members; Patriotic Order Sons of America, seventy-eight lodges and 3,900 members; the Order of Pocahontas, eighteen councils, 1,197 members; the Eagles, forty aeries and about 2,000 members; Fraternal Aid Union, having thirty lodges and about 1,000 members; the Independent Order of Mechanics, seventy-five lodges, 21,-

000 members; the Masons, 116 lodges, 19,767 members; United Commercial Travelers, including also those in the District of Columbia, four councils, 514 members; the Loyal Order of Moose, ten lodges in Maryland and one in the District of Columbia with a combined membership of 6,375.

Seven South Carolina fraternal orders with more than 1,500 lodges and a membership exceeding 87,000, have signified their intention of backing the national thrift campaign "to the utmost." Recently announcement was made by the Fifth Federal Reserve District War Loan Organization that the Red Men, with 2,283 members in South Carolina, the Junior Order of American Mechanics having a membership of 7,750 in the Palmetto State, and the Knights of Pythias, with a membership of 7,826, were co-operating on behalf of the movement.

Recently additional organizations have fallen into line. Among these are the Independent Order of Odd Fellows, the Masons, the Knights of Columbus and the Woodmen of the World. The Odd Fellows have 100 lodges in South Carolina with a membership of 2,500. The Masons here have 320 lodges, their membership reaching 25,000. There are seven lodges of the Knights of Columbus with a total membership of 525. The Woodmen of the World lead both in the number of lodges and the total membership, having 850 lodges in South Carolina with about 42,000 members.

That the National Thrift Campaign is gaining impetus in North Carolina is manifested by reports that five orders with more than 900 lodges and a membership of more than 90,000 have pledged their support in the movement. Among the lodges endorsing the thrift campaign in North Carolina are: The Junior Order of the United American Mechanics with its 40,000 members in North Carolina, the Independent Order

of Odd Fellows, having more than 11,000 members; the Knights of Pythias, Woodmen of the World and the Sons and Daughters of Liberty. The Knights of Pythias have 150 lodges in North Carolina with a membership estimated at 6,000. The Woodmen of the World have 700 lodges with about 35,000 members. There are sixty lodges of the Sons and Daughters of Liberty with 6,493 members. The lodges are not only investing treasury funds in War Savings Stamps but are organizing War Savings Societies among their members.

Buy War Savings Stamps.

"Save First; spend afterward," is the slogan announced by the Savings Division of the U. S. Treasury Department for the 1919 campaign for Thrift and the sale of Thrift Stamps and War Savings Stamps. On this principle the Savings Division proposes that the people of the United States shall perpetuate for posterity the habits of systematic saving acquired during the stress of the war period.

No greater opportunity for service to the American people has ever been presented to the many fraternal and benevolent organizations of the country than is offered by the thrift campaign. By their co-operation they can assure the success of the plan to make thrift a permanent American characteristic. The benefits of thrift to the individual, the community and the country as a whole warrant every organization in exerting its utmost effort to aid in the thrift movement.

On an average four families out of every five in the country have become holders of government securities in denominations of \$50 or more. The fifth family in a majority of instances holds securities of smaller denominations—War Savings Stamps. While the vast sums have been invested in government securities, savings bank accounts and insurance investments show a general in-

case during the past year or two. This was that the American people have entered upon an era of systematic saving. As a result the government is now paying more than \$800,000,000 to the people as interest on their savings.

To build up this accumulated fund of savings the American people have saved first." It has been demonstrated that the "save first" attitude toward saving is fundamentally right. The man who saves after he is through spending never saves systematically and seldom saves much. The man who saves regularly whatever he decided to save has solved his problem.

On this basis the Savings Division of the Treasury is seeking the co-operation of every organization in the country which is interested in the welfare of the American citizen individually and collectively.

### LEXICON.

**Corn**, together with Wine and Oil, an emblem of Masonic Consecration—The superiority of Corn over the other two elements is typified by the value of the container in which it is carried at consecration ceremonies, it being carried in gold vessel. The Wine and Oil in silver ones. It is also an emblem in the F. C. degree.

**Corner Stone**—"In every Masonic edifice there is, or should be a chief stone, which is termed the "Corner Stone, which is or should be placed in the northeast corner thereof." Symbolically presented by the last E. A., in the degree.

**Cornucopia**—The horn of plenty, an emblem of abundance, the vessel in which the Corn is carried at dedication ceremonies. The Jewel of the Senior Wagon.

**Cosmopolite**—The third degree in the Rite of African Architects.

**Council**—Meetings of several of the

higher degrees are called Councils, e. g., Council of Princes of Jerusalem, Council of Kadosh.

**Council, Confederated Supreme**—The governing body for the Early Grand National Scottish Rite in America, it was established by virtue of a Patent granted by the Grand Council of Rites of Scotland, and was incorporated under the laws of the State of Utah on the 9th day of January, 1912. It governs besides the ancient Scottish Rite, the Rites of Mizraim and Memphis, the Royal Order of Scotland, the Knights of the Palm and Shell, the Oriental Order of the Sat B'Hal, the Masonic Order of St. Lawrence the Martyr, the Rite of Swedenborg, R. of O. T., Order of African Adepts (best known in America as Nobles of the Mystic Shrine), the Rite of St. Martin and several detached degrees and orders, hence the title "Confederated." In Androgonous Masonry it controls the Scottish Rite of Adoption and the Daughter of the Sphinx (the latter the adoptive branch of the Rite of Mizraim). It has also two honorary degrees of Knight Commander and Grand Commander of the Council and two decorations for merit. The Lybic Chain which may be given to any one of the Grade of Kadosh, and the Grand Star of Sirlus which can only be given to one possessing the highest grade of the Confederated Rites. Its general meeting for election of officers is held quinquennially; other meetings are held annually.

**Courier**—The second highest grade in the Royal Oriental Order of Sitka and the Sat B'Hal.

**Couvreur**—French for Tiler.

**Cowan**—There is no term used in Masonry that has been the subject of more discussion than this. All agree on the Masonic application as being one of the profane or uninitiated. On the etymological derivation of the word no two writers seem to agree and Hebrew, Sy-



rian, Greek and Sanscrit lexicons have been combed in a vain search for words which, through having a similar sound, might by some kind of mental gymnastics be construed to apply. That the term is now as it has ever been, in common use among the operative Masons of Scotland and was evidently one of the many Scottish operative terms incorporated by the Scotsman, Dr. Anderson, in his Constitution of 1721, was not sufficient, they were determined to discover an uncommon meaning in a common word. The word is derived from two old Anglo-saxon words, Coo and An (or Man) thus Cow-man applied to the Mason, who not being of the Guild, was not permitted to do regular tradesman work, confining his labor mostly to building barns and farmsteadings, dykes or walls around fields, etc., and hence termed in derision by the Guild-brother a "Cowman," or, in short, Cowan.

**Craft**—The term used by the ancient artizans when speaking of their trade, the word meaning "skill" applied by Masons to the whole Brotherhood.

**Craft Degrees**—By this is meant the three symbolic degrees of Masonry.

**Craftsman**—The grade between an Apprentice and a Master, Masonically a Fellow-craftsman, properly a Fellow of the Craft.

**Created**—A member of the Chivalric Orders when admitted is said to be created a Knight.

**Crimes, Masonic**—As a Mason by the tenor of his obligation must obey the moral law, all violations thereof are Masonic crimes in general, while breaches of the laws of the Grand Jurisdiction in which he lives or of his Mother Lodge are crimes in particular.

**Cromwell, Oliver**—To Oliver Cromwell has been attributed the authorship of a Ritual of Kadosh; also by a French anti-Masonic writer Cromwell is credited with being the originator of Mason-

ry. Needless to say, both charges are baseless.

**Cross**—Though the Cross is the acknowledged symbol of Christianity, it was a symbol in some one of its many forms with all the religions of antiquity, with some of them thousands of years before Christ was born. It was also used as a Hermetic and Philosophical emblem by these Brotherhoods.

**Crossing the River**—Used in the degree of Prince of Jerusalem.

**Cross, Jeremy L.**—A pupil of Thomas Smith Webb and like his Master a degree pedler and lecturer, he is credited with being the inventor as well as the instructor of some of the degrees now included in the Local System.

**Conclave**—A secret assembly from the Latin Con with, Clavis A key, applied to the meetings of the higher degrees.

**Consummatum Est**—(Latin—It is finished)—Used in the degree of the Rosy Cross principally, though also in several other of the high degrees.

**Compasses**—One of the three Great Lights of Masonry, without which no Lodge can be lawfully opened.

**Connecticut**—The first regular Lodge organized in Connecticut was chartered by the Grand Lodge of the "Moderns" of England at New Haven in 1750 and remained on the registry of that Grand Lodge until it assisted at the formation of a Clandestine Grand Lodge for the State in 1789, on the roll of which it became No. 1. Universal Masonry was reintroduced into Connecticut in 1908 and the first charter granted in July, 1919, to Hope Lodge Bridgeport as No. 133 on the registry of the Supreme Lodge for the U. S. A. In the American Masonic Federation. The higher degrees of the E. G. National Scottish Rite were introduced in 1918.

**Coronet, Ducal**—Part of the official regalia in the 33rd degree.

**Covenant, Order of the**—Applied to

the degrees of the Scarlet Cord; and brotherly Love. The significance of the title will be apparent to those who have taken these degrees.

**Communications**—The meetings of Grand Masonic bodies are thus styled.

**Compagnon**—The French name for Fellow Craft.

**Compagnonage**—A system among the French artizans similar to the trade guilds of Britain, they were said to have been divided into three classes: (1) The Children of Solomon; (2) The Children of Maitre Jacques; (3) The Children of Pere Soubise. The first asserting that their guild derives from King Solomon, who at the completion of the temple gave them an organization. The second claim to have been founded by Jacques, the son of Jackin, one of Solomon's workmen, and the third by Soubise, who was an associate of Jacques. The whole story is without doubt a fable and its resemblance in some particulars to the Masonic legend stamp it as a plagiarized offspring thereof.

**Constitutions**—The laws of a Grand Body are so termed.

**Constitutions of 1762-1786**—The first of these is claimed to have been adopted by a body styling itself a Council of Emperors of the East and West to regulate the Rite of Perfection a Scottish Rite system of twenty-five degrees. The constitutions it is claimed were adopted by nine Commissioners at Bourdeaux, France. The Constitutions of 1762 are claimed by the Charleston Rite to have been compiled by Frederick II of Prussia and are regarded by them as the fundamental law of their Rite, of the two constitutions, the first may be charitably styled Apocryphal, the latter has been branded by all Masonic historians as a rank forgery.

**Convention**—The title given to Masonic gatherings held at various times and for various purposes mostly by

Latin and Germanic Masonic organizations, none of them have been of the slightest value to the Universal Craft.

**Convocations**—Applied to meetings of some higher degree bodies.

**Copstone**—The stone that cap or copes either the building itself, as in the legend of the Master's Mark, or a particular portion of the work as in the Fellow Craft Mark (or Mark Man) where it is incorrectly referred to as the "Key Stone." The laying of the Cope Stone is celebrated in the degree of Most Excellent Master.

**Cord Scarlet**—The Degree in the Early Grand National Scottish Rite.

**Corinthian Order**—The lightest and most ornamental of the Orders of Architecture. The column of Beauty in the south dedicated to Hiram Abiff is of this order.

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## LODGE DIRECTORY.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Fridays of each month at 8 p. m. in Knights of Pythias Castle, 115 Valencia street. R. W. M., Harry Fieldhouse, 91 Elgin Park; Secretary, E. A. Rower, 1160 Filbert street, San Francisco, Cal.

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Lodge Rizal No. 86, 1524 Powell St., San Francisco Cal., meets first and third Thursdays of each month, at 8:00 p. m. R. W. M., F. Venturanza, 1810 Union St., Secretary, Lucio Losada, 841 Broadway.

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Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

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**LODGE DIRECTORY.**

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

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.: John Rossetto, Secretary, P. O. Box 422.

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.

Caledonia Lodge No. 29. A. A. S. R. Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1913 So Yakima Ave., Tacoma, Wash.

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 Røden, Secretary, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16. A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

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 Figuaroa St. Sec. Louis A. Vonderscher, 424 W. 66th St.

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

# THE UNIVERSAL FREEMASON

Volume XII

September 1919

Number 3

## OFFICIAL

Through an oversight in the list of newly created Sovereign Grand Inspectors gazetted in the August issue of the "Universal Freemason" the name of the Ill. Frater, the Rt. Rev. C. H. Carfora, D. D., was omitted. Our apologies are due Frater Carfora for the error.

By the same oversight the conferring of the Honorary Grade of Excellent Master upon Bro. Rosario Yusa! was overlooked.

## Expelled

Joseph Dacosta Burger, expelled from Royal Thomson Lodge of Kingston, Jamaica, for gross unmasonic conduct.

## INSTALLATION OF OFFICE-BEARERS

The following named are the Office-Bearers of Lodge Ogden No. 81 of Ogden, Utah:

George C. Wessler, R. W. M.; Charles Dase, W. M. D.; Joseph Baumelster, W. M. S.; Wm. C. Sumner, W. S. W.; S. E. Greene, W. J. W.; G. A. Muller, Secretary; Joseph Baumelster, Treasurer; S. E. Greene, Orator; A. J. Morrell, Chaplain; Carlo Palombi, Almoner; Henry Wessler, Marshal; Louis Melitto, Senior Deacon; Dominik Lodato, Junior Deacon; Wm. Wagner, Senior Steward; Joseph Dase, Junior Steward; Joseph Dase, Inner Guard; Paul Strevay, Tiler; G. A. Muller, Lodge Deputy.

The following named are the Office-Bearers of Lodge Monte Moriah No. 112, New York City, N. Y.:

Solomon Abrevaya, R. W. M.; A. Seddecca, W. M. D.; M. Varon, W. M. S.; E. Rooney, W. S. W.; A. Bournavolis, W. J. W.; J. Cohen, Secretary; J. Mizrahi, Treasurer; S. Gallindos, Senior Deacon; M. Capsuto, Junior Deacon; N. Modiano, Inner Guard; M. Mayo, Tiler; M. E. Asher, Lodge Deputy.

The following named are the Office-Bearers of Lodge Patrie No. 123, Toledo, Ohio:

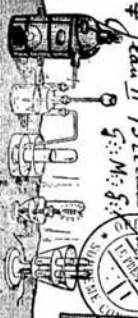
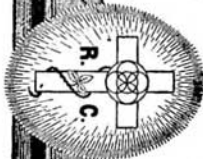
Anthony Klanlecki, R. W. M.; Stanley Ostrowski, W. M. D.; Stanley F. Nowak, W. M. S.; Marian Iwanski, W. S. W.; A. Solarczyk, W. J. W.; Arthur F. Retzlaff, Secretary; Adam Uscllowski, Treasurer; Francis Friedel, Orator; Edward Zygilla, Chaplain; Marian Urbanik, Almoner; Vincent Bonczkiewicz, Marshal; Francis Mankowski, Senior Deacon; Daniel Cichy, Junior Deacon; Joseph Wysocki, Senior Steward; Leon Podlas, Junior Steward; Frank Lickendorf, Inner Guard; Vincent Duldowski, Tiler; A. A. Paryski, Lodge Deputy.

Many Past Masters seem to feel that after they have served a term in the East their sun has set, and that their lodge-working days are over. On the contrary, they should be as active as ever, for Past Masters are the backbone of most lodges.



*J. M. ...*  
 Le Grand...

Le Grand...



et invite tous les Membres à tenir compte de la présente décision.  
 Le Secrétaire Général,  
*...*  
 au C. M. de ...  
 tous les pouvoirs nécessaires à l'effet de le représenter comme Souverain  
 Délégué Général et Grand Maître du Grand Conseil Martiniste  
 pour les Etats-Unis d'Amérique.

*Jean II 1312 ...*  
*...*  
 le 25 ... 1919 ...



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ORDRE

MARTINISTE

Supreme Council Paris

N° 519

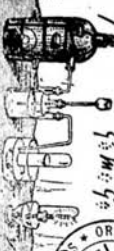
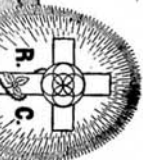
CHARTRE

Par la Presente, le SUPREME CONSEIL

Confère  
 au *Fr. St. Thomas Perrot*, Grand Secrétaire Général de l'A. M. S.  
 tous les pouvoirs nécessaires à l'effet de *spécialiser*, à titre de *Secrétaire* & *Amir*  
*le dit* *Fr. St. Thomas Perrot*, Grand Secrétaire Général de l'A. M. S. & *Amir*  
 auprès de la *Suprême* *Loge* et *Conseil* *Universel* de *Paris* *Oratoire*  
 & *Américain*,  
 et invite tous les Membres à tenir compte de la présente décision.

*Le Secrétaire Général,*  
*St. Thomas Perrot*

*Pour le Grand Directeur de l'Ordre de Martinistes,*  
*Leau II Proulx*



*La Secrétaire,*  
*St. Thomas Perrot*

*Secrétaire et Amiral de l'Ordre de Martinistes,*  
*Leau II Proulx*

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## THE UNIVERSAL FREEMASON.

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### EDITORS:

M. McB. THOMSON, THOMAS PERROT  
Scottish Rite Masonic Temple,  
161 South Second East Street.

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day of the month preceding publication.

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1, 1912.

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## EDITORIAL.

### VISITORS TO OUR SANCTUM

Last month we had the pleasure of a  
visit from Bros. Frank T. Lodge, a prom-  
inent Detroit attorney, and Frank E.  
Bowman, M. D., also of Detroit, both of  
whom are prominent in Masonic Circles  
of the Local System in the State of Mi-  
chigan. The BB. had been visiting the  
Supreme Chapter of the U. S. A. of the  
Order of the Eastern Star which had  
just met in Seattle, Washington, and  
were kind enough to go considerable  
out of their way that we might have  
the pleasure of the visit with them. Both  
these BB. are "away up" in Masonry,  
not only in the number of degrees they  
have taken (Bro. Lodge being a 33d un-  
der the Northern Jurisdiction, and Bro.

Bowman prominent as a Knight Temp-  
lar); but in the Masonic knowledge,  
exoteric and esoteric which they pos-  
sess. The Grand Secretary and I passed  
what will be a long-remembered and  
profitable time swapping knowledge  
with the BB. and we had the privilege  
of conferring on them some of the  
higher degrees of the Masonic curricu-  
lum which the A. M. F. is now the sole  
custodian.

### MORE HONORS

The editors have just received the  
gratifying information that honors  
have been conferred on them by the Su-  
preme Head of the Rite of St. Martin,  
the See whereof is at Lyons, France.  
The editor-in-chief being honored as  
principal delegate in the U. S. A. of the  
Supreme Power of the Rite, and granted  
the power to establish a Grand Council  
thereof in the U. S. A. and to be its first  
Grand Commander. The assistant edi-  
tor has been created an Honorary mem-  
ber of the Supreme Council in France,  
and its Garant de Amitté near the  
American Grand Council.

The Rite of St. Martin (or Order Mar-  
tiniste) sometimes called the "Rectified  
Rite," was established in 1775 at Lyons,  
France, where its See has since re-  
mained. As its teachings are of a  
somewhat mystical nature and a certain  
amount of study is required from its  
members, the Rite has never appealed to  
the superficialists, who consider the  
wearing of a badge and possession of a  
Patent of initiation all the duties they  
owe an order, and, consequently, it had  
never been before introduced in Amer-  
ica. It was the first Masonic high-grade  
system introduced into Russia and was  
held in high esteem there as long as  
Masonry was tolerated in that country.  
It is now practiced in most of the coun-  
tries of Europe, and its introduction

into America as one of the Rites controlled by the Confederated Supreme Council makes its degrees and their teaching available to the American Masonic Student.

There are ten degrees in the Rite, divided into two classes. The first class consists of—1, E. A.; 2, F. C.; 3, M. M.; 4, Past Master; 5, Elect; 6, Grand Architect; 7, Mason of the Secret. The second class consists of—8, Prince of Jerusalem; 9, Knight of Palestine; 10, Kadosh.

### LARGE OR SMALL LODGES?

The question of whether large or small lodges are best is the theme of an able and interesting article contributed to the July number of the "Bulldozer" by Bro. Pitts, Secretary of Palestine Lodge (Local) of Detroit, Michigan, which is the largest lodge in America, if not in the world. The subject is treated of course, as viewed for a Local standpoint. Therefore, while much of the argument is without point as applied to the Lodges of Universal Masonry, there is much that is of general application. For example: "If a city lodge has 300 active workers in Masonry, 250 of them will be active chiefly in the Commandery, Shrine, Grotto, Scottish Rite or Chapter. Fifty active workers is hardly too many for a lodge. To have that many the lodge needs 300 who are active in some branch of Masonry. To have 300 who are at all active in any branch of Masonry she must have at least 1800 members on her roll. Ergo, the smallest number suitable for a Masonic lodge in a large American City is 300." Now, while we have not the multitudinous divisions into which the craving for offices has split the Local System, still we have the Lodge and the Council, and it is true that with us as with them, there are some that pat-

ronize the Council to the neglect of the Lodge, this number is few, and, happily so, as we have found in an experience in Masonic work longer than that of most men that the brother who has taken the higher degrees of our rite is invariably the best attender of the lodge, the one who is ever ready to support and sustain his Master and Wardens. On the point of numerical strength of lodges we agree with Bro. Pitts' contention so far that a small lodge runs more danger of dying than a large one does, as the burden of upkeep bears more heavily on its members, but the small lodge, or rather the comparatively small lodge, has an advantage over the large one from the fact that the members are more intimate with each other, are more like the members of one family than is possible in a lodge so large that the members have never time or opportunity to get acquainted, and in our opinion the boast of membership in the great big lodge is dearly bought at the expense of the intimacy and conviviality to be obtained in the association which the members of the smaller one have.

Conceding the fact that the moderate sized lodge is the best, what size of lodge is best for us? To this we reply that a lodge to be strong enough to stand financially and have enough members attend meetings to make these interesting a lodge should have at least 100 members, and no lodge should, in our opinion, be chartered with a less number. Moderate sized lodges are without doubt the best, both for their own good, and for the welfare of the Order.

### PROPOSED LEAGUE OF MASONS

That some plan is needed which will bring closer the different Rites and systems that go to compose the great Masonic Brotherhood seems to be engaging



the attention of the fraternity the world over. The intelligent Bro. is no longer satisfied with the euphemisms and platitudes that used to please, "a Mason here, a Mason everywhere; a Mason once, a Mason always." He knows that the phrases that so long passed current for absolute verities were but intended to tickle the ear of the listener to some after-dinner speech, or embellish the allocution of some local magnate who disguised his paucity of knowledge under a cover of unmeaning and irrelevant verbosity. No matter how we may attempt to smooth the matter over, the fact remains that in Masonry as in every other mundane institution there exists differences of opinion, and that these differences have led to the establishment of different rites, the founders of which have in some cases been moved by their own peculiar conceptions of what the Masonic ideal should be. In other cases national or racial conditions have been the operating forces; but, let the cause be what it might, the effect has been unfortunately to raise barriers where none exist. In some cases, and, to the credit of Masonic brotherhood, the majority of cases, these differences had little effect on the brotherly feeling of the members of these several rites, while they differed on non-essential points, they agreed to differ and were brothers all the same, united in all essential particulars. This is especially true of our Latin Brothers, who, with often as many as four different rites exercising sovereign jurisdiction in the same territory, contrive still to live side by side in peace and harmony. To our shame, as to our sorrow, be it said that in the U. S. A. and there only has the great Masonic idea of perfect Brotherhood been unable to gain a foothold, that Brotherhood which while clinging tenaciously to its own concepts, willing to spend and be spent to sustain them, is

perfectly willing to concede to others the right they claim themselves, is an idea which is not understood by the Masons of the American Local system, but is abhorrent and repugnant to their narrow and selfish ideas, which by a prostitution of the principle of the majority ruling, denies all rights to the minority.

Nations have come to recognize the truth that only by closer union can the good of all be attained. Then why not Masons also? To show the spread of the desire for union we quote the following from the leading English Masonic Journal:

#### "PROPOSED LEAGUE OF MASONS"

Hitherto all Freemasons have been more or less proud of the universal nature of Freemasonry, but have failed to translate that idea into a working agreement. Only those who have kept in touch with the progress of Masonic development in all parts of the world during the past twenty years realize the importance—let alone the demand—for some solution to problems which, although fraught with manifold difficulties, only require a bringing together of representative Brethren from various Masonic centers to show how very easily these barriers can be broken down. The Craft never had a better opportunity than that which the present time affords for dealing with these problems and it will be to the credit of English Masonry to deal with them seriously, or to its disparagement to ignore them."—London Freemason.

#### BY REQUEST

In the month of June we received the following letter and last month received the copy of the Bulletin referred to.

Complying with the request we carefully read the Bulletin and frankly give our opinion on it:

June 12, 1919.

"My Dear Sir: I shall forward to you within the next day or two a copy of the official Bulletin of the National Catholic War Council, containing important articles by Bishop Muldoon, Chairman of the Administrative Committee and other writers dealing with many of the important activities of this organization.

I hope that you will give the Bulletin your interested attention, and hope that you will find space in your journal for mention of its appearance and of its general contents. I am sending with this a paragraph covering this suggestion, which may serve as a memorandum for the writer, to whom I trust you will delegate this matter. We have received such helpful co-operation from your paper in the past that we trust your interest will be maintained by this "Bulletin," which is not sold, nor intended to bring in any financial returns, but is meant solely for your information and the information of those interested in our work.

Thanking you in advance for any attention you may give this matter, I am,

Faithfully yours,

MICHAEL WILLIAMS,

Editor, National Catholic War Council  
Bulletin."

The "Bulletin" being an official organ of the Romish Church and its militant supporters, the Knights of Columbus, we can only consider it as a camouflaged proselyting institution posing as a quasi national one, and to any mixture of Church and State, or even the semblance thereof, we are entirely opposed on general principles, and when the Church mixing is the Church of

Rome, we are particularly opposed, as that institution is the avowed enemy of freedom, whether civil or religious, and is and has been the bitter enemy of our fraternity.

With the adherents of the Romish Church or of any other Church, per se, we have no quarrel. It should be the right of every man to worship as he thinks best, a right granted in every civilized land except where Rome has power to prevent it. We have sedulously refrained from following the example set by many Masonic magazines in attacks on the Romish Church, and were it not for the request made to us we would not mention it now.

To quote from the "Bulletin" we learn that "Mary Immaculate is the Patron of our own beloved country, the United States of America." This is news to us, as it will no doubt be to our readers. To those who care for such pabulum we commend the "Bulletin." To our mind it is Romish first and last. It is written and published with the intention of deceiving those not of the Romish faith into the belief that it is also American, while in fact the one is the anthesis of the other.

#### THE CONDITION OF THE CONFEDERATED RITES IN EUROPE.

During the late unpleasantness in Europe our knowledge of current Masonic events have been limited, even events closely associated with our own Rite. Our readers will therefore welcome the information which we glean from a communication sent us by the Sovereign Grand Commander of Switzerland, and which we pass on to them.

"In answer to your fraternal inquiries about the Rite in England, I beg to inform you that after Bro. Yarkers' lamented death a special convocation of

Prince Patriarchs Grand Conservators elected Bro. Henry Meyer to be Sovereign Grand Master General for the years 1913-14. In 1914 Bro. Meyer having resigned, Bro. Aleister Crowley was elected in his place, and on the proposal of Bro. Dr. Gerard Encausse, Sovereign Grand Master General for France, seconded by Bro. Quilliam, Sovereign Grand Master General for the Ottoman Empire, I was elected Sovereign Grand Hierophant 97th of the Rite in all countries. Bro. Dr. Gerard Encausse fell a victim to the war in 1916 and was succeeded by Bro. Charles Detree, 33.96.X. as Sovereign Grand Master General for France. Bro. Detree in turn fell a victim to the war and was succeeded in 1918 by Bro. Jean Bricaud of Lyons as the Sovereign Grand Master General for France and Dependences, and Bro. Cowle of Edinburgh is acting Grand Master General for England in the absence of Bro. Crowley from England.

**THEY ARE OF THOSE WHO LOVE  
DARKNESS RATHER THAN  
LIGHT BECAUSE THEIR  
DEEDS ARE EVIL.**

The question is often asked by our young BB. and by strangers as well: Why do you not reply to those attacks made by the Locals in the newspapers against the American M. F.? And some good people get the idea that it is because we are either afraid or not prepared to meet such attacks. Nothing could be farther from the truth. We are so anxious to meet these attacks, to confute the lies and slanders published against us that we have on several occasions offered the opponents of Universal Masonry that if they would meet us openly in debate before the public generally, or if that did not suit them, then before a gathering of Master Masons,

that we would pay all necessary costs of advertising the meeting and rent of a hall, that we would allow them to bring any standard Masonic history they might choose, or any number of them; and that we would not bring one book but would engage to prove by the books that they themselves would bring First, That there was not a so-called Grand Lodge of the Local System in the U. S. A. that had a charter from a superior Masonic power warranting their existence, but that each and every one of them was self-constituted, and was in consequence irregular and clandestine. 2nd, That the Supreme Lodge A. & A. F. of the Scottish Rite (Symbolic) for the U. S. A. and the Provincial Grand Lodges working under it, are the only Masonic powers in the U. S. A. that are legally and lawfully in possession of authority granted by a supreme power invested with the power to grant such. Third, And that further we would put up any reasonable sum of money, they to cover it with a like sum, as warranted that we would prove our contention failing us doing so, that the sum pledged should be given to some Masonic charity, they to forfeit the sum they put up should we prove our contention.

One would think that any one with even the ghost of a chance to win would accept such a proposition, and that would be right in entertaining such a proposition, and the reason our opponents did not accept it was because they knew that they did not have a ghost of a chance when their claims were submitted to public scrutiny. They are in the class of those "who love darkness rather than light. To paraphrase the lines of the poet:

Their cause can surely not be just.  
Their merits be but small,  
Who fear to put them to the touch  
And win or lose them all.

Not only will they not meet us in open debate, but by threats of withdrawing their patronage from and boycotting any newspaper that will give the public our side of the controversy, the false impression is conveyed that we are afraid to meet the issue. That and that only is the reason that our side is not better known. And the reason our opponents resort to such cowardly and despicable tactics is that which forms the caption of this article: "They are of those who love darkness rather than light."

Among the latest examples of these dastardly and unmanly methods of meeting, or rather, of evading an opponent, a crusade was lately started by these imitation Masons in Sacramento and as usual pressure was put on the newspapers there to deny us the right given by our laws to the worst of criminals, the right of self-defense, and it was only by paying regular advertisement rates that our BB. could reply in the following:

#### LETTER TO THE PUBLIC.

On account of the wide publicity given to an article which appeared in the Bee of July 26th, and because of the fact that my personal reputation as an attorney is being assailed, I feel called upon to make the following explanation:

1st—The body of Masons to which I belong is a regularly recognized and legally organized body or corporation; it is incorporated under the laws of the State of Idaho, and a copy of its articles of incorporation is on file in the office of the Secretary of State for California.

2d—Masonically it is chartered by the Grand Council of Rites of Scotland, and the Supreme Council of the Ancient and Accepted Scottish Rite of Free Ma-

sons of the State of Louisiana, one of the oldest and the latter chartered by the oldest Grand Masonic body in the world.

3d—Masonically, we are in fraternal relations with and exchange representations with the Grand Lodges and Grand Councils of England and Scotland, the Grand Orient of France, Spain, Italy, Portugal, Hayti, Cuba, Nicaragua, San Salvador, Argentina, Brazil and Mexico, and before the war with Germany, Roumania, Turkey, Egypt and Switzerland. With the latter we are again in fraternal relation, but not with Germany or her allies.

4th—Members of our organization are entitled to wear every Masonic emblem which represents the degrees they have taken, from the square and compass to the snake attacking its own tail in the honorary degree of the thirty-third degree.

5th—The statement that there is no such title in Free Masonry as "Provincial Grand Master," applies only to the F. and A. M. of the United States, who have no national head, but do their business through self-constituted State or local Grand Lodges, and therefore do not require the office or the title. Any reader may satisfy himself in respect to this by reading Robert Freke Gould's "History of Free Masonry," Vol. iv, page 301. Nothing but the rankest ignorance or the desire to deceive could warrant such a statement.

6th—The word "clandestine," as defined by Webster's New International Dictionary, means to be conducted with secrecy, kept secret, hidden, private, etc., and I guess we are, so far as our work is concerned, all that this implies.

7th—A member of our order is forbidden to remain in, if he should visit an unchartered lodge, or what is the same thing, a lodge doing business by virtue of a charter which is issued from

some unchartered Grand Lodge, and the penalty for disobeying this rule is suspension. That is why our members cannot visit the beautiful lodges of the F. and A. M. in this State. We have offered to place in the hands of any banker named \$5,000, to be donated to any charitable institution in Sacramento County, if the Grand Lodge of California, F. and A. M., can produce a charter from any Masonic source authorizing them to form a Grand Lodge, and do business as a Grand Lodge of Free Masons, they to put up and forfeit the same sum for the same purpose should they fail to produce such a charter.

8th—On the 18th day of June, 1918, I was regularly elected by a representation of delegates from all the lodges of our order in the State of California, at a Grand Lodge convention held for that purpose, and was duly installed in the high and honorable office of Provincial Grand Master of the Ancient and Accepted Scottish Rite of Free Masons, in the American Masonic Federation, for this State. My credentials are open to the inspection of any fair-minded person.

9th—The act for which a warrant was sworn out against A. F. Indrieli was performed in my office here, while I was absent attending the Grand Lodge convention of the K. of P., held in the city of Fresno.

My reputation as a man and a Mason is open for public inspection and investigation. I would not willingly mislead or injure anyone, and while I love the order to which I belong, I am neither so narrow or so intolerant of all other rites as to deny them the benefits and privileges to which they are Masonically entitled. If those persons who at the present time are covertly and secretly, calumniating and slandering my reputation from ulterior motives will point to one thing that I have done which an

honorable man would not do, I shall make the most humble and abject apology for that act. But my character and my reputation are all that I have. I pride myself upon it, and I strive each day to live honorable and to deal fairly with God and my fellow man, and all that I ask is fair play and a square deal, and I believe that I know the American people well enough to reasonably expect to receive it.

P. J. WILKIE,  
Attorney-at-Law, Sacramento."

### VISITOR.

A welcome visitor to our sanctum was Bro. Ciro Triolo of Savoy Lodge No. 33 of Chicago, who is traveling through this district in the interest of an eastern produce firm. We commend Bro. Triolo to the care and consideration of the B.C. whom he may meet on his travels.

### With Our Exchanges

#### OFFICERS OF THE LODGE

Few things so instructive as unravelling the tangle of official ranks, operative and speculative. Old titles disappear, substituted by new terms; again the old title is "discovered" and conferred. All is involved; only systematic concentration can redraw the lost picture, reproduce the ancient methods.

In Scottish Masonry "Operative" we have the Master's chair, variously occupied by the Deacon, Warden and the Master Mason. In early English Masonry, also Guild, the Warden is variously Treasurer, the Warden, and the Master. Confusion is sure to arise unless we realize the significance of each term. It is probable that the term and

office of Warden is the oldest. The Warden was a kind of superintendent of the Masons, and in matters requiring expert treatment the spokesman, the architect—clerk of works. He directed, but did not govern, paid wages, but did not employ. The entire autonomy of the Freemasons was not yet recognized, and they had none to rule in the seat of King Solomon. The same is found under a Greek name in Scottish operative lodges. The Deacon, or Manager, was at an early date at the head of the lodge. At the revival of Freemasonry the last vestige of trade subordination to king and religious houses was cast to the winds, and that which had been granted as an experiment was claimed as a right. Those referred to in 1332 as "The first and second Masons, who are called masters of the same" followed the example of the companionship and the Steinmetzen and claimed independence, subject to Masonic landmarks and charges. According to the Solomonic legend these rule a lodge, with the addition of two Fellow-Crafts and the further addition of two Entered Apprentices. Before the new article was promulgated this principle was recognized, but not officially accepted.

Enter an ancient lodge. You find that the Wardens act as overseers, responsible to the employer for the discharge of Masons' duties, and to the men for their remuneration. Here is a division of labor and responsibility that is significant. The Senior Warden pays their wages and rules their labors; the Junior Warden guards the hour of refreshment and rest. This is abundantly demonstrated in the Hiramic legend, as well as in the ancient Hebrew writings. While the Temple was a-building the Grand Master was supreme, the Wardens were in charge of the sections of the work. The Wardens rule the men; the Grand Master ruled all.

This is preserved in the dual character of the W. M.'s office. He is elected of all the qualified brethren. He is supreme—under the G. M. The Masons elect the man, the G. M. orders his conduct and defines his sphere. It is also preserved in arrangement of the seats of the three ruling officers, since these, with the W. M., in the E., the S. W., in the W. and the J. W., in the S., formed the three points representing the triangle of life, and complete the triad represented by King Solomon, King Hiram and Hiram Abiff. They do more. The three jewels of square, of level, and plumb, provide the triad; and the W. M. below the Flaming Star, the Pillar of Strength and the Pillar of Beauty provide it, too; so that the officers (rulers), the jewels, and the symbols of their office supply a triple triangle, a triple triad.

Here is more than appears on the surface. In the ancient temple there was the Shekinah or sacred fire representing the sanctity of the Living Creator and Lawgiver; on either side of the entrance were the two pillars which Hiram, the Tyrian brass founder, made for Solomon. Strength, Truth and Beauty—were pictured before the awed worshipper who came to present his petition on Mount Moriah. Their emblem is significant today. The W. M. represents the high authority of the G. M. of all; and, while the lodge elects him, the installing officer claims a warrant for installation that the lodge cannot give. The Wardens, on the other hand, cannot complete the triangle of life without the authoritative election.

The Wardens are elected, invested (not installed) because they are elected through the ballot which fills the throne of K. S. The rule in a Masonic lodge cannot be factional; it vests in the chair. But when the brethren elected the W. M. they, through him, elected the

Wardens, who must be in sympathy.

Not so of any other office. The Deacons are subordinate officers, although indispensable, even if comparatively modern, part of the Masonic system. Nor has the Treasurer (or banker) of the lodge governmental status. Nor has the Tyler (or janitor) authority. The Secretary, Chaplain and Stewards are executive officers who are subordinate. We, therefore, are able to classify the officers as ruling and essential, and as non-ruling and expedient. The latter class have not come into being at once. Formerly the S. W. acted as Treasurer and paymaster. Excepting symbolically, he discharges the duties of neither. The Treasurer is the guardian of the coffers; the Secretary makes payment and collects dues—so that the office of Treasurer and that of Secretary are of the nature of relief to the ancient Senior Warden's office—leaving the holder free to ruling labor in the West.

The Chaplain's office is a delegation from that of the W. M. of executive service. In some degrees and portions of the ritual, certain religious exercises are still reserved by the W. M. But most of the intercessory portion is entrusted to some brother specially fitted.

Deacons (managers) lightened the burdens of the three ruling officers, and stewards have a task suited to prepare brothers who hope to take prominent posts in a Masonic lodge.

We must not forget the splendid results due to appointment of capable Organists. Today, when stress is laid on the sublimity of initiations and installations, it is important that with the Chaplain, the Organist should be encouraged to provide music that will fix the first impressions of the novice.

In the appointment of custodians of pecuniary effects of the lodge the brethren are required to proceed by election. It is significant that, valuable as

may be the treasure, the secrets of the lodge are of equal value. Time was when the Tyler's task was no sinecure, when cowans lurked, and villains endeavored to sneak into the precincts of the Masonic assembly. Even now, the very success of Freemasonry makes identification more difficult, and it is regarded as of the first degree of importance that the Tyler should have a good memory for names and faces. Hence the craft insists that the brother who guards the portals shall be chosen by the brothers themselves; and it is significant of the care exercised by Tylers that the secret work of Freemasonry is so well guarded. I have not dealt with grand officers, because these are but amplifications of the subordinate lodge. All rank officers are but representatives of the great Geometrician of the Universe on the one hand, and of the elective lodges of the craft on the other. The arcana of the order are in the lodge and chapter. There is no higher degree than these in Symbolic Masonry; and those who meet within the squared lodge, and learn to obey the W. M. who represents the final authority of Masonry, find him and his Wardens ever seated facing the great symbol of Masonic Light at the altar of human reverence and human submission.—Masonic Journal.

#### ENGLISH ROYAL MASONIC FAMILY

Joel L. Carson writes an interesting story on King Edward VII. for the Virginia Masonic Journal. King Edward VII., he says, when Prince of Wales, was the M. W. G. M. of the Grand Lodge of England. He was initiated at Stockholm by His Majesty the King of Sweden in 1868 and installed M. W. Grand Master at the Albert Hall, London, in presence of 8,000 brethren, on the 29th day of April, 1875. He served the office of W. M. in the Apollo University Lodge

at Oxford, the Royal Alpha Lodge and the Prince of Wales Lodge, London.

He was patron of the Grand Lodges of Scotland and Ireland, Grand Master of Masons of Great Britain and her Colonies, member of the Supreme Council, 33d degree Patron of the A. A. S. Rite, Patron of the R. M. Benevolent Institution for Aged Freemasons, and Patron and President of both the Masonic Orphan Boys' and Girls' Schools.

The Princess of Wales (now the Queen Dowager), wife of the late King Edward VII., was the daughter, wife and mother of Freemasons.

She was Patroness of the Royal Masonic Institute for Girls and of the Royal Masonic Institute for Boys; also Patroness of the Royal Masonic Benevolent Institute for Aged Freemasons.

The late Queen Victoria was the daughter of the Duke of Kent, who had been M. W. Grand Master of the Grand Lodge of England. Her son, the late King Edward VII., was also M. W. G. M. of England, and the Duke of Connaught, another son, is the present M. W. G. Master of England, while her grandson, the Duke of Clarence, was a Provincial Grand Master.

When Albert Edward, Prince of Wales, became King of England (as Edward the VII.), it became necessary to resign the Grand Mastership of the Grand Lodge for the reason that it is unconstitutional for a British monarch to hold an elective office in the realm. His brother, the Duke of Connaught, was thereupon elected Grand Master in 1901, a position he still graciously holds and ornaments.

He was initiated in the Prince of Wales Lodge by his brother, the M. W. G. M., on the 24th of March, 1874. He occupied the chair of the Royal Alpha and other lodges, and was elected Senior Grand Warden of the G. L. of England in 1887. He was Provincial Grand

Master of Sussex, District Grand Master of Bombay, Past Grand Mark Master Mason and Past Grand High Priest, a generous supporter of the R. M. Orphan Schools, always taking an active, intelligent and acceptable interest in everything Masonic, or what is for the benefit of the order.—Masonic Voice-Review.

### "HIGHER BODIES" IN EUROPE

Much misunderstanding has arisen in this country in reference to the so-called "higher bodies" in the nations engaged in war. Part of this misunderstanding has arisen by applying American methods for membership in the "higher bodies" and in part to a propaganda to increase the membership by holding out to the soldiers the advantage up being a "high up" Mason—before going across. While anybody can become a "high up" in this country, provided he has the money, this is not true in Europe. There is no combining the lodges for membership in the old country. The entrance to the "higher bodies" is selective and exclusive and candidates are not wholesaled, and dragnets used. "Over there" Masons are not known by their watch charms or buttons, in fact, do not wear such appendages. The "higher bodies" in England, Scotland and Ireland are good illustrations of this point. England, with her 220,000 Master Masons has only about seven thousand Knights Templar; one in about thirty thousand. In Ireland if a Royal Arch Mason wishes to become a Templar he cannot petition, but must wait for a unanimous invitation from a Priory (Commandery). And when his troubles are over as his request must be submitted to the Sovereign Grand Priory, and if approved the subordinate body may confer the orders upon him. The result is that in Ireland there are only six hundred Templars.



There are no Consistories of the A. A. S. R. in either England, Scotland or Ireland; but there is a Supreme Council. The only subordinate body of the Scottish Rite existing there is the Chapter of Rose Croix, which "communicates" the degrees from the fourth to the seventeenth; and confers the eighteenth in full. All of the degrees above the eighteenth are conferred in the Supreme Council. No one can receive the thirtieth degree unless he has been a member for three years and elected Master of the Chapter of Rose Croix. This method is far different from our wholesaling machine work. The Supreme Council consists of only nine members. The thirty-third degree is limited to thirty-three members; the thirty-second to sixty-three members, and the thirty-first degree to ninety-nine members. It can readily be seen that a Scottish Rite Mason would meet very few of his rank and visitation would be almost impossible.

Missouri has nearly as many thirty-third degree Masons as there are thirty-second degree Masons in all England. Membership in the "higher bodies" in both the Scottish Rite and the York Rite is exclusive and selective. No American methods prevail. Not every man can be a Mason in the old country; and very few become "high uppers." There are many chapters of Royal Arch Masons and Priors of Templars in the British Empire; especially lodges of Mark Masters and the Royal Arch. There are Supreme Councils of the A. A. S. R. in France, Italy and the Netherlands, but as in England the membership is restricted and small. If the "boys" going to the front wish to visit, it is best to confine it to the "Blue Lodge," and thus not be disappointed.—William F. Kuhn, P. G. M., Missouri. (Masonic Voice-Review.)

### PERMANENTLY ENJOINED

Our brethren in Georgia, who have been greatly perturbed (for many months) by an element among Negroes of that state, attempting to imitate certain citizens of that commonwealth by seeking to establish an organization, under the title of "Mystic Shrine" have been disquieted by a recent decision of the Supreme Court of the United States.

The "Crescent" of Minneapolis—the official organ of the Mystic Shrine—expresses itself, as follows:

"The Supreme Court of the United States has refused to review the proceedings of the State Courts of Georgia which enjoined a Negro organization from using the name "Ancient Egyptian Arabic Order of Nobles of the Mystic Shrine," on the ground that it is a plain imitation of the name of the Ancient Arabic Order of Nobles of the Mystic Shrine. By this action the injunction becomes permanent, and the question, which has been for some time in dispute, has received its quietus. The justice and wisdom of the court's action cannot be doubted."—Exchange.

A writer in speaking of Masonry in India, where it is very strong, says: "In many countries it would appear very hard to demand a regular attendance at the meetings, when one lives forty miles away. And yet this is the rule in India. Every member who lives within a radius of forty miles is bound to attend the sittings of his Lodge. One member of my Lodge, "Federation No 2786," had to make a journey of one hundred miles by railway in order to attend each sitting, and he was very regular. Regular attendance is much insisted upon in India. If a member is prevented, he must give notice to the Worshipful Master or give an excuse.

## HOW TO KILL AN ORGANIZATION

- 1—Don't come.
- 2—If you do come, come late.
- 3—If too wet or too dry, too hot or too cold, don't think of coming.
- 4—Kick if you are not appointed on a committee, and if you are appointed, never attend a committee meeting.
- 5—Don't have anything to say when you are called upon.
- 6—If you attend a meeting, find fault with the proceedings and work done by other members.
- 7—Hold back your dues, or don't pay them at all.
- 8—Never bring a friend whom you think might join the association.
- 9—Don't do anything more than you can possibly help to further the association's interests; then when a few take off their coats and do things, howl that the association is run by a clique.—Contemporary.

Yes, there are Masonic slackers, as there are "weak sisters" in the church, mugwumps in politics and parasites in society. If any of the latter forms of expression are more pleasing to the individual, he is at liberty to take his choice.—Tyler-Keystone.

India is a great center of Masonry—Calcutta, Madras and Bombay having as many as thirty lodges in each. All the ruling classes—princes, rajahs, etc.—are Masons. In India there are four Bibles on every altar, a Christian Bible, a Koran, the Analects of Confucius and a Zend-Avesta, or sacred book of the Buddhist. The candidate takes his choice and no questions—which is real toleration.—London Freemason.

## JUST FUN

She—Before we were married you told me you were well off.

He—So I was, but, like a lot of other darned fools, I didn't know it.

Mrs. Jackson—"Dat baby of youahs am de puffick image of his daddy."

Mrs. Johnsing—"He suah am. He am a regular carbon copy."

A lady who had run down a man with her car was blaming him for carelessness. He insisted that it was her fault.

"My fault," she shot back, "Why, man, it's impossible. I've been driving a car for seven years."

"Well, you haven't anything on me," he replied. "I've been walking for thirty-six years."

## IT ISN'T YOUR LODGE—IT'S YOU

If you want to belong to the kind of Lodge

Like the kind of Lodge you like,  
You needn't slip your clothes into a grip

And start on a long, long hike;  
You'll only find what you left behind,

For there's nothing that is new.  
It's a knock at yourself when you  
knock your Lodge;

It isn't your Lodge—it's you.

Live Lodges are not made by men  
afraid

To let some brothers get ahead;  
When every brother works, and no  
brother shirks,

You can raise a Lodge from the dead,  
And if, while you make your personal  
stake,

Your brothers can make one, too,  
Your Lodge will be what you want to  
see;

It isn't your Lodge—it's you.

—Exchange.

### LEXICON.

**Cross, Jerusalem**—A Greek Cross between four Crosslets. Adopted by Baldwin as the arms of the Kingdom of Jerusalem. A symbolic meaning is given to this form of Cross, the four small crosses typifying the four wounds in the hands and feet of Christ, the four extremities of the large cross, the four quarters of the world to which his doctrine extends. 2. The Jewel of the Knights of the Holy Sepulchre.

**Cross, Knights of the Black**—A degree in the ancient Early Grand Rite of Scotland, founded on the betrayal and Crucifixion of Christ. It is the 34th degree in order of the Rite.

**Cross-Legged**—In the effigies of the ancient Knights Templar on their tombs, they have invariably the right leg crossed over the left. The reason will be obvious to those who are Knights of the Temple. From this posture the Templars of the latter part of the eighteenth and beginning of the nineteenth centuries were given the name of cross-legged Masons.

**Cross, Maltese**—A Cross of eight points, symbolizing the eight beautitudes. In Heraldry it is described as a cross pattee, the extremity of each pattee notched at a deep angle.

**Cross of Constantine**—(See Labarum).

**Cross of Salem**—Called also the Pontifical Cross, it being borne before the Pope in processions. It has three bars crossing the upright stem, the center one longer than the other two. 2. The Cross in the decoration of the Grand Cross of the Temple. 3. The Cross of the Grand Master of the Temple in Scotland, when thus used it is made of steel, hung from a steel chain of triangular links.

**Cross, Passion**—The usual form of the Cross, sometimes termed the Cross of

Calvary, the insignia of a Knight Templar. With rays preceding from the intersection of the limbs it is the Jewel of the commander of a K. T. Encampment.

**Cross, Patriarchal**—A Cross with the upright twice crossed, the upper piece shorter than the lower. Used by possessors of the 33d degree of the Scottish Rite.

**Crossletted Cross**—In this the upright stem is crossed four times, the two middle bars being longer than the upper and lower, the extremities of the cross bars are crossed by smaller bars. It is the insignia of the Sovereign Grand Commander.

**Cross of St. Andrew**—A saltire cross in the form of the letter X. Part of the Jewel of the Grand Master Mason in the Scottish Rite.

**Cross, Tau**—The cross on which St. Anthony is said to have been crucified is in the shape of a letter T.

**Cross, Templar**—In 1146 A. D. Pope Eugenius III granted to the Templars as a cognizance a red cross pattee to be worn on the breast, but the usual cross worn by the Templars was the Passion Cross of Red, worn on breast and shoulder.

**Cross, Teutonic**—Used by the Knight of St. Mary and formed by four Tau crosses joined at the bases. Used by the Charleston Rite as the jewel of the Knight Kadosh.

**Cross, Thrice Illustrious Order of the**—One of the Chivalric grades in the E. G. National Scottish Rite numbered 27th in the list.

**Crow**—Under the name of "Corbie Crow" mentioned in the legend of the old Scottish degree of Funeral Master.

**Crowbar**—One of the working tools of a R. A. M.

**Crown, Princess of the**—The installed degree given to the Mistress of

a Lodge of the Scottish Rite of Adoption.

**Crusades**—About the middle of the eighteen century attempts were made by the Masons of the Continent of Europe to associate the introduction of Masonry with the Crusades, for this there is absolutely no historical warrant though traces of its influence is still to be seen in the wearing of swords in the Master's Lodge in the countries of Latin Europe.

**Crux Ansuta**—The Tau cross topped with a circle. The symbol of eternity among the Egyptians and was an emblem and jewel in the Egyptian Masonry of Count Cagliostro. It is referred to in the Rites of Memphis and Mizraim.

**Crypt**—A vault or concealed place. Vaults or secret chambers are referred to in several of the degrees as in the degree of Mark Man in the Symbolic and the Secret Vault (which see) in the higher grades.

**Cryptic Masonry**—That part of the system that is devoted to the exemplification of the degrees whose legends relate in part or wholly are of a cryptic nature, properly, the Masonry of the "Secret Vault."

**Cryptic Degrees**—The name given to the degrees of Royal and Secret Master.

**Cubical Stone**—In some form or other the legend of a particular stone is the theme of various Masonic degrees. It appears as the Stone of Foundation. In Craft Masonry we have the legend in the degree of the Mark-man of the Stone that Hodan worked to fill in the arch over the entrance to Solomon's secret chamber. In the degree of Mark-master we have the legend of the Cope-stone and its uses from the time when the Angel stood upon it to guard the entrance to the paradise that our first parent had forfeited, down through the ages from Abraham's altar to Jacob's pillow and to its final resting place in

the coronation chair in Westminster Abbey. In the Royal Order of Scotland it appears as the Troached Thurnal. In the Royal Arch of Enoch we have it as the perfect cube which supported the sacred Delta. And in the Rosy Cross it miraculously sweat blood and water when the WORD was lost. And makes its final appearance in the "House of Holy Wisdom" as "The Old White Stone."

**Cubit**—A Hebrew measure of length, taking its origin from the distance between the elbow and the extremity of the middle finger of a well proportioned man. There were two cubits, one sacred, the other civil, the former thirty-six, the later eighteen inches. The latter is the measure of the dimensions of the Temple.

**Cumulation of Rites**—When a Lodge or Grand Lodge practices or permits the practicing of two or more Rites it is said to Cumulate them. This is done by several of the Grand Bodies of Continental Europe, as, for example, the Grand Orient of France, the Lodges of whose obedience are allowed to practice practically any, or all of the recognized rites. In America the practice gained for a time in Louisiana, where early last century the lodges cumulated the Modern French, Scottish and Local American Rites, owing to the intolerance of the adherents of the latter rite this cumulation of rites was made the excuse for a schism which divided the Masonry of the state for several years. At present the only Grand Body in the U. S. A. that controls practices or gives dependent bodies the authority to practice more than one Rite is the Confederate Supreme Council for the U. S. A. in the American Masonic Federation (which see).

**Cunning**—Used by our ancient brethren in the sense of skill or knowledge.

Cup of Bitterness—Used in the Degree of a Pilgrim of the Chivalric, the

### LEGEND OF THE GOLDEN FLEECE

The first notice which we obtain of the renowned Fleece is in this wise: Helle, the daughter of Athamus, King of Thebes, flying from the fury of the cruel stepmother, attempted with her brother, to escape by swimming across a strait that divides Greece from Phrygia, on the back of a ram, but unfortunately fell off and was drowned. The occurrence gave name (so say the poets), to the pass or channel of Hellespont, or the sea of Helle, now known as the Dardanelles. The brother of Helle having escaped, afterwards, by the aid of some Phrygian bandit, sheared the ram and carried the fleece away to Colchis, where it was hanged on a tree, and by the sorcery of Medea, the king's daughter, a dragon and four brazen-footed bulls were set to guard it. The subsequent history of the Golden Ram, as also that of his origin, is unknown to me.

About this period, Aason, king of Thessaly, died and left Jason, his son, to the care of Jellias, his brother, and uncle to Jason. Peliias proposed to Jason, his nephew, to undertake a voyage to Colchis, ostensibly for the purpose of restoring the Golden Fleece; but secretly with the design to get rid of him, thinking he might be lost, or fall into the hands of pirates, by whom the shores and islands of the Euxine were then known to be infested. Jason having accepted the proposal, a splendid ship was built and launched at Pagassae, a seaport of Thessaly, amply fitted out and manned by fifty-four young men, the flower of Thessaly. She was named the argo, and her crew, with Jason at the head, were called the Argonauts, or Argo-nauts.

The voyage was successful; and, on the arrival of Jason at Colchis, Medea,

daughter of Esia, the king, fell in love with him, and taught him to tame the brazen-footed bulls which guarded the fleece; to cast the watchful into a deep sleep; by which means Jason captured the fleece, which with Medea, the princess, and a large amount of treasure, he brought away with him, and returned in safety to Thessaly.

This legend, like most other narrations of Grecian and Roman story, comprises a mixture of truth and fable. Whether the fiction of the Golden Fleece was the invention of Peliias, in order to induce Jason to engage in the expedition, or a fabrication of Greek or Latin poets with a design to render the theme more poetic, or whether it symbolized the vast treasures that Jason became possessed of, in consequence of his fortunate love affair with the princess, is wholly conjectural. But that such a voyage was performed by Jason at the time spoken of, in a ship called the Argo, and with a crew such as before stated, is a fact of sober history. It was productive of the most important results, as the opening of commercial enterprises and foreign traffic between the states of Greece and foreign countries, both in Europe and Asia.

Ancient Colchis was situated at the eastern extremity of the Euxine, or Black Sea, and between that and the Caspian Sea; lying on both sides of the Caucasian chain of mountains. The portion on the south is now Georgia, and that on the north Circassia; both, I think, subject to the sway of the Emperor of Russia; peopled at present with a mixture of Russians, Turks, Greeks, Armenians, and Jews, at best but semi-civilized. The voyage of the Argonauts must have extended to the distance of at least 1,600 miles—a long voyage for those days. The route of the Argonauts, it will be observed, lay in a northeast direction through the northern Archipelago, the Hellespont, or

Straits of Dardanelles, the Propontis, or Sea of Marmora, the Bosphorus, or Straits of Constantinople; thence nearly east through the entire length of the Black Sea, 800 miles, to the country of the Colchians.

As before observed, the expedition was an event of the greatest importance to the Grecian countries. It was an era of new vigor and energy in ship building and maritime pursuits, and opened to them intercourse with nations of whom little before had been known. It appears to have been an event of signal moment, as was the discovery of America to the nations of Western Europe.

Some collateral facts exist which give truthfulness to the account, as above, of the expedition. Orpheus, a Thracian, a learned man, and most excellent poet and musician, was one of the adventurers. He wrote an account of the voyage, which, it is thought, is still extant. His narrative is referred to by some of the early Latin authors as a record of great events. Again, the plan of the voyage was marked out by Chiron, the contemporary astronomer, who formed also for the use of seamen a scheme of the constellations, accurately fixing the orbital and equinoctial points. The circumstance has enabled Sir Isaac Newton to reform the ancient chronology by calculating the regular procession of the equinoxes from that period down.

This enterprise took place 1263 B. C. and about 259 years before the dedication of King Solomon's Temple, at Jerusalem.

A Fraternity known as the "Order of the Golden Fleece" was instituted by Philip, the King of Spain, A. D. 1429. It is said by Dr. Rose to have had its name and origin from an immense revenue derived from the production and sale of wool of a very superior quality. The members wore the emblem on their collars. They were composed of the most

honorable of the courtiers, and were limited to thirty, with the king at their head as president. To this latter Order is reference made in Masonic books and Rituals.—Selected.

### LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Fridays of each month at 8 p. m. in Knights of Pythias Castle, 115 Valencia street. R. W. M., Harry Fieldhouse, 91 Elgin Park; Secretary, E. A. Rower, 1160 Filbert street, San Francisco, Cal.

Lodge Rizal No. 86, 1524 Powell St., San Francisco Cal., meets first and third Thursdays of each month, at 8:00 p. m. R. W. M., F. Venturanza, 1810 Union St., Secretary, Lucio Losada, 841 Broadway.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter; R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge "Patria," No. 123, Toledo, Ohio, meets every first and third Thursday of each month at 8 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Anthony Klanlecki, 1116 Nebraska avenue; Secretary, Arthur F. Retzlaff, 1565 Nebraska avenue. All BB. of the A. M. F. are cordially invited.

**LODGE DIRECTORY.**

Lodge Savoy No. 35, meets first and third Fridays, 8:30 p. m., 19 West Adams St., Chicago, Illinois.

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

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 B. B. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Caledonia Lodge No. 29, A. A. S. R. Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1913 So. Yakima Ave., Tacoma, Wash.

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, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

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. Vunderscher 424 W. 66th St.

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

# THE UNIVERSAL FREEMASON

Volume XII

October 1919

Number 4

## Triennial Number.

### OFFICIAL

#### New Sovereign Grand Inspectors General

At the session of the Confederated Supreme Council for the U. S. A. of the G. N. Scottish Rite and Confederated Rites, the action of the Sovereign Grand Commander in conferring the ultimate grade of the Rite Honoris Causa on the Master of the Royal Secret Stanley Sitarisky of Chicago was sustained. The following Masters of the Royal Secrets were crowned and throned Sovereign Grand Inspectors General. Thomas Houston of Vancouver, British Columbia; J. Dickson of Portland, Oregon; Henry Block of New York; Solomon Bash of Bridgeport, Conn.; Joseph F. Evans of Salt Lake City. The decoration of the Lybic Chain was conferred on W. G. Adams of Cleveland, Ohio.

#### Rite of St. Martin

A Grand Lodge of the Rite of St. Martin, under Charter from the Supreme Lodge and Council of the Rite with its seat in Lyons, France, shall in the future be held within the bosom of the Confederated Supreme Council for the U. S. A.

#### Excellent Master

Brothers E. L. Dole of Washington D.C., Milwaukee, Wis., and Angelo

Tornatore of Pittsburg, Pa., have been given the Honorary Grade of "Excellent Master."

#### Knight Companion of the Council

The Honorary Grade of Knight Companion of the Council has been conferred on Sov. Grand Ins. Genl. A. A. Paryskl of Toledo, Ohio.

#### Expulsion.

John A. Biel, late of Kopernik Lodge, Detroit, Mich., was, by the unanimous vote of the Supreme Lodge, expelled from all Masonic rights and privileges.

#### Knights Templar.

The Grade of Knight Commander of the Temple has been conferred on Fratres A. O. Thomas of Detroit, Mich., Alexander Busch, A. S. Johnson and A. Ballavia of Chicago.

#### Lodge Dropped from Roll.

Lodge "Boston" No. 115, of Boston, Mass., has been dropped from the roll of lodges; cause, failing to make returns.

Owing to the size of the present issue of the magazine the publication of the names of the officers elected and charter members will be published in the November issue.



## CORRESPONDENCE

Yenangyoung, Upper Burmah,

July 2, 1919.

To St. John's Lodge, No. 21,

A. A. S. R., Symbolic.

Dear Brother Caldwell: I will now give you a description of my trip from Los Angeles to Burmah. Figuring the time from Los Angeles to Burmah, I left Los Angeles on the 11th of April and arrived in Vancouver on the 15th. I left Vancouver on the 17th of April for Yokohama. We went the northern route. It was cold and stormy all the way across—so cold that one could hardly stand it on deck at all, and most everyone was sick on board. There were four ladies and one little girl in second class, and they were all very sick. So you see we had a very dismal trip. We did not have any good weather until the first day out of Yokohama. We were about fourteen days on the trip from Vancouver to Yokohama. And, believe me, when we sighted the green mountains and hills of Japan they surely looked good. We lay over there for two days, which gave us a chance to set foot on land once again, which was some treat after being cooped up on board so long.

Yokohama is typical of all other Japanese cities. The streets are not very wide, and they are lined with numerous small shops, the keepers of which are always on the lookout to catch the non-too-wary American sucker, and that is the case all the way through from the time you leave the U. S. A. until you return. Well, on leaving Yokohama you pass through the famous inland sea of Japan—a trip that is unsurpassed any place in the world. Its numerous green islands, etc., presents a picture no artist could paint.

After passing through the inland sea we anchored out in the bay at Koby, the same as Yokohama. We had to take a sandpan to go on shore; and after taking in the sights in Koby, which are many and varied, we sailed again for Nagasaki. Arriving there, we had a lay-over for another two days. The scenery around Nagasaki is very beautiful, but there isn't much to see in the town. After seeing one large Japanese city you practically have seen them all. Two days more and we are off again. We left on the S. S. Shi-nyo Maru, bound for Manila, P. I. On arriving in Manila, we took in the old walled city, the park, and, in fact, the city in general. We stayed here three days, and then sailed for Hongkong.

Leaving Manila, we pass out through the bay, which is as large or larger than the Frisco bay, by Corrigador, the Gibraltar of the Far East, with its numerous hidden guns, and out again into the broad waters of the Pacific ocean. We are now at last on our way to Hongkong. Arriving in Chinese waters we passed in through a narrow passage into a kind of inland sea and by a number of small islands, and dropped anchor out in the bay at Hongkong. After going through the quarantine, and having our passports examined, we got our baggage aboard the Carlton hotel launch and went ashore to the Carlton hotel, where we stopped for eight days. We then sailed from there on the S. S. Wallowora, bound for Amoy, China.

Hongkong is one of the most beautiful places I have yet been in. The city is built at the foot of the mountains and lies in a semi-circle. The streets are medium in width and well paved, and those that run parallel with the bay are level, but the ones that run towards the mountains are very steep. They are not easy of access. All of the

fine residences are up on the side of the mountain, and in order to gain access to the top of the mountain, you walk up through the Botanic Gardens, which are very beautiful—really more so than the Bush Gardens in Pasadena, and then you take a tram to the top of the mountains. The view is grand from there. You can look over Hongkong, the bay, the West river, and Wu Chow. The bay forms a kind of inland sea. In order to see the view to the best advantage one must wait for a clear day, and then you can look from the top of the mountain to the north and see the inland sea with its many islands, and on the south, the bay of Hongkong, with its many ships and beautiful islands. The mountains are all covered with a sort of brush and flowers of many hues. The flower-covered hills, the bay on one side and the placid sea studded with its many green islands on the other forms a contrast that holds one spell-bound for some time. It reminds one of Milton's description of the Garden of Eden. Well, at last we are again on our way to Amoy, China. On arriving there we anchored out in the bay, and the next day we went ashore in a sandpan, and went through the old city of Amoy. We had to employ a guide, as it is very difficult to get around without one. The streets are very narrow and dirty, and they run in every direction. After taking in the old city we went and paid a visit to an old Chinese merchant named Yap Teco. He treated us royally, had his servant take us through his garden and a large grotto. After finishing our visit with Yap Teco we visited some of the old shrines, which I noticed faced the east, and were ascended by an odd number of steps. There is a cemetery there that is very ancient, and from what I could see of it, there must be at least three thousand acres of it. In places the

graves are quite thick. The landscape is extremely rugged and consists of a rocky formation and great boulders, the largest I ever saw. Some of them are from forty to fifty feet thick. I was in a grotto that was formed of three great boulders that would easily weigh four or five hundred thousand tons each, and there were many of them. There is a large rock out in the bay that, through the wear and tear of ages was undermined, so that it came near falling down. The Chinamen have a superstition that if it fell down the island that lies out in the bay right across from Amoy would sink. So they have built up a support of stone against it. Should it fall down it would smash things beyond recovery. We were three days in Amoy, then we sailed from Swatow and stayed there for two days. There wasn't much to see there. I did not go ashore.

We sailed from there for Singapore, where we stayed for two days. Coming into Singapore we passed the islands of Sumatra and Borneo and other small islands owned by Japan. There isn't much to write about in regard to any of the strait settlement towns. It is sufficient to say that at Penang I had the pleasure of meeting a couple of Scottish Rite Masons.

Well, as far as I know, I have described my trip as best I know how, so I shall close with best regards and wishes to yourself and all the Brethren.

I salute you, B. T. N. N. T. T. I. O.  
W. E. O. M.,

W. H. JOHN.

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Telegrams of greeting were received from Patria Lodge No. 123 and White Eagle No. 127.

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## THE UNIVERSAL FREEMASON.

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161 South Second East Street.

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## EDITORIAL.

### THE TRIENNIAL MEETING OF THE SUPREME LODGE

The event of the past month was the  
meeting of the Supreme Lodge in fourth  
triennial session, at which were present  
a greater number of delegates than have  
attended any previous session. All the  
States in which there are Provincial  
Grand Lodges were represented in per-  
son, and the interest evinced by the  
daughter lodges was shown by the num-  
ber of them which sent delegates at their  
own expense from great distances, there  
being representatives of lodges from as  
far north as British Columbia, and south  
from the borders of Old Mexico, east  
from Connecticut and Massachusetts, and  
west from California. Many, of course,

especially those outside the United States,  
had to be represented by proxy.

The session, which lasted four days,  
was replete with interest. Several new  
laws were enacted, while others were  
amended. These will be found in another  
part of this issue, and will, as soon as  
possible, be incorporated in a new edition  
of the Constitution, which is already in  
the press. The previous members of the  
Executive Board were re-elected, and the  
remnant officers elected are representa-  
tive of growth of the order since the last  
triennial session, as well as of the terri-  
tory now covered by it.

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### MEETINGS OF THE ADVANCED DEGREES

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Opportunity was taken of the presence  
of so many BB. who are members of the  
higher degrees of the Confederated Rites  
and the Chivalric grades to hold sessions  
of the governing bodies of those, there-  
fore meetings were held at which de-  
grees but seldom worked were exem-  
plified by the Grand Consistory, where the  
Priestly Order of the Temple and Master  
of the Royal Secret, 31st and 32nd de-  
grees, were put on in full form, and sev-  
eral Knights Kadosh inducted therein. A  
special session of the Confederated Su-  
preme Council for the U. S. A. was con-  
vened and the ultimate degree of Scot-  
tish Masonry was conferred on the  
Masters of the Royal Secret and vacan-  
cies caused by death filled up.

As the stated meeting of the Regional  
Grand Encampment of the Chivalric  
Grades of the Knights of the Temple of  
Zion, and of Saint John of the Hospital,  
would have occurred a week later than  
the festival of the Holy Cross, the meet-  
ing was advanced one week, the election  
of Grand Officers was held, twelve En-  
campments responding to the roll call.  
The degrees of Pilgrim, Knight Templar,  
Mediterranean Pass (Order of St. Paul),  
and Knights of St. John of the Hospital

were exemplified and arrangements effected for the better propogation of these grades before the next session of the Grand Encampment.

Several well deserved honors were conferred on Fratres who had worked hard in the interest of the order, and some were advanced to higher degrees in the Rites of Mizraim and Memphis.

### ANOTHER RITE ADDED TO THE CURRICULUM

It was decided to accept the Charter granted by the Supreme Lodge of the Rite of St. Martin and give it a Chamber to be held within the bosom of the Confederated Supreme Council, under its protection, but with distinctive Officers and Statutes. With this accession, the Supreme Council controls all known legitimate Rites of Masonry, and is in itself the font of all esoteric knowledge, a College of Rites and Liturgy.

### A WORLD'S MASONIC CONGRESS

It will be remembered that the Congress of Universal Masonic bodies of the world projected by the Supreme Lodge to be held in San Francisco in 1914, was deferred owing to the start of the world war now so happily ended, and the proposition made that it should meet in some place in Europe when peace had been restored, the exact place of meeting to be determined later. The place and date of this epochal gathering has now been decided on, and just as the session of the Supreme Lodge opened an invitation was received from the Supreme Lodge and Council of Switzerland (a copy of which is given elsewhere in this issue) inviting us to take part therein. Needless to say the invitation was accepted, and on the date of meeting, July 18th, 1920, the Supreme Lodge will meet with all the other Grand Lodges and Orients of Uni-

versal Masons to project plans for the furthering of the Craft Universal. May the Grand Architect crown its labors with success.

### THE LADIES

The auxilliary branch of our Rite as represented by the "Scottish Rite of Adoption" was much in evidence during the session of the Supreme Lodge. Heatherbell Lodge of Salt Lake City exemplified the Apprentice Degree of the Rite in a manner that was highly appreciated by the visiting members. It also exemplified the work of the "Eastern Star," which is worked by the S. R. A. as a side degree. The delegates to the Supreme Lodge who had not before taken the Adoptive degrees were, with their ladies, made honorary members that they might carry the knowledge back with them to their home districts and be the means of establishing new Lodges, Chapters and Areopagi of the Rite. It is hoped that in the near future, certainly before the next triennial session of the S. L., that there will be a Grand Lodge and Council for the Scottish Rite of Adoption in this country.

### TILER OR TYLER

Again we are asked which is the correct spelling of this word. A good brother fears that we mis-spell it, as in all the Local rite magazines it is spelled "Tyler," a fact that in itself should prove that we are right, as we differ from them. It is another instance out of the many in which the Locals preserve the sound, at the sacrifice of the sense. To determine the spelling, let us first determine the meaning of the word, then we may be able to discover also why our ancient BB. who generally had a meaning for the words they used, and a reason for using them.

designated the outer guard of the lodge by this title

The ancient covering of the roof of a house was of Tiles made of burnt clay, fastened by nails or hooks, and the craftsman who performed this branch of work was known as a "Tiler," and what more natural than that our old BB. should apply the name of him who closed in and covered the building they had

erected, to the officer who closed and covered the lodge during its session. Thus "Tiler" is a word full of pregnant significance, possessing the symbolic meaning so dear to the ancient craftsman, while "Tyler" is but a meaningless sound fit only to be used in by the Local American Rite to which it is quite appropriate.



## ORDO TEMPLI ORIENTIS

. O. T. O.

### Fraternitas Lucis Hermetica.

#### Sanctuarium Supremum et Sui Juris

Antiqui et Primitivi Muratorum Liberatorum Ritus de Memphis et Misraim  
Magnus Oriens Antiqui et Accepti, 33°, Ritus.

European Headquarters of Universal Masonry  
Or Magadino, July 31st. 1919  
Republic Ticino, Switzerland

Caput Ordinis

Most Puissant and Most Illustrious  
Sovereign Grand Commander General of Universal Freemasons in America and  
Very Dear Brother McB. Thomson:-

Stimulated by the wonderful and energetic efforts you are demonstrating before the entire masonic world in favor of Universal Masonry and on behalf of genuine Universal Brotherhood, our Supreme Council on this side of the Great Water has decided to assist you in your heroic campaign for making Universal Masonry victorious throughout the world by calling a

CONGRESS OF DELEGATES OF UNIVERSAL MASONIC GRAND LODGES  
to meet on Sunday, July 18th 1920 at the

EUROPEAN HEAD QUARTERS OF UNIVERSAL FREEMASONRY

Hotel Suisse, at Magadino, on the Lago Maggiore,  
(Italian part of Switzerland)

for the purpose of re-establishing and cementing Genuine Universal Brotherhood throughout the ranks of Masons in all Countries.

The sacred word "BROTHERHOOD" has too long been at the mercy of narrow-minded sectarians, who by their unbrotherly actions and sentiments have caused the word Brotherhood to become worse than meaningless. Let us, the Universal Masons, now beatir ourselves, close our ranks, and make Universal Brotherhood a Living Thing in the hearts of all genuine masons.

We beg you to communicate this message from our Supreme Council and Grand Lodge to the Members of the American Federation, assembled in Congress at Utah on September 10th and we also beg you to publish it in your Official Organ, that our appeal may reach every Universal Mason on the American Continent.

Details of Program of the Congress will be sent out in January 1920 to all Masonic Organisations

We send our joint fraternal greetings to all Members of the

- 2 -

American Masonic Federation, and in the Bonds of the Order



33° 45° 20"  
 Grand Commander and  
 President of the  
 Grand Orient for  
 Switzerland of the  
 Ancient and Accepted  
 33° Scottish Rite



33° 47° 20"  
 Sovereign Grand Master  
 General ad vitam of the  
 United Scottish Vew-  
 phis and Visrain Rites  
 in Switzerland, France  
 England, Germany, Russia  
 and Austria.

*Profane address for organizing meeting:*

*Caesella Postale 15 2 68 Rishenstrasse*

*Basilea 21*

**PROCEEDINGS OF THE FOURTH TRI-  
 ENNIAL COMMUNICATION OF THE  
 SUPREME LODGE OF ANCIENT,  
 FREE AND ACCEPTED MASONS OF  
 THE SCOTTISH RITE IN THE  
 A. M. T.**

The Supreme Lodge held its Grand East in the Scottish Rite Masonic Temple, 161 South Second East, Salt Lake City, Utah, September 8th to 11th, 1919.

The Supreme Lodge was opened in due and ample form on September 8th, 1919, at the hour of 10:00 a. m. by the Most Worshipful Brother Matthew McBlain Thomson, Grand Master Mason and President General, presiding in the East, with the following officers in their stations, viz:

Grand Master, Bro. Matthew McBlain Thomson.

Vice Grand Master Mason, vacant through death of Bro. S. H. Haines.

Grand Master Depute, Bro. August S. Johnson.

Grand Master Substitute, Bro. H. E. Brown.

Grand Secretary General, Bro. Thos. Perrot.

Grand Treasurer General, Bro. D. Bergera.

Grand Senior Warden, Bro. P. J. Wilkle.

Grand Junior Warden, Bro. G. F. Bushman.

Grand Almoner, Bro. Mark Cozzens.

Grand Orator, Bro. Henry J. Block.

Grand Chaplain, Bro. Eli Gordon.

Grand Marshal, Bro. Harry Fieldhouse.

Grand Senior Deacon, Bro. Maurice Grosso.

Grand Junior Deacon, Bro. W. S. Pulver.

Grand Senior Steward, Bro. Fred Sarbach.

Grand Junior Steward, Bro. James Terry, Jr.

Grand Inner Guard, Bro. A. W. Nichols.

Grand Tiler, Bro. William Atchinson.

### Committee on Credentials

At this time the Grand Master Mason appointed as Committee on Credentials the following named EB.: James Terry, Jr., August S. Johnson, P. J. Wilkie, Solomon Eadesch, John Burton Keener, A. O. Thomas, Henry J. Elock, J. M. Dixon, W. G. Adams, Walter Wojkiewicz, Earl Logan Dole and Thomas Houston.

Recess was taken to 2:00 p. m.

### AFTERNOON SESSION

The committee having passed upon the credentials of the Provincial Grand Masters and the Representatives and Proxy Representatives from the various lodges in the United States, Canada, Panama, Costa Rica, Jamaica, were on motion duly seated.

### Minutes of the Third Triennial Communication

The minutes of the Third Triennial Communication were then read and approved as read and signed by the Grand Master Mason.

### Report of Grand Secretary General and Grand Treasurer General

The reports of Grand Secretary General and Grand Treasurer General were then read.

### Allocation of Grand Master Mason

M. W. Right Worshipful and Worshipful BB., we have again met in triennial session of our Supreme Lodge, twelve eventful years have passed since our first session, held in the village of Diamondville, Wyo. Much has occurred in the world's history and in Masonic history since then, but few took part in that historic meeting, and of those then present none ever expected the A. M. F. to become the large and influential body that it is now. Each succeeding session has had a larger attendance until the present, which is the

largest and most influential of all. This of course was to be expected as a natural result of our growth. But BB., another element has entered to make this session an epoch making one. The laws that were framed when our Federation was young were well fitted to the then existing conditions. Now they are as incapable of fitting the present conditions as the pants that fitted the youth would suit the man, and an addition, revision and possible amendment of some of these laws will form part of the business that will be submitted for your consideration.

Those of you BB. who were here three years ago while rejoicing at the increased number of representatives, will miss the presence of some who labored with them then, of those some have resigned office in favor of younger men, and while we regret their absence we commend the spirit that guided their action, and we know that they are still workers in the field of fraternity, with us in spirit, though absent in body. For some we have raised the Southern Column and they have passed from labor to well earned rest. They are gone, but not forgotten; their names remain inscribed in our records and their memories are green in our hearts.

The first to leave us was Bro. Robert S. Spence, who had filled the office of Grand Secretary General from the organization of the A. M. F. until our last triennial meeting, when failing health and the press of private business compelled his withdrawal from the office. Bro. Spence lived but three months after his demission from office, passing away on the morning of the Feast of St. John the Evangelist, 1916. Early in 1918 we were called on to mourn the loss of the first Supreme officer of the present term in the death of Bro. George Hinson MacCullum, a Past Master of Golden Star Lodge of San Francisco and

Senior Grand Warden in the Supreme Lodge, and on November 4th, 1918, Bro. Sherman H. Haines, Vice Grand Master Mason, fell a victim to the epidemic of influenza, then raging. As a fitting memorial to the memory of these BB. and a testimony of the esteem in which they were held by their BB. of the Executive Board, their officers have been left unfilled for the balance of the term. Bro. Grove S. Sparre, a Past Master of Golden Star Lodge, San Francisco, and an officer of the Supreme Council, passed beyond.

We have mourned the loss of these BB., but our sorrow has been tempered by the knowledge that they were worthy brothers of our Craft, valiant soldiers in the cause of Universal Masonry and died in the armor, like the Knights of old, leaving us the inheritance of their example to encourage us, of them we can say with the Poet:

Lives of great men all remind us,

We should make our lives sublime,  
And departing, leave behind us

Footprints on the sands of time.

Unfortunately the absence of others brings the blush of shame, not the tear of sympathy, and it has been necessary to put forth from our fellowship to who were numbered with us as Officers of the Supreme Lodge three years ago. One the then Prov. G. M. of California the other, inner guard in the Supreme Lodge. Of these, least said is soonest mended, the place that knew them best knows them no more. They are to us less than the profane, and "their shoprie has another taken."

But BB., while we have been called to mourn, though not without consolation, the loss of those worthy ones from whom death has bereft us, and to mourn in the greater measure those from whom we have had to cast out from

among us as unclean things, and to pity those who, weak in the faith, have fallen by the wayside, lacking the strength of character boldly to stand up for their convictions, the spirit to glory in the stand they have taken, to say to the world:

Our cause is just; we will be heard  
Though earth's foundations crack;  
We will not bate one single word  
Or take one letter back.

We have with all much to be proud of, much to congratulate ourselves on, we have had arrayed against us the strongest and most unscrupulous opposition since the days of the Spanish Inquisition, and even Torquemada of infamous memory would have blushed to employ some of the methods which men, masquerading as Masons have employed in their vain efforts to destroy our work and banish Universal Masonry in this land. The aid of the State Legislatures have been solicited, the Courts have been invoked, perjured and purchased testimony has been used against us, and yet we have succeeded as truth ever does, and ever will when opposed by falsehood; some even whom our opponents hired to curse and persecute us have, like Baalim of old, remained to bless. Mighty is Truth and will prevail.

During the term now passed our membership has more than doubled, new Lodges have been instituted in states where we had already gained a footing and new fields have been entered where we had been before unknown in accomplishing this and visiting the Lodges and building up the Federation I have, during the three years just past, in the course of my official duties, traveled over 30,000 miles in Canada and the U. S. A. A brief notice of these visits and



what was done during them may be of interest.

In December, 1916, I visited the Lodges in Idaho, Wyoming, Indiana, Illinois, Michigan, New York and Massachusetts. While in the latter state I met with several members of lodges that had held of the Egyptian Rite and discussed with them the benefit of a union with the A. M. F. I also chartered the first Lodge of Universal Masonry in the State of New Jersey, Passaic Lodge No. 89, and in Chicago I instituted the first Lodge of the Scottish Rite of Adoption in the eastern states.

In February, 1917, I received an invitation from the Sovereign Grand Commander of the Supreme Council of Louisiana to be present as a guest at a special meeting of that S. C., held to receive the Representative of the Grand Orient of France accredited to the S. C. of Louisiana. While there the Ill. BB. showed me many of their old documents and charters, proving the integrity of the chain of title connecting them with the Grand Mother Lodge of St. John of Scotland, of Marseilles, France, and through it with its parent, the Mother Lodge of Kilwinning in Scotland.

Our BB. of the S. C. of Louisiana retain intact the work as their predecessors received it at the end of the eighteenth century, with all its quaintness of phraseology, and until very recently continued to transact all their business in the French language. In fact, when the Grand Orient's Representative excused himself for his lack of fluency in English and asked how many of the BB. present were unable to understand him if he spoke in French, there were but six who were not bilingual.

While in New Orleans I had the opportunity afforded me of repaying in a measure the BB. there for the favor they conferred on us by extending the powers of my Scottish Patent so that it

would cover the Craft Degrees and so making possible the legal birth of the A. M. F. by conferring on them the degrees of the Rites of Memphis and Mizraim and several other Orders controlled by the Confederated Supreme Council of which the Louisiana BB. had never possessed.

While in the East and South on this business I chartered Mazzina Lodge No. 102, in Birmingham, Ala., and granted a dispensation for a lodge in Michigan and one in Chicago.

In June, 1917, accompanied by the Grand Secretary, I visited St. Johns Lodge No. 1, Montpelier, Idaho, and dedicated the monument erected by the Lodges to the memory of my son, Matthew Thomson, first Grand Master Depute in the Supreme Lodge. We also visited Justice Lodge No. 2 of Diamondville, Wyo., when the Grand Secretary returned home and I continued east, visiting lodges in Chicago, where I installed the Charter of Justice Lodge No. 104 and granted a Dispensation for an Encampment of Knights Templar. Granted a Dispensation for a Lodge to be held at Indiana Harbor. In Michigan I installed the Charter of Kopernik Lodge No. 103, Darfus Council of Kadosh, and granted a Dispensation for Council in Wyandotte and Dispensations for two Lodges in New York City.

In October, 1917, I granted Dispensations for Lodges to be held in Massachusetts, New Jersey and Pennsylvania.

In December, 1917, I again visited the Lodges in the east, when I chartered three Lodges in the City of New York and one in New Rochelle, N. Y., one in Boston, Mass., and granted a Dispensation for a Lodge to be held in Milwaukee. On the 9th of January, 1918, I chartered Beehive Lodge No. 117 of Salt Lake City, the second lodge there.

In January, 1918, accompanied by BB.

Perrot, Grand Secretary General; Bergera, Grand Treasurer General, and S. H. Haines, Vice Grand Master, I visited the Lodge in California; from Sacramento, where I chartered Kilwinning Lodge No. 118, and Capital Council, to San Francisco and Oakland, where I chartered Eureka Lodge No. 119, to San Jose and Los Angeles.

In February, 1918, I was called east again to heal and receive into the A. M. F. a number of BB. who had before belonged to the A. F. & A. M. of Ohio. These I organized into McKinley Lodge No. 121 of Akron, Ohio. I also chartered Pulaski Lodge No. 120 of Cleveland, Ohio, and granted a Dispensation to Buffalo, N. Y.

In April a lodge of the A. F. & A. M., working in Cleveland, Ohio, was healed and admitted to the A. M. F. under the title of America Lodge No. 124. The healing ceremony was performed by Bro. Strohl of Akron. During this month Dispensations were granted to Lodges in Ohio, Wisconsin and New Jersey.

On May 5th, 1918, Patria Lodge No. 123 of Toledo was chartered.

July, 1918, White Eagle Lodge No. 127 of New York City was chartered, the ceremony being performed by the Prov. Grand Master, Bro. Dr. J. H. Friedman. Hamtramck Lodge No. 126 was chartered in Detroit, Michigan, and a Dispensation granted for a Lodge in Buffalo, New York, and one in Philadelphia, the first Lodge of Universal Masonry in the City of Brotherly Love.

In June, 1918, Washington Lodge No. 125 of Milwaukee was chartered, as was also a Council of Kadosh.

In July, 1918, Tuscan Lodge No. 128 was chartered in Canal Zone and a Provincial Grand Lodge was chartered for the State of Ohio.

In September, 1918, for the first time in two years I made an official visit

through the Lodges in the States of Washington and Oregon.

In November and December, 1918, I visited the lodges as far east as Connecticut, installing officers and instructing the BB. While in Chicago I had the unique pleasure of conferring the 32nd Degree on the Rt. Rev. C. H. Carfora, D. D., Bishop of the Chicago diocese of the old Catholic church. On the 24th of November, accompanied and assisted by the Ill. Bro. Alexander Busch, G. M. Depute in the Supreme Lodge, I chartered Liberty Lodge No. 129 of Detroit, Michigan, and installed its officers, on the 26th. I chartered Dante Lodge No. 131 of Cleveland, Ohio. I visited the Lodge working U. D. in Philadelphia, and while there had the pleasure of visiting the splendid library of the Grand Lodge (Local) of Pennsylvania and meeting with Bro. Sachs, the Grand Librarian, who is universally acknowledged to be the first authority on Masonic antiquities in America. On December 1st I chartered Concordia Lodge No. 130 of Newark, N. J., and on my return home paid a visit to the Supreme Council of Louisiana at New Orleans.

In March, 1919, I paid my annual official visit to the Lodges in California. Installed the officers of Kilwinning Lodge No. 24, San Francisco, and went as far North as San Diego, where I succeeded in reviewing the Lodge there that had been working U. D., but had fallen asleep during the war period. I left the work there in charge of Bro. A. Kowalski, under whose care it is now prospering and from whose efforts there is recently another lodge U. D. in San Pedro.

In June, 1919, I was called east to charter Lodges in Massachusetts. Hope Lodge No. 133 of Bridgeport, Conn., and Fidelity No. 132 of Holyoke, Mass. In New Jersey I chartered Sabieski Lodge

of Elizabeth, and organized a Provincial Grand Lodge for the state.

In regard to foreign relations, it may be remembered that arrangements were made at the triennial meeting held in 1913 for a congress of the Masonic powers of the world who believed in, and practiced Universal Masonry, to meet in San Francisco during the World's fair there in 1914, and the Grand Secretary General issued invitations to all known Masonic powers of that nature and the response received was very encouraging. Unfortunately the world war started then and over the most of Europe all Masonic activity was suspended and it was arranged that the congress should be postponed until happier and more peaceful times. Since the war ended the Grand Secretary again communicated with all the Masonic powers of the world whose addresses could be procured, inviting their co-operation and proffering ours to aid in the rehabilitation of the world along those lines in which Masonry could be the most potent factor. To this also we have received encouraging replies, the first to be received was from Bro. Ernesto Nathan, proffering the co-operation of the Grand Orient of Italy. While it is too early yet to make definite arrangements for this congress, I am in hopes that by the spring of 1920 the world's conditions will be sufficiently settled to warrant definite arrangements being made.

Though through unsettled conditions caused by the war we have been unable to hold the much-desired congress, your foreign correspondence committee has not been idle and besides continuing the good relations previously existing between the Supreme Lodge and the powers with whom we were then in fraternal relations. In February, 1917, we exchanged representatives with the Grand Oriente Lusitano Unida (G. O. of Portugal). In May, 1918, Exchange of

Representatives was arranged with the G. O. of Rio Gran do Sul, and the Grand Lodge of Peru. And in May last we arranged Representatives with the Sovereign Sanctuary of Switzerland and the Rite of St. Martin of Italy and the Sovereign Sanctuary of the United Rites, S. M. & M. for France and its dependencies, and in no one instance have our overtures for fraternal co-operation and mutual recognition with other powers been met in other than the most fraternal spirit.

Requests have come to us for charters from other countries, some of these being from countries with whose Grand Bodies we were in amity were of course refused, as it is our settled principle to create harmony, not discord, as we would assuredly do were we to invade the territory of a friendly power, but where the Symbolic degrees of the Scottish Rite, or of any of the Rites affiliated with us, is not practiced, THAT we consider to be open territory to us, and the chartering of Lodges of our Rite in such places we consider neither discourteous or irregular.

On application from Egypt we granted a charter to reintroduce the pure degrees of Ancient Masonry into the ancient land of the Pharoos, with the ultimate aim of so establishing Masonry through warrant from our Supreme Lodge in the legendary land of its birth.

During the term now ended, I have been requested for but very few dispensations absolving from law or custom, and they were so clearly needed for the good of the particular lodge requesting it, and even of the Craft at large, that they were invariably granted.

Requests for decisions have also been few and mostly of little import, as reference to the constitution was all that was necessary without other decision. Of one or two others one was for re-

relief from kissing the V. S. L. when taking the ..... , the objection being based on sanitary and religious grounds. This relief I granted, basing my decision on the grounds that the rite of osculation is an innovation in ancient Masonry, a custom borrowed from the English courts of law, whereas the ancient Scottish custom as cited in the Burghal records of the Royal Burgh of Ayr dated 1556 A. D., was that "the crafts were oblist and sworne be yr gret bodily aiths of yr ain frie motion, will uncoarct or compellit, the halle evangel reverentle touchit." Another was—Could the Lodge conduct its work in a tongue other than English? To this I replied, that where the majority, or even a considerable minority of the members of a lodge were not fluently conversant with the English language as spoken in America, the family business of such lodge might be conducted in the language best understood, but, that the minutes must be kept in English (though they might be read translated into a foreign language at the will of the Lodge), and all business for the good of the Order when visitors were admitted to the Lodge, MUST be in the English language. If a Bro. speak in any other language, his speech must be translated into English. My reason for thus deciding will be obvious, as it would be impossible for the Prov. Grand Secretary on official visitations to examine the books of a lodge, as the law requires him to do—if these records were kept in a language unknown to him. Neither could the good-fellowship so peculiarly a teaching of our Order, be maintained if mutual visitation between the Lodges were not encouraged, and this could not be if the visitors were ignorant of the language in which the business of a lodge was conducted.

Another question given me for decision was: Could the H. B. be re-

placed by the book of constitution on the Altar? To this I replied emphatically, no. By the Book of the Law in Masonic parlance is meant the Sacred Book of a Religion. It may be the Bible of the Jew or Christian, Al Koran of the Mahomedan, the Vedas of the Hindoo. So long as it conveys to the obligant the idea of the revealed will of Deity, and as such it is one of the Three Great Lights without which present there can be with us no lawful lodge of Masons. It has always seemed strange to me that the objection to the Bible on the Altar should come from our foreign B.B., who, in the same breath profess utmost liberality and freedom, their idea of the latter seems, however, to be—Freedom to do as they please, and at the same time prevent others from doing what displeases them. This is not the Masonic ideal, which grants to others every right and privilege it claims itself. Like the foreign brother, we abhor the cant and bigotry of so many professional preachers, but we equally abhor the irreligious scoffer at sacred things. As our immortal Bro. Robert Burns, who was equally sincere in his contempt of bigotry, as in his reverence for religion, puts it:

The great Creator to revere  
Must sure become the creature;  
But still the preaching cant forbear  
Or even the rigid feature,  
Yet ne'er with wits profane to range  
By complaisance extended  
An Atheist's laugh's a poor exchange  
For Deity offended.

Another decision asked for was whether we should allow members of the Locals to visit our Lodges. My reply was, that consistency with our principles of universality compels us to admit the visitor who proves, on examination, that he has the work, and pro-

duces written proof of his standing in his lodge, and finally takes the Tiler oath, as the members of that system have but part of the genuine work, it is no part of our duty to instruct them; therefore, while they may be admitted to visit our lodges at other times, they cannot do so while the work of the degrees is being put on, as with the bulk of that work they are ignorant.

Universality of the Order has been the boast of the A. M. F. since its organization, and to this the B.B. have ever given loyal support. Within our ranks are found many nationalities and our Ritual has been translated into a dozen foreign tongues and until within a year perfect harmony among all has prevailed. A few months ago a brother of certain nationality, whom it had been found necessary to suspend from membership for unmasonic conduct, pending the decision of the Supreme Lodge, by specious appeals to the national prejudices of his countrymen endeavored to create dissension, with so little success, however, that it was negligible. The B.B. of this nationality having too much good sense to be easily led astray, while many of them had known this individual in their own country, which knowledge did not incline them to lend a more favorable ear to his efforts, otherwise all has been peace within our ranks.

As I have mentioned in the beginning of this allocution, a part of the business of this session of the Sovereign Lodge will be to amend some existing laws, and enact some needed new ones, and on this subject I will touch slightly.

First as to finance: This is a subject of great interest. Without sufficient funds no business can be successfully conducted. In our earlier days our business was slight and little money was necessary to transact it. The time has come when the dignity of our growing

membership requires expenditure that is beyond the means at our disposal. Enumeration of two items will be sufficient to show you this, e. g., in the earlier days before we became a national organization it was easy and without much expense for the representatives of the Lodges to meet and attend the triennial sessions of the Supreme Lodge, now, to do so entails on many of the Lodges an expense they cannot bear without inconvenience. At the special session called to dedicate the Temple, the Executive Board allowed the traveling expense of one delegate from each organized province from their point of departure to Salt Lake City and return and their hotel accommodation while here, and this procedure has been adopted at this session also, but the drain on the funds has taken money that would otherwise have cleared the mortgage on this building and the precedent cannot be followed without some provision made to raise a representatives' fund.

Again, in our earlier days the official visits of the Grand Master Mason throughout the Lodges took but little time and entailed but little expense. Now as you will find from the Grand Secretary General's report, this amounts to a considerable sum, and for it also there is no fund provided. Such fund must be created or these visits curtailed.

Charity is the cornerstone of the Masonic edifice. We are told that like its sister Mercy, "it benefits not only him who gives, but him who receives"; but as even the best of things can be carried to excess, we have found that our Lodges have an exaggerated idea of their responsibilities toward their members, and the B.B. of their dependence on their Lodge, and some Lodges have become bankrupt through an exalted idea of their obligation towards their

BB. I know one case where a lodge initiated candidates, who were more fit candidates for a hospital than the lodge, and the candidate considered himself at once the ward of the lodge, and the lodge considered itself the guardian of the candidate.

While physical qualification is not required in the candidate for Universal Masonry, the ritual requirement insists that he be "able and willing to work for his daily bread, if necessity requires it of him" and a lodge which neglects this requirement and still considers that it is financially responsible for the welfare of the candidate cannot long stand the strain, and is besides, unfair to the brotherhood at large. As it seems impossible to meet this situation otherwise, I suggest that some scheme be perfected whereby an endowment branch in the A. M. F. be organized, which members may join, but which will be entirely independent of the Lodge proper and which will give aid to those who seek such in the form a benefit club, and leave the lodge funds for the aid of such as it is given for.

The care of the Lodge treasury is an important duty, though one not clearly understood at all times by the officers of the Lodge. I have found that sometimes the Treasurer keeps the Lodge funds in his private bank account. This is not correct and in one or two instances has led to the loss of the funds through the Treasurer dying, leaving no statement of what belonged to the Lodge and what to his private estate. There are also cases where the Lodge funds have been loaned without adequate security and been in consequence lost, while on other occasions the money of the Lodge has been expended without the Lodge being consulted, the Master seeming to consider that he could do in this matter as he pleased. I would suggest, therefore, that the laws regulating

these matters be made more explicit and that it be enacted that all funds belonging to the Lodges be banked in the name of the Lodge by the Master, Secretary and Treasurer, whose names must all be on the cheque before any money can be drawn, and that at every meeting a statement of the Lodge's financial condition be read by the Secretary.

The motive in amending the constitution by placing the Supreme Lodge more to the front, and the Federation less so, is because while a Supreme Lodge, or Orient is understood by foreign Grand Bodies the democratic idea conveyed by the term "Federation" as applied to Masonry, is for them hard to understand, and besides, we have grown so that the title Supreme Lodge of A. F. & A. M. of the Scottish Rite (Symbolic) for the U. S. A. better embodies what we have grown to be, than as we have at present where the greater is embraced in the lesser.

That the limited power given the G. M. M. of suspending for offences against the S. L., leaving the greater punishment of expulsion in the hands only of the S. L. would, if the S. L. met oftener, be a safeguard against arbitrary action, where the S. L. meets only once in three years the suspended member retains a quasi standing in the Order that allows him to impose on unthinking BB. as has been done in the case referred to of the Polish Bro., whereas had he been expelled outright, his influence would have been nil.

The purpose in changing the Provincial Grand Mastership from an elective to a semi-appointive office, will be apparent to the BB. who have been observers of the holders of that office in the past. Under the present system no matter how inefficient a P. G. M. may be, even if his encumbrance of the office be an actual detriment to the Order and its advancement, at present he must fill

his term of one year unless he commit some actual Masonic offence for which he can be tried and punished. Already in California we have had an instance of this to our sorrow, and nearly the disruption of the lodges there.

Some of the other proposed amendments are so obviously required that I need make no comment on them, but the proposal to change the headquarters of the Supreme Lodge from Salt Lake City to Chicago, is I believe, for the present inopportune. There is little doubt but that Chicago would be a more logical place for the headquarters of an institution such as we now are, so great as we will shortly be. But we have here a home of our own, not yet clear of debt, but nearly so. In Chicago we would have to live in rented premises, and I do not think that the consensus of opinion of the Chicago BB. would be in favor of that. First let us get out of debt, then if the Chicago BB. can give the S. L. a home in Chicago before its next triennial meeting, I will be in favor of Chicago as the headquarters.

As an alternative proposal I will suggest the following plan: That the annual meetings of the S. L. should be held one year in Chicago for the eastern states, at which any business affecting the district would be discussed, and if necessary, legislated for. The next year either in San Francisco or Portland for the Pacific states, with the same duties; while the third meeting be held in Salt Lake City, leaving further arrangements until then.

This will have the double advantage of better attending to the local conditions and giving the lodges in these districts direct representation in the S. L. that, the triennial meeting with its great distance to travel, does not afford them.

Concerning granting salaries to ALL the officers and employees of the S. L.

and the A. M. F., such a radical innovation requires the most careful consideration. Heretofore there has been no salaried officer except the Grand Secretary General. Where will the money come from to pay the other salaries? The subject is up to you, BB., but I will suggest as a remedial measure for conserving the finances, that the G. M. M. be not required to make any official visits through the Lodges, except the visits to preside at the annual meetings of the S. L. in the east and west; (if the suggestion I offer there anent be adopted). That in any other visits required of him the expense be borne by the lodges desiring such visit. That charters ready for installation in any district between terms of the S. L. meeting in such district, either wait such meeting or be installed by the P. G. M. under instructions from the G. M. M. This would eliminate a great item of expense and ease the G. M. M. of a great amount of labor.

I am heartily in accord with the proposition to have a fund for legal defense, to be used not only for strict defense, but in prosecution of those who frame cases against the BB. Of all the charges made against our organizers not one has been sustained, but their defense has cost thousands of dollars, and I fear the only way to make our opponents cease is to carry the war into the enemy's country, and have criminal charges of malicious prosecution preferred against those who make these groundless complaints. Appeal to the average Local Mason, based on the supposition that he is amenable to either honor or conscience is futile, it is only through their hide (which would be unlawful) or their purse, which will be lawful, that they can be made to feel. It is a curious psychological phenomenon that some of these men who in the ordinary affairs of life are reasonably fair and honest.

when opposed to Universal Masonry consider no weapon too vile, no means too despicable, no procedure too unfair to use. Even subornation of perjury has been used in their despairing attempts to hurt us.

You will be asked to legislate for the abolishment of the organizing department. You might as well be asked to abolish the A. M. F., as the one could not exist without the other. The subject is too ridiculous to waste time on, but the laws regulating the organizing department are no more perfect than other laws we propose to amend, and the subject is one worthy of consideration.

For the first time in the history of the S. L. it is meeting in triennial session under its own vine and fig tree, in our own home, which surely is a sign of success in itself and an incentive to future efforts. We have here all the departments necessary for the work housed under one roof. The executive and secretarial offices, meeting halls, dining halls, printing and publishing offices, et cetera, all of which has added greatly to our prestige as well as our convenience.

It may be remembered that three years ago at my suggestion a new office was created, that of Vice Grand Master, the intention being that the Bro. elected would qualify as my successor at this term, or before if required. Bro. Haines, whom you elected to the office, was eminently qualified, and had he been spared to us I had hoped to resign the office of G. M. M. in his favor. Should you desire to re-elect me again, I recommend that a Bro. be elected Vice Grand Master, who will be willing to qualify if need be for my office, for nothing but the welfare of the A. M. F. would induce me to hold it longer. I would also suggest that the Grand Master should be relieved of much of

the work that he has at present to perform, that in fact, he should only be called on to perform the duties usual to that office. At present he has to be a good deal of everything. Much of the duties he is called on to perform by right belongs to the Secretariat, while some work is done in duplicate by the Grand Master and Grand Secretary both, which could be more methodically be done by the Grand Secretary alone.

Before finishing, one word more on the question of salary. You BB. may or may not be aware that the Grand Master Mason receives from the Federation not one cent of salary, though he has to attend to all the affairs of the Chartered Lodges which may concern Law, Ritual or organization; be ready at all times to decide disputed points and give advice to all and every one who desires to communicate with him, and when he has nothing else to do to edit the magazine, duties which require a daily attendance at the office. When he is called from home on the business of the Order he is allowed train fare, hotel bill, and a per diem of \$5.00.

The Grand Secretary General when he took the office could not be guaranteed a salary as what with legal expenses paid in defence of BB. attempted to be railroaded to jail by the Locals, and the long sickness of the previous incumbent of the office, the treasury was nearly depleted. This you will see from the financial statement to be submitted to you. By the same you will see our present financial condition. This improvement has been in a great measure due to the indefatigable work of our G. S. General, who for the first year of his incumbency took hardly time to sleep. So steady was he at work, and even still the electric bill will show you the hours he is compelled to labor to keep abreast of the work of his office. I mention all this to you, BB., that you may



have an idea of the work done and the remuneration paid, something about which some of the BB. have but the vaguest ideas. I will also suggest that if there be salaries fixed, that they be made known before the election that the officers will know what the arrangements will be for the coming term before accepting office.

In conclusion, I desire to call your attention to another law which I consider should be enacted for the general good of the Order, or rather that an existing law be amended. I refer to the qualifications for election to certain offices in the Supreme Lodge. As you are aware, BB., it is our law, and has been so upheld—that the Supreme Lodge is composed of such, and of such only as directly represent the Lodges and BB. therein, and to make this law effective, past rank (except in the cases of the Grand Master Mason and Provincial Grand Masters), has no standing in the Supreme Lodge. And that to be eligible for any office therein a Bro. must be the personal or proxy representative of some lodge in good standing.

I hold and have always held that this is a good law, but like the best of laws it can be made occasionally to work to the detriment of the Supreme Lodge and of the Order, e. g., the Grand Secretary and Treasurer, no matter how well and acceptably they have discharged the duties of their offices or how much you desire to retain their services, under the present law, they could not be re-elected unless they were the actual or proxy representatives of a Lodge. Again, the offices of Chaplain and Tiler are such as require in the one peculiar ability or qualification, and in the other geographical convenience that might be impossible to obtain under the present system. Therefore, I recommend that in the case of the Grand Secretary and Treasurer General, Grand Chaplain and

Grand Tiler the only qualification required be possession of all the Degrees of Craft Masonry (including the Installed Degree) and good standing in a Lodge holding of the Supreme Lodge.

#### Appointments of Committees

The Grand Master Mason then appointed the following committees:

##### Committee on Distribution

J. M. Dixon, Thomas Houston and W. S. Pulver.

##### Auditing and Finance Committee

James Terry, Jr., W. S. Pulver, H. E. Brown and W. G. Adams.

##### Committee on Resolutions

Thomas Houston, A. D. Thomas, August Spilmer, A. W. Nichols, Eli Gordon and W. C. Mason.

##### Committee on Foreign Relations

Thomas Houston, A. O. Thomas, Maurice Grosso, Walter Woskiewicz, August S. Johnson, H. A. Muller, August Martello, Fred Sarbach.

##### Committee on Good and Welfare of the Order

W. S. Pulver, J. M. Dixon, Joseph F. Evans, Earl Logan Dole, James Terry, Jr., Henry J. Block, August S. Johnson, P. J. Wilkie and Solomon Badesch.

##### Committee on Complaints

W. G. Adams, August S. Johnson, Spencer S. Ranson, Mark Cozzens, J. M. Dixon and G. F. Bushman.

##### Committee on Law and Defense

P. J. Wilkie, John Burton Keener, Henry J. Block, Solomon Badesch.

##### Committee on Laws and Appeals

Spencer S. Ranson, Maurice Grosso, Mark Cozzens, Walter Woskiewicz, Earl Logan Dole.

##### Committee on Transportation

Mark Cozzens, Joseph F. Evans and G. A. Muller.

##### Press Correspondent Committee

G. F. Bushman.

Invitation by Switzerland to attend a World's Congress in June, 1919, was then read as follows, on pages 6 and 7:

Recess taken at 4:00 p. m. until September 10, 1919, 9:00 a. m.

Tuesday, September 9, 1919, was devoted entirely to committee work.

**WEDNESDAY, SEPTEMBER 10, 1919.**  
9:00 A. M.

The Supreme Lodge being called to order at 9:00 a. m.

The forenoon session was devoted principally to committee reports.

Principal items being the Adoption of the Report of Grand Secretary General and Grand Treasurer General.

#### **Expulsions**

Expulsion of Dr. John R. Biel of Detroit, Michigan; W. C. Juneau of Milwaukee, Wisconsin, and Charles Pollatto of Cleveland, Ohio, for conduct unbecoming men and Masons.

Recess taken at 11:45 to 2:00 p. m.

At the hour of 12 m., a special organ recital was then given at the Mormon Tabernacle, where the Representatives were in attendance, the Mason's Anthem being played for perhaps the first time in Utah outside of our organization.

2:00 P. M., WEDNESDAY, SEPT.  
10, 1919.

#### **AFTERNOON SESSION**

The following resolutions were adopted:

#### **To Incorporate the Supreme Lodge**

The Grand Secretary General to publish list of all foreign exchanges and also the name and location of daughter lodges in the Universal Freemason.

That Daughter Lodges shall be required to deposit all lodge funds in bank in the name of lodge and to be withdrawn only on the signatures of the R. W. M. Secretary and Treasurer.

That bonds to the extent of \$20,000

be issued for the express purpose of creating a fund to combat the intolerant actions of the Local Rites and to bring home to them in a practical manner their nefarious actions by prosecuting every malicious action to the full extent of the law.

Amending the laws giving the Grand Master Mason power to summarily expel members who become false and traitorous to the Order.

That the offices of Provincial Grand Master, Grand Master Depute and Substitute in Provincial Grand Lodges hereafter he appointed and commissioned by the Grand Master Mason for a period of one year or until revoked.

That the Alpha Branches of the Order be more clearly defined, showing that such lodges are but branches of Lodge Alpha "O" until such times as the lodges emerge therefrom by receiving charters.

That in every state where the A. M. F. is doing business that competent counsel be retained to care for the interests of the A. M. F. and the members thereof.

Recess taken at 4:00 p. m.

**THURSDAY, SEPTEMBER 11, 1919**  
9:00 A. M.

That in Provinces where a Representative of the Provincial Grand Lodge, other than the Provincial Grand Master, attends at the Supreme Lodge Communications, the Province shall pay a stated fee for a proxy commission and that the proxy Representative of the Provincial Grand Master Mason may cast the vote of the Provincial Grand Master.

That the Grand Secretary General, Grand Treasurer General, Chaplains and Tiler need not be Representatives to entitle them to be elected to such offices in the Supreme Lodge.

That the Grand Master Mason, Bro. McB. Thomson, was instructed to at-

tend and represent the American Masonic Federation at the World's Congress of Universal Freemasons to be held in June, 1919.

By unanimous vote Bro. Thomas Perrot of Trinity No. 44 was unanimously honored by being given the rank of Past Grand Master Mason in the A. M. F.

Telegram of greeting received from Dante No. 131.

#### **Election and Installation of Office-Bearers**

The following RB. were elected and installed as the Office-Bearers for the ensuing term of three years:

Matthew McBlain Thomson, Garibaldi No. 6, Grand Master Mason.

P. J. Wilkie, Kilwinning No. 118, Vice Grand Master Mason.

August S. Johnson, Irving No. 100, Grand Master Depute.

Henry J. Block, New York, Grand Master Substitute.

Grand Secretary General, Trinity No. 44, Thomas Perrot.

Grand Treasurer General, Providence No. 5, D. Bergera.

Grand Senior Warden, Fidelity No. 133, Solomon Badesch.

Grand Junior Warden, Unity No. 17, A. O. Thomas.

Grand Almoner, Golden Thistle No. 12, Eli Gordon.

Grand Orator, Caledonian No. 29, John Burton Keener.

Grand Chaplain, Savoy No. 35, Right Reverend Bishop of Chicago, C. H. Carfora, D. D.

Grand Chaplain, Justice No. 104, Rabbi Julius Rappaport, D. D.

Grand Marshal, Golden Star No. 15, Harry Fieldhouse.

Grand Senior Deacon, Kilwinning No. 38, J. M. Dixon.

Grand Junior Deacon, Bonnie Doon, Thomas Houston.

Grand Senior Steward, Garibaldi No. 6, Mark Cozzens.

Grand Junior Steward, Trinity No. 44, W. S. Pulver.

Grand Inner Guard, Beehive No. 117, Joseph F. Evans.

Grand Tiler, Garibaldi No. 6, William Atchinson.

Past Grand Master Mason, Trinity No. 44, Thomas Perrot.

The Supreme Lodge was closed after a most successful session at the hour of 12:30 p. m., September 11th, 1919.

THOMAS PERROT.

Grand Secretary General.

FRIDAY, SEPTEMBER 12, 1919.

2:00 P. M.

#### **Convocation of Regional Grand Encampment**

The Regional Grand Encampment for the United States of America, chartered by the early Grand Mother Encampment of High Knights Templars of Scotland, was held to celebrate the Festival of the Holy Cross and for election of Office-Bearers for the current term. The call to arms was sounded by the Grand Master at 2:00 p. m. The following named Fratres were elected and installed as the Office-Bearers for the term:

Matthew McBlain Thomson—Grand Master of the Order of the Temple and Grand Prior of the Knights of St. John of the Hospital in the U. S. A.

Herman Juchartz—Deputy Grand Commander.

August S. Johnson—Grand Marshal.

James Terry, Jr.—Captain General.

W. S. Pulver—Central Captain.

Thomas Perrot—Recorder.

D. Bergera—Treasurer.

Rt. Rev. Bishop C. H. Carfora, D. D.—Prelate.

Louis A. Wunschell—Captain of the Blue.

Mark Cozzens—Captain of the Red.

August Bellavia—Captain of the  
Black.

John Burton Keener—Orator.

A. O. Thomas—Sword Bearer.

Alexander Busch—Beauceniffer.

W. G. Adams—Bearer of Veilum  
Delli.

Joseph F. Evans—Conductor.

J. M. Dixon—Receiver.

T. J. Engelstad—First Usher.

Rosario Yusuf—Second Usher.

Harry Fieldhouse—Herald.

Wm. Atchinson—Sentinel.

At 6:00 p. m. the Sentinels were with-  
drawn and the Encampment closed.

### THE RITE OF ST. MARTIN

Friday, September —, 1919.

A Grand Lodge of the Rite of St. Martin for the United States of America was created by virtue of authority granted to Matthew McBlain Thomson by the Most Illustrious Jean Bricaud, 33d, 90th, 96th X., Grand Master General of the Rite given at Lyons, France, under date July 25th, 1919, E. V.

THURSDAY, SEPTEMBER 11, 1919.  
2:00 P. M.

#### Convocation of the Grand Consistory.

The Grand Consistory of the early Grand National Scottish Rite, Ancient and Accepted Freemasons of North America was opened for the purpose of filling vacancies caused by death and demission and for the Exemplification of the Priestly Order of the Temple and the Princes of the Royal Secret and other important business.

The present Office-Bearers of the Grand Consistory are the following-named Fratres:

Matthew McBlain Thomson—Com-  
mander-in-Chief.

W. S. Pulver—Deputy Commander.

F. W. Heide—First Lieutenant Grand  
Commander.

Adam Kowalski—Second Lieutenant  
Grand Commander.

John Burton Keener—Grand Orator.

G. A. Muller—Grand Chancellor.

Thomas Perrot—Grand Correspond-  
ing Secretary.

W. C. Mason—Grand Keeper of Ar-  
chives.

Reverend Giuseppe Anastasi—Grand  
Prior.

Dr. W. A. Dunton—Grand Marshal.

F. J. Blust—First Standard Bearer.

Herman Juchartz—Second Standard  
Bearer.

Samuel R. Parr—Grand Hospitaller.

Theodore Carlson—Captain of the  
Guard.

Fred S. Garner—Grand Sentinel.

The Grand Consistory was closed in  
form at 4:00 p. m.

FRIDAY, SEPTEMBER 12, 1919.

10:00 A. M.

#### Convocation of Supreme Council.

The Confederated Supreme Council of the Early Grand National Scottish Rite, Ancient and Accepted Freemasons of North America, was opened for the purpose of filling vacancies caused by death and demission and for conferring the grade of Sovereign Grand Inspector General on a number of Princes of the Royal Secret and for the transaction of other important business.

The present Office-Bearers of the Supreme Council are the following-named Fratres:

Matthew McBlain Thomson—Sover-  
eign Grand Commander.

G. A. Muller—Sovereign Grand Com-  
mander Depute.

Thomas Perrot—Sovereign Grand  
Secretary General.

D. Bergera—Sovereign Grand Treas-  
urer General.

John Seren—Sovereign Grand Almoner.

P. J. Wilkie—First Lieutenant Grand Commander.

Eli Gordon—Second Lieutenant Grand Commander.

L. A. Wunchell—Grand Minister of State.

Walter Kallunki—Grand Master of Ceremonies.

John Burton Keener—Grand Keeper of Archives.

W. S. Pulver—Grand Marshal.

A. O. Thomas—Grand Prelate.

Alexander Busch—Grand Orator.

August Bellavia—Grand First Standard Bearer.

Telesfor Olsztynski—Grand Second Standard Bearer.

H. M. Lornsen—Grand Expert.

J. J. Enos—Grand Pursuivant.

F. P. Heiser—Grand Captain of the Guard.

Fred S. Garner—Grand Sentinel.

Supreme Council was closed in form at 12 m.

### RESOLUTIONS OF CONDOLENCE

Whereas, The Grand Architect of the Universe has manifested in His works throughout the world that all living things are born into existence, live for a short period of time, then die to be again reborn on a higher plane of life, and

Whereas, The Supreme Master of Life, in His wisdom, love and mercy, has called from this land of turmoil and trouble to those celestial regions,

LANDER JOHNSON,  
member of Lodge Fidelity No. 73, Ancient and Accepted Scottish Rite of Freemasons (Symbolic) in the American Masonic Federation, located at Rock Springs, Wyoming, and

Whereas, Brother Lander Johnson departed this life on the 21st day of August, 1919, on his ranch in Fremont county, who, while living in our midst had at all times exemplified the true spirit of our Fraternity, not alone in the Lodge room, but likewise throughout the daily walks of life, by loving acts of kindness that endeared him to the hearts of all those with whom he came in contact,

Resolved, That we deeply feel the loss that our Lodge and Order has sustained by his being removed from active work among us, and we tender to his wife and son our most tender and heartfelt sympathy in this their hour of loss and grief, and would ask them to look to the Great Master of life for the courage and fortitude to bear patiently the lot assigned to them on earth, so that when it shall come their time to leave this earthly habitation, may they find refuge, a harbor of peace and happiness, where they may be conscious of a happy reunion in the Heavenly spheres; and, be it further

Resolved, That these resolutions be spread upon the records of Fidelity Lodge, on a page set apart for that purpose, that a copy be sent for publication in the Universal Freemason, and a copy sent to his wife and son under the Seal of the Lodge.

R. W. M., WM. ALENIUS,

W. S. W., C. E. THOBRO,

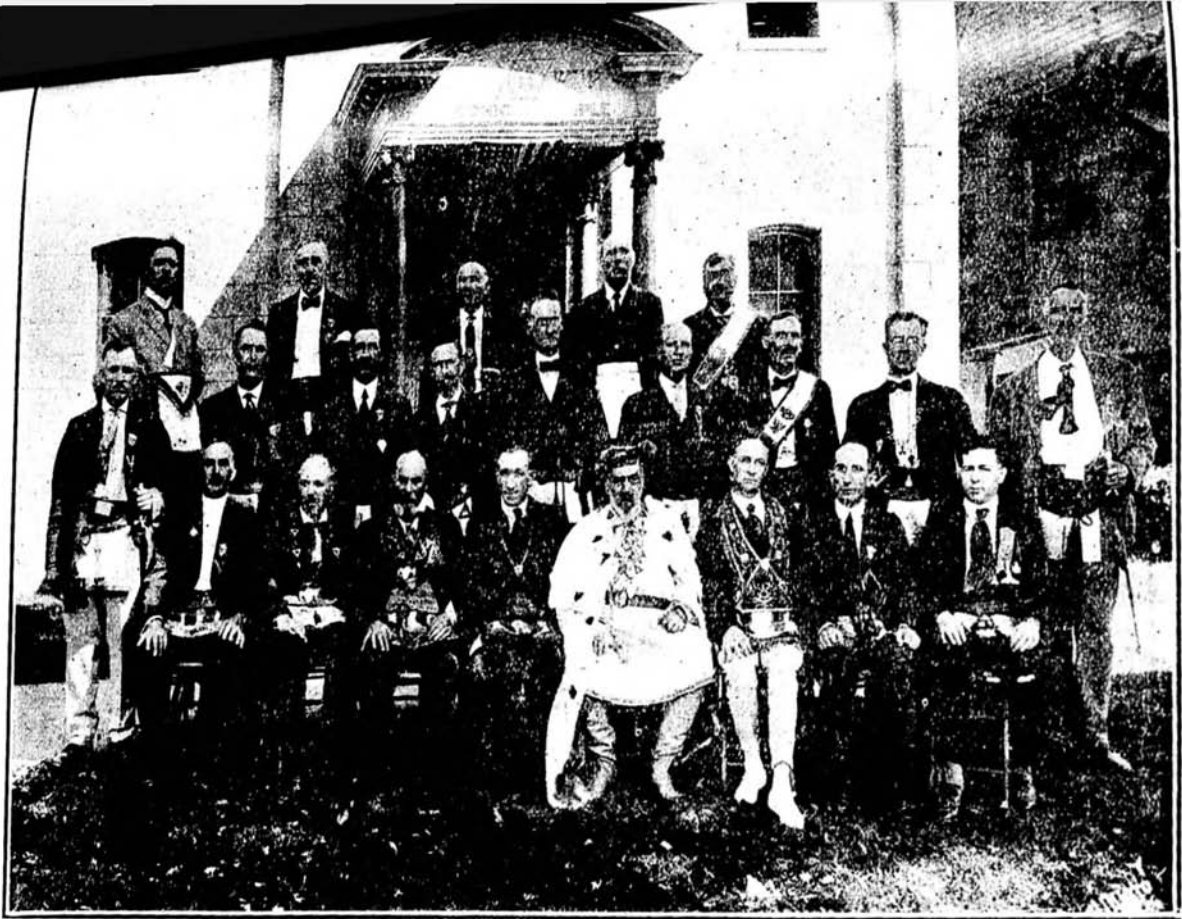
W. J. W., ADOLPH WESTERBERG,  
Committee.

The above resolutions were adopted by Fidelity Lodge No. 73, Ancient and Accepted Scottish Rite Freemasons, at Rock Springs, Wyoming, September 4th, 1919.

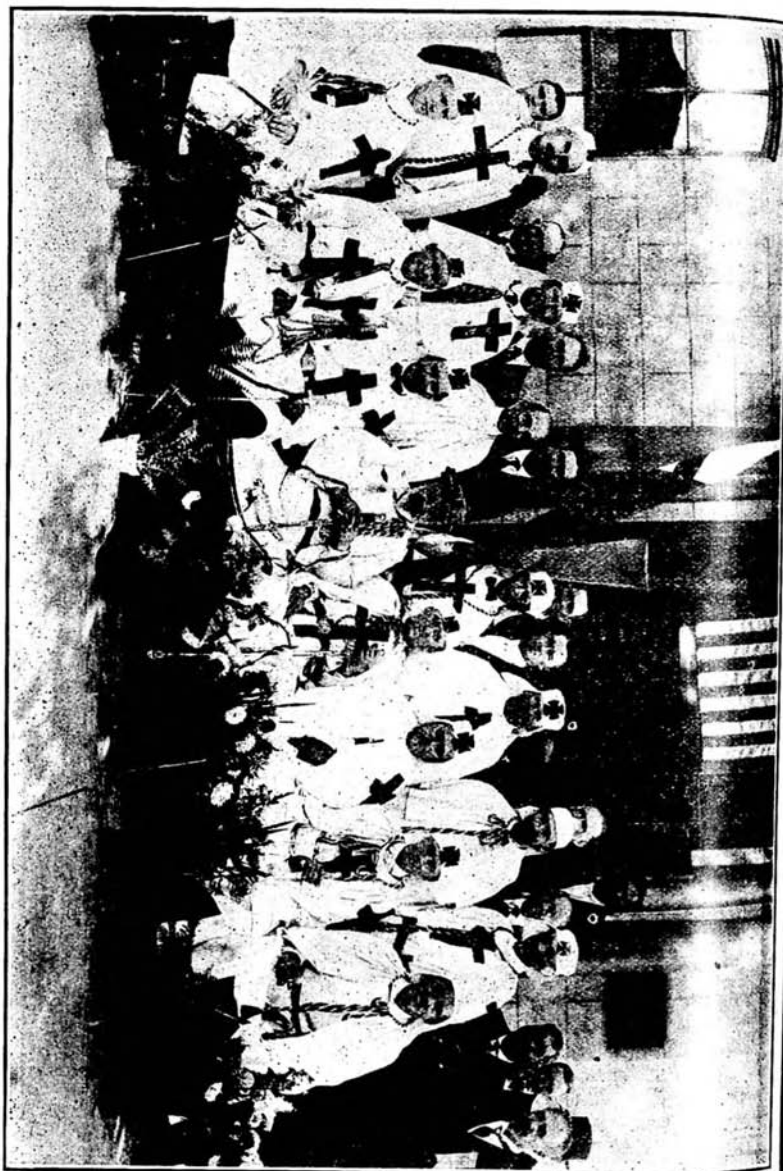
CHAS. M. OLSON,

(Seal)

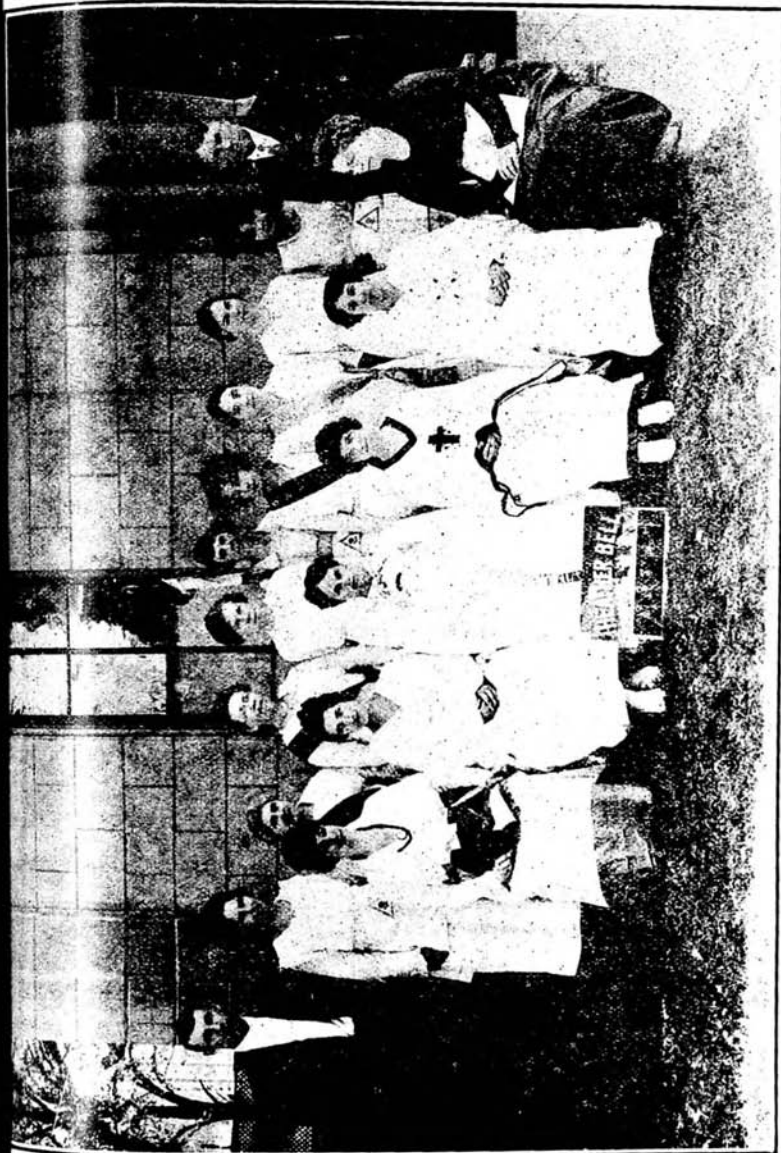
Secretary.



*Supreme Lodge Office Bearers.*



*Officers of Regional Grand Encampment of High Knights Templar.*



*Office-Bearers of Heather Bell Lodge of Scottish Rite of Adoption.*



### LEXICON

**Cup of Bitterness**—Used in the Degree of a Pilgrim of the Chivalric, the first degree in the system of the Scottish Knights Templar.

**Cup of Sweetness**—Also used in the Pilgrim Degree.

**Cyrus**—King of Persia, who released the Jews from the 70 years captivity, allowing them to return to Jerusalem to rebuild the House and City of the Lord. Mentioned in the degree of Prince of Jerusalem.

### D

**D**.—The fourth letter in the Hebrew, Greek and English alphabet. In Hebrew its significance was "door."

**Dadouchos**—A torch bearer, an officer in the ancient Eleusinian mysteries. Mentioned in the 24th degree of the E. G. Scottish Rite.

**Dagger**—Part of the equipment of a Knight Kadosh

**Dais**—The raised platform in the East where the R. W. M. sits. It should be raised by three steps above the floor level.

**Dakota**—Masonry was introduced into Dakota in 1862 through a dispensation granted to Brethren at Yankton by the Grand Lodge of Iowa. Other charters and dispensations were subsequently granted by the Grand Lodges of Iowa and Minnesota, and in July 1875, five lodges met and declared themselves a Grand Lodge according to the usual Local American system, neither seeking or receiving authority therefor. On the division of the Territory of Dakota in 1889 into two parts, the 1875 organization was divided into two, one for North, the other for South Dakota.

**Dalcho, Frederick, M. D.**—One of the founders of the Charleston Rite in 1801. He seems to have been duped by his associates to participate in the fraud, as he

severed his connection with it shortly after its organization. Dalcho was born in England in 1770 of Prussian parentage.

**Dame**—Applied in some of the old MSS. charges to the Master's wife.

**Dames of Mount Tabor**—An androgynous order established in 1818 under the Grand Orient of France. It was of a charitable nature.

**Dames of the Order of St. John**—A female branch of the Knights of the Hospital of St. John.

**Daniel**—One of the watchwords in the second degree. Used in the 22nd degree of the E. G. Scottish Rite.

**Dannebrog**—An order of Knighthood in Denmark, given by some a fanciful connection with Masonry.

**Darakiel**—Meaning directed by God. Used in the higher degrees.

**Darius**—King of Persia, successor to Cyrus. Reigned B. C. 521. Referred to in the Degree of Prince of Jerusalem.

**Darkness**—Darkness is symbolic of ignorance in things Masonic.

**Darkness, Between Darkness and Light**—The period of progression between the preparation of the candidate and the shock of enlightenment. Part of the Grip of an E. A.

**Darkness Visible**—The light in a Master's Lodge is described as but "darkness visible, serving but to discover that gloom which rests on the very prospect of futurity."

**Darmstadt**—A Grand Lodge was established in Darmstadt on the 23d of March, 1846.

**Dassigny, Dr. Fifield**—Author of a pamphlet published in 1744 entitled "A Serious and Impartial Enquiry Into the Causes of the Present Decay of Freemasonry in the Kingdom of Ireland," which contained the first published references to the Royal Arch degree.

**Dathan**—Together with Korah and Abirham revolted against Moses and

were punished by the earth opening and swallowing them. Referred to in the Priestly Order of the Temple, the 31st. of the E. G. Scottish Rite.

David, King—Second king of Israel and father of Solomon. Referred to in the 21st degree of the E. G. Scottish Rite.

Deacon—Until near the end of the 18th century "Deacon" was the title of the presiding officer in a lodge in Scotland. The present title of R. W. M. dates from the post Grand Lodge era. In the modern arrangement of officers the Deacons, fourth and fifth, are assistants or officers of the R. W. M. and Senior Warden.

Deacon's Rods—The Deacon's Rods of office are painted blue, surmounted with the jewel of their office, the Senior with the "Mallet," and the Junior with the "Trowel." When performing the ritual duties required of them, the Stewards carry their rods with them.

Debate—Debate in a Masonic lodge should ever be conducted in a truly fraternal spirit, bearing always in mind the injunction that "no one should hail another by any other name than that of Brother." In speaking no member should address another directly, but only through the R. W. M., and a mutual spirit of give and take should ever characterize the proceedings. No profane rules of order should be insisted on, the R. W. M. ruling only as the best interests of his lodge requires. Politics have no place in Masonry and if an attempt is made to introduce such. It should be severely frowned upon.

Deaf and Dumb—It is a part of the ancient regulations that one who is deaf and dumb cannot become a Mason. Like many other of the old regulations is subject to be governed by circumstances and is not to be considered immutable.

Declaration of Candidates—Before initiation every candidate for the mysteries of Freemasonry must affirmatively answer the following questions: Do

you seriously declare, on your honor, that, unbiassed by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of Freemasonry? 2. Do you likewise pledge yourself that you are prompted to solicit those privileges from a favorable opinion preconceived of the institution a general desire for knowledge, and a sincere wish to render yourself more extensively servicable to your fellow creatures? 3. Do you seriously declare, on your honor, that you will act and abide by the ancient usages and established customs of the Craft? In addition to these, the usual declarations required. The lodges of Universal Masonry the better to protect themselves against the persecution of the American system of Local Masonry require the following additional declarations: 4. Are you aware that this lodge has no connection whatever with the body styled the Grand Lodge of A. F. and A. M., or F. and A. M., of this State or with any lodge working under such Grand Lodge?

Declaration of Master—Every R. W. M. of a lodge before being installed into office is required to declare his adhesion to the ancient charges and regulations, which point out his duty as a Master of the Craft.

Dedication—Our ancient rituals tell us that lodges were then dedicated to Moses and Solomon and laterly to the two Saints John. In Universal Masonry they are dedicated to the G. O. T. G. A. O. T. U., a dedication in which all can agree. The Lodge of Perfection is dedicated to "Him who dwelleth between the Cherubim," the Council of Princes of Jerusalem to Moses, Aaron and Eleazar, the Chapters of Rosy Cross to F. H. C., Kadosh to Justice and Retribution and the Consistory to Melec-tzedekah, (Melchisedek), the King of Peace and

**Righteousness.** Knight Templar Encampments are dedicate to Simon the Cyrene.

**Dedication of the Temple—**Solomon dedicated the Temple he had built to the glory of Jehovah in the month Tizri, A. M. 2,999, and B. C. 1,005. According to Masonic tradition certain private ceremonies were performed by Solomon and his nine Deputy Grand Masters in the Holy Place from whence all artificial light had been excluded, the only light being the artificial ones in the East, West and South. The Temple was re-dedicated by Hezekiah in B. C. 726, after its defilement by Ahaz. The second Temple was dedicated by Zerrubabel B. C. 517, and Judas Maccabaeus re-dedicated it after expelling the Syrians in 164 B. C. Herods Temple was dedicated B. C. 22.

**Death—**In Masonry death is not considered annihilation, or ceasing to be, but as the gate by which passage is gained to another state of being as taught in the lesson of the third degree, a teaching Masonry shares in common with all the mysteries of antiquity.

**Death, Knight of—**The 25th degree in the E. G. Scottish Rite.

## With Our Exchanges

### GENEROUS IN JUDGMENT

A Freemason ought always to be governed by generous impulses, and judge mildly of the faults of his Brethren. A Freemason ought not upon any occasion to speak disrespectfully of his brother in his absence, no matter what the fault or grievance may be. It is not always that those are in the wrong whom we suppose so. We do not know the struggles the weak and erring may have in combating circumstances and inclina-

tions which impel them to err. They may be more virtue in the weak restraining their desires, the man of strong passions in fighting against indulgences, the hungry in abstaining from appropriating the goods of others than in large contributions of the wealthy for benevolent purposes. The man whose means place him above the temptation of want, whose education and affinities prevent him from associating with the depraved, or those whose will and determination are sufficiently strong to hold their passions in subjection, may never know, may never be able to appreciate the moral and mental struggles of those differently organized or circumstanced.

The Brother who for the time being is unable to pay his Lodge dues, to pay small debts incurred, perhaps, to sustain life, to pay even his subscription, may possess a noble spirit and be in intent as honest as the Brother who through more favorable circumstances is able to pay all his debts promptly.

Man is scarcely competent to judge his fellow man because he is unable to fathom the secret of motives. We do not have reference to the open violator of the law, those who set at defiance the rights and obligations of man and society, for such are not, and cannot be true Freemasons. But as Masons are only men, and no one ever entered the portals of Masonry without at least having one friend, a guide, and therefore must have possessed some good traits, let us at least be merciful in our judgment; let our judgment be tempered with mercy, and as Masonry is Charity, we should give kind, word-gentle admonition and, above all, good counsel—and the latter as from brother to brother.—Missouri Freemason.

## EARLY IRISH MASONRY.

The information contained in the article on Early Scottish Masonry in a recent number of the Calendar would lead us to conclude that speculative Masonry grew out of the operative lodges in Scotland, which gradually merged into the present system through the modelling after that of England. But there is very little evidence that such was the case with the early Masonry of Ireland, and not, unexpectedly in Irish matters, the earliest mention is of an occurrence which could not have happened, namely, the making of a woman a Mason, in 1710 or thereabouts; the well-known case of Miss St. Leger or, as better known, Mrs. Richard Aldworth. In 1725 the Corporation of Cork resolved to issue a Charter and in the London Journal of July 17, 1725, a reference is made to the election of the Earl of Ross as Great Master of the Society. The evidence seems, however, to indicate that as far back as 1631 there were lodges similar to that which Ellis Ashmole joined in 1646 in England. In our opinion this was a relic of the operatives and the introduction of the speculative element, out of which eventually evolved the 1717 Grand Lodge system, now the pattern and model of all regular systems. It is very evident that there was a partial following after the English Grand Lodge because when the Grand Lodge of Ireland was instituted there was already in existence "The Grand Lodge of Munster," which did not cease to meet until 1733, three years after the establishment of the Grand Lodge of Ireland, which is said to be the next in rank to the English Grand Body, and as Brother Crawley, the eminent Irish historian, says, with the exception of the Grand Lodge of England "the Grand Lodge of Ireland has no superior in seniority or rival in

rank." In 1805 there was formed a shortlived schismatic "Grand Lodge of Ulster," because the Grand Lodge of Ireland proposed to "take under its protection" the Royal Arch and Knights Templar degrees.

The numbers of the Lodges gives no reliable guide as to their age. The lodge numbered 5 is of date 1814, while number 6 is 1730. This peculiarity arose from the desire to get around the provisions of the Act "for the suppression of all secret societies, save the existing Masonic Lodges," the use of an old and defunct number, being allowed for a new lodge.

The list of Grand officers is a long one. The Grand Master is elected by vote of the Grand Lodge each year, but usually is re-elected until he desires to be relieved, and may recommend his successor. He appoints a Deputy Grand Master.

The Grand Lodge meets in Dublin at 8 p. m. on the first Thursday in March, June, October and December, and at high noon December 27th, St. John's day. The business is transacted principally under the suggestion of the Board of General Purposes who are, practically, the Grand Lodge, and the Committee of Charity and Inspection. The Dublin lodges pay \$25 a year to defray the expenses of the dinners of their representatives.

In the Subordinate Lodge the Jewel of the Master is the Square. That of the Immediate Past Master, who sits on the left of the Worshipful Master, and occupies the chair during the absence of the Worshipful Master, is generally a Square and Compasses with the letter "G" between the arms, but sometimes it takes the form of the compasses bounded by a graduated segment of a circle with an irradiated sun in the center. The jewel of the Deacons is a Dove holding an olive branch in his mouth, the jewel

of the Organist being a Lyre. Our organist is a jewel. Officers are obliged to send an apology for non-attendance. Stress is laid on the instruction given to the newly raised Mason, cautioning him against frauds and impostors, informing him that he is only enjoined to relieve worthy distressed brethren so far as he can without injury to himself or connections, and it is impressed on all that no man morally, intellectually or educationally unfitted to occupy the Master's chair should be proposed for membership.

There is one pleasant custom connected with the visit of a stranger. When the Worshipful Master asks if any brother has anything, etc., the visitor rises to order and says: "Hearty good wishes, Worshipful Master, from Palestine Lodge, No. 79," for instance, and the greetings will be acknowledged in the usual manner. In visiting every brother should take with him his "Grand Lodge Certificate." Brethren who have attained Provincial honors wear clothing trimmed with "blue and gold."

The Grand Lodge of Ireland strictly forbids as unlawful any degrees not conferred by "The G. R. A. Chapter of Ireland," "The Great Priory of Ireland of the Order of the Temple," "The Grand Chapter of Prince Masons for Ireland," and the "Supreme Council 33d degree Ancient and Accepted Scottish Rite for Ireland." The advanced degrees were worked under the authority of a Blue Lodge warrant and the Royal Arch Degrees were so worked until the formation of the Grand Chapter in 1834 and the Grand Priory in 1836. The names of the three principal officers are King, High Priest and Chief Scribe. "Passing the Vells" is practically the same as the Excellent Master degree of the Scottish Chapters.

It is generally conceded nowadays

that the Order of Masonic Knights Templar cannot claim a direct descent from the Ancient Military Order, and it is also conceded that the earliest reference to the Masonic Degree of Knights Templar in the world is found in the minutes of St. Andrew's Chapter, Boston, of August 28th, 1769; in English records, 1779 on a certificate. As previously stated, the first recognized Grand Body of the Order in Ireland was the Grand Priory, formed in 1836. In 1873 the Prince of Wales was installed Grand Master of the ruling Bodies of England, Ireland and Canada and they were called the Convent General, but each country has its Great Priory. The Degrees worked under the Constitution of the Great Priory of Ireland are "Knight Templar, Knight of Malta, Knight of the Mediterranean Pass, Knight of the Sword, East, Princes of Jerusalem and Knights of the East and West, commonly called Red Cross Masons."

#### Scottish Rite.

The Eighteenth degree of the Scottish Rite is probably the most widely practiced degree in the world, except the Blue degrees, with different names, such as Rose Croix with variants, and in Ireland "Sovereign Prince Rose Croix," governed by the "Grand Chapter of Prince Masons of Ireland." The degree was established before the end of the eighteenth century, while the Council of the 33d degree was not founded in Ireland until 1826 by the Supreme Council for the Southern Jurisdiction, the Mother Council of the World. This Grand Chapter is not recognized by Supreme Councils. Candidates must have been seven years a Master Mason before becoming eligible for the Rose Croix. With the exception of some inconsequential differences in nomenclature the degrees are named as in our lists. From the 18th degree to and including the 33d degrees are under the jurisdiction

of the Supreme Council, 33d degree, for Ireland. The 28th degree, "Knights of the Sun," seems to be one of the most prominent degrees. It must be worked in full in Ireland. Its membership is limited to thirty, exclusive of the members of the higher degrees of the Rite. The members of the 30th degree is limited to thirty subscribing members, exclusive of the members of the higher degrees of the Rite; the Tribunal of the 31st is limited similarly to 15, the 32nd to sixteen members and the Sovereign Grand Inspectors General are limited to nine and they form the Supreme Council of Ireland. To the efforts of the Brethren in the several Army and Navy Lodges who received their Charters from the Ireland Grand Bodies the spread of Masonry abroad is in a great measure due. — Duluth Masonic Calendar.

### IN RESPONSE TO FELICITATIONS

The White House,  
Washington,  
September 27, 1919.

My dear Sir:

The President has asked me to thank you, and through you all concerned, for your telegram of September 22d. He deeply appreciates your good will.

Sincerely yours,

RUDOLPH FORRESTER,  
Executive Secretary.

Mr. M. McBlain Thomson,  
161 South Second East,  
Salt Lake City, Utah.

### LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary. Wm. C. Mason, 161 South Second East street.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Fridays of each month at 8 p. m. in Knights of Pythias Castle, 115 Valencia street. R. W. M., Harry Fieldhouse, 91 Elgin Park; Secretary, E. A. Rower, 1160 Filbert street, San Francisco, Cal.

Lodge Rizal No. 86, 1524 Powell St., San Francisco Cal., meets first and third Thursdays of each month, at 8:00 p. m. R. W. M., F. Venturanza, 1810 Union St., Secretary, Lucio Losada, 841 Broadway.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge "Patria," No. 123, Toledo, Ohio, meets every first and third Thursday of each month at 8 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Anthony Klantlecki, 1116 Nebraska avenue; Secretary, Arthur F. Retzlaff, 1565 Nebraska avenue. All BB. of the A. M. F. are cordially invited.

**LODGE DIRECTORY.**

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

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

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.

Caledonia Lodge No. 29, A. A. S. R. Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1918 So. Yakima Ave., Tacoma, Wash.

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, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belleville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m. Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th St.; Secretary, Louis A. Vonderscher, 424 West 66th St.

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

# THE UNIVERSAL FREEMASON

Volume XII

November 1919

Number 5

## OFFICIAL

### Expulsion.

Alexander Indreri has been expelled from Garibaldi Lodge No. 6, of Salt Lake City, Utah.

## DISPENSATION AND WITHDRAWAL OF COMMISSION.

The Commission of Spencer S. Rankin as Deputy Organizer has been cancelled and he suspended from all masonic degrees.

## ARTICLE II.

The purpose for which this corporation is formed, and its chief object and business, shall be to dispense charity to its members, 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 Masonic Lodges of the Scottish Rite Symbolic in the United States of America or elsewhere, where there are no symbolic lodges of the Scottish Rite of Masonry. Also to do all work and things which rightfully belong to, and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons; and by its said corporate name to have and use a common seal, which may be altered or amended at the pleasure of

the said corporation and to elect and install officers; and to take, and receive, hold, convey, mortgage, or assign all such real estate and personal property as may be necessary for the purposes and conduct of said corporation; and to universalize Masonic Rites by affiliation.

Sec. 35.—The officers in a Provincial Grand Lodge shall be the same as in the Daughter Lodge. They shall be elected by majority vote except the Master, Substitute and Depute, who shall be appointed and commissioned by the Grand Master Mason, on the recommendation of the P. G. L. and who shall hold office subject to the terms of their commissions; they shall have the title "Provincial" prefixed to their office.

Sec. 110.—In organizing a lodge in new territory the Deputies of the Grand Master, acting for him and in his stead exercise the prerogative given by the ancient Landmarks and may make Masons "at sight," who shall be members of "Alpha" Lodge unattached, until there shall be seven such who shall then apply for a dispensation empowering them to meet and work as a branch of Alpha Lodge, to whose laws they shall be subject, and of which they shall be an integral part during the life of their dispensation, having no distinctive name or number of their own.

Sec. 112.—When a branch of Alpha Lodge shall have worked at least six months under dispensation, or has fifty or more members, and is able to perform the work of the degrees without extran-

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**LODGE DIRECTORY.**

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

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

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.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1913 So. Yakima Ave., Tacoma, Wash.

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, 2013 Second Ave.

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.

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### Expulsion.

Alexander Indreri has been expelled from Garibaldi Lodge No. 6, of Salt Lake City, Utah.

For services rendered to the Cratt Brothers Maurice Grosso, Angelo Molinare, James Giacoletti of Justice Lodge No. 2 of Diamondville, Wyo., and C. M. Olson of Fidelity Lodge No. 73, Rock Springs, Wyo., were awarded the honorary grade of Excellent Master.

Changes in **Constitution Adopted by the Supreme Lodge.**

### ARTICLE II.

The purpose for which this corporation is formed, and its chief object and business, shall be to dispense charity to its members, 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 Masonic Lodges of the Scottish Rite Symbolic in the United States of America or elsewhere, where there are no symbolic lodges of the Scottish Rite of Masonry. Also to do all work and things which rightfully belong to, and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons; and by its said corporate name to have and use a common seal, which may be altered or amended at the pleasure of

the said corporation and to elect and install officers; and to take, and receive, hold, convey, mortgage, or assign all such real estate and personal property as may be necessary for the purposes and conduct of said corporation; and to universalize Masonic Rites by affiliation.

Sec. 35.—The officers in a Provincial Grand Lodge shall be the same as in the Daughter Lodge. They shall be elected by majority vote except the Master, Substitute and Depute, who shall be appointed and commissioned by the Grand Master Mason, on the recommendation of the P. G. L. and who shall hold office subject to the terms of their commissions; they shall have the title "Provincial" prefixed to their office.

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Sec. 112.—When a branch of Alpha Lodge shall have worked at least six months under dispensation, or has fifty or more members, and is able to perform the work of the degrees without extran-

ious aid, they can apply to the Supreme Lodge for a Charter or Erection, creating them a separate and independent unit, subject only to the laws of the Supreme Lodge. The Charter (when granted) and necessary paraphernalia for the new lodge shall be supplied them free by Alpha Lodge.

Sec. 13.—(Add.) He shall make a complete financial statement, showing receipts and disbursements, capital and liabilities annually, and furnish each lodge in the A. M. F. a copy.

He shall have published in the magazine a complete list of lodges in the obedience of the Supreme Lodge, stating their time and place of meeting, name and address of the R. W. M. and Secretary, also a list of the Foreign Grand Bodies with whom the Supreme Lodge is in fraternal relations. Each lodge shall receive one copy per month for which it shall pay one dollar per annum.

#### Voluntary Dissolution of Lodges.

(Add to Sec. 74.—Before a lodge can vote on dissolving the lodge or surrendering the Charter a special meeting of the lodge must be called, of which every member must have notice by registered letter sent to his last known address stating the time and place of the meeting and the purpose for which it is to be held. No other business can be transacted at such meeting except voting on the question, and the question shall not be put unless there be at least two-thirds of the members present and voting, none can vote on the question who are not in possession of the current clearance card from the Supreme Lodge.

(Add to) Sec. 134.—All moneys belonging to the lodge shall be banked for the lodge in the name of the R. W. M., Secretary and Treasurer, whose signatures shall be necessary to withdraw funds.

(Add to) Sec. 29.—Provincial Grand Masters may be represented in the Supreme Lodge by proxy, for each proxy commissioned issued by the Grand Secretary General there shall be paid the sum of Twenty-five Dollars (\$25.00).

Add to first paragraph of Sec. 109.—B shall be allowed an assistant who shall be paid a salary not to exceed \$125.00 per month.

#### TRADITION OF THE TEMPLE

There is a beautiful tradition in regard to the location of Solomon's Temple. The spot was owned by two brothers, of whom one had a family and the other none. The ground was down with wheat. One evening in harvest time when the wheat was bound in bundles and laid in two heaps, the elder brother said to his wife: "My younger brother is not able to bear the burden and heat of the day: I will arise and take my sheaves and without his knowing it, lay them beside his." The younger brother moved by the same benevolent impulse said within himself: "My elder brother has a family, but I have not. I will contribute to his support. I will arise and without his knowledge lay my sheaves beside his." Who can conceive their mutual astonishment when, on the following morning, each of them found their sheaves again, as if they had not been removed. This was repeated several nights in succession, till they both resolved to watch, that the secret might be unravelled. So said, so done. The next night they met halfway, each with his arms full of sheaves. On the spot sanctified by such affection, Solomon's Temple was erected—a building so splendid and magnificent that it became one of the wonders of the world.—London Freemason.

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OVER THERE

OVER HERE

## AMERICAN RED CROSS

### A WONDERFUL INSTITUTION.

Masonry appears at first as a sort of wondering faith, stopping for a few moments at every altar: breathing the fragrance of sweet fellowship, but never abiding long enough to become creedal in its conception of life. It seems at a casual glance to be the unique channel through which the liberators of the race have brought to the present generation the result of their contact with other religions and philosophies, never allowing them to become local in their interpretation. It is as though they had been just enough in their premises as to admit no other creed than the most ancient one, belief in one God and the immortality of the soul. Many have been content in their career with a statement of some local reformer which may have embodied a part truth, and the result has been the creation of a small circle, of crippled and limited capacity. Ma-

sonry has been redeemed from the past by those who have cared little for the world's idols. To them the potter who moulded the thing was more important than the work of his hands. For he wrought not to chain a race, but to inspire one, and Masonry is the light of inspiration touching the peaks of the ages. There have been no two days alike on its calendar, every sun has involved a larger day. Those who have embraced its teachings have at least been reminded that it may be in the province of their fortune to have the lips of the sphinx reveal its secret. It teaches that man face to face with the solemnity of time may be granted power to overcome, if in his overcoming he may see the possibility of being made a pillar in the temple of God.—Queensland Freemason.

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## THE UNIVERSAL FREEMASON.

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Published on the first of each month at  
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### EDITORS:

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## EDITORIAL.

### IS IGNORANCE BLISS?

If it were, what a state of sublime  
beatitude some of our Local BB. would  
enjoy. We are prompted to reflect thus  
from learning of a query addressed to  
one of our BB. by a Local Mason who  
had seen a copy of the October number  
of the "Universal Freemason" with the  
illustrations of the Knights Templar  
and Ladies of the Scottish Rite of Adop-  
tion, and wanted to know if the A. M. F.  
had Romish priests and nuns among  
their members? The Local had probably  
never read of the ancient Knights or  
seen a picture of one attired in the an-  
cient costume of his Order, and was

therefore unaware of the anachronism  
of dressing a Knight of the Temple of  
Zion in a Prince Albert coat and a  
cocked hat, as is the custom of the Lo-  
cals, and in like manner he might be  
excused for not knowing the dress of  
the Adoptive Rite. These evidences of  
ignorance so often met with can be  
viewed with tolerant amusement ming-  
led with pity when the ignorance is  
not accompanied by evidence of intol-  
erant arrogance.

### IS IT HERESY?

We have observed of late in the col-  
umns of our local rite co-temporaries a  
growing tendency to deny the claims of  
the Charleston (falsely called Scottish)  
rite to super-Masonic excellence, some  
even denying its rights to the name  
"Masonic." One writer claims that the  
project of a General Lodge for the U. S.  
A. is fathered by the Southern Jurisdic-  
tion with the ulterior aim of offering  
it when formed with member of their  
rite, and so gaining control of it, and  
through it of all Masonry in this coun-  
try. While we do not doubt the willing-  
ness of the S. J. to acquire such control,  
or to believe that such trifling details as  
honor, or Masonic obligations would be  
allowed to stand in the way of its ac-  
complishment. We are inclined in this  
instance to believe them innocent, and  
blame the failure to create the General  
Grand Lodge rather on the petty jeal-  
ousies of Grand Masters of State Grand  
Lodges who, knowing their abilities,  
would never gain them national office,  
prefer to be the big frog in the small  
puddle. By some of these critics Albert  
Pike is unequivocally named the author  
and founder of the Southern Jurisdic-  
tion Council, NOT the reviver, as he  
claimed himself to be. To quote "The  
government of his creation, the Rite is,  
however, un-American, Roman Catholic

in theory and un-Masonic in practice. It formerly claimed jurisdiction over Craft Masonry, although it subsequently resigned (?) this right, so far as the Anglo-Saxon race is concerned. It is still said to practice the control Jesuitically. It replies to those who love its teaching, but would change its monarchical system of government. "If you don't like it, get out." Some of its critics claim that the initials S. J. might with equal justice stand for either Southern Jurisdiction, or Society of Jesuits, their methods and government are so similar. Its right to use the name Scottish also is called in question. "Why should we glory in the name of Scotland who never mothered us; in a charter said to have been granted by a tryannical Prussian king; in a government patterned after Papal Rome?" We have often commented in similar language on the claims of these Masonic imposters who falsely claim Scottish parentage and Prussian authority (to the latter claim they are welcome, their acts have shown them worthy of it, but to their fraudulent claim to the former, we, as a genuine Scottish Mosons, most strenuously object) and it is refreshing to find Local Rite magazines endorsing our stand. It surely portends the writing on the wall. They have been weighed in the balance of Masonic opinion the world over and everywhere found wanting. But will our Brother of the "Square and Compass," from whom we mainly quote, suffer for his heresy or is the feeling against these imposters gathering such strength that they dare not make martyrs of their opponents? Time, and a short time at that, will tell.

#### MUCH ADO ABOUT NOTHING.

In both profane and the Masonic press there have appeared items telling of the approaching visit of Mrs. Annie Besant, who is visiting this country in the inter-

ests of Theosophy and the co-Masonic organization, and the Grand Lodge of California (Locals) has taken her visit so seriously that its subordinate lodges have been warned against renting their halls for her lectures.

One Local magazine which professes to know, tells its readers that "Co-Masonry" is known to the Grand Orient of France as the "Androgynous Rite," and among English-speaking people as the "Adoptive Rite." The only thing wrong with these statements is that they are not correct. The co-Masonry of Mrs. Besant, though androgynous in the sense that it admits both sexes to equal membership, is in no other sense an androgynous "Rite," as it professes to be of the Ancient and Accepted Scottish Rite, and to quote from the "Southwestern Freemason," "It may be that Mrs. B. has just as good grounds for possession of such a title as some people who recognize the 'authority' of Soloman Hayes (a Hebrew degree peddler) who assisted in constituting a 'Mother Supreme Lodge of the world' at Charleston, South Carolina, in the early part of the last century." Co-Masonry had its origin in the clandestine initiation of a woman into a lodge in Paris holding of the Grand Orient of France, for which un-Masonic act the lodge was stricken from the roll of regular lodges. Some years later several of its members united with others who believed in equal rights for the sexes in forming other lodges and ultimately a Supreme Council, named by them "Le Droit Humane," or human rights. They neither had, or professed to have, any other authority than assumption for their existence, and no more for styling themselves of the Scottish Rite, though in the latter they might claim some jurisdiction as their WORK more nearly approximates the correct Scottish work than does the Charleston Rite.

Mrs. Besant was known in England 50

years ago as a co-adjutor of Charles Bradlaugh, and lectured with him on sociological and political subjects. They were the joint authors of "The Fruits of Philosophy," a work advocating birth control, for publishing which they were prosecuted and sentenced to fine and imprisonment. Mrs. Besant is a preacher of Theosophy, and we understand, lays claim to inherit the mantle of Madam Blavatsky. Of late years Mrs. Besant has succeeded in making herself persona non grata to the British government in India, where it is claimed she has been fomenting sedition among the Hindus. While we cannot accept her as a Mason, there can be no doubt about her abilities otherwise.

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#### "LIGHT" REDIVUS.

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It is with unfeigned pleasure that we welcome again to our exchange table Bro. Norwood's "Light," which, after a temporary eclipse, has emerged as bright, newsy and independent as ever, never again, we hope, to be shaded. Many of our readers will receive this news with gratification, and will renew their subscription for it, and we commend it to those of our readers who desire to read the other side presented in a fair and just manner, at least as fair as one who has been raised in the tents of Kedar can treat it.

We do not wish to praise "Light" and its able editor too highly, lest we unwittingly injure him with his friends, who are not our friends. Bro. Norwood is in the opposite camp Masonically from us, but he plays the game honorably, and in our opinion, an honest and honorable opponent ranks but one degree less than a true friend.

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#### RELIGIOUS QUALIFICATIONS IN MASONRY.

From several sources we have had clippings from newspapers sent us containing reports of a meeting of "The American Federation of Catholic Societies" in which the secretary of the association is made to declare "We are not fighting bigotry now; we are fighting Masonry." And we are asked if, in the light of this avowed determination on the part of the Romanists to fight Masonry, should we accept the proposition of a member of that faith for admission into our lodges? In reply we will say that this is an new attitude adopted by the Romish church, which has been the avowed enemy of the Craft for near 200 years. In the English-speaking countries the fight has been one-sided, Rome against Masonry. While Masonry has held by its cardinal principles of toleration requiring no religious profession except the belief in the G. A. O. T. U., and Rome has fortunately not been able there to openly persecute the BB. as she did in the Latin countries where fine, imprisonment and even death was the punishment for being a Mason. And in these countries our BB. in defending themselves have not always acted on the defensive, but have been compelled to carry the war into the enemies' camp, and it may be that even in our own country we may yet be compelled to defend ourselves, but we do not think that the time has yet come when membership in the Romish church should per se, be a barrier to membership in our order. But if such petition for membership, he should be warned that the fact of being a Mason automatically excommunicates him from the Romish church. He should first seriously consider, and make up his mind to which he will adhere, as no man can serve two masters, and in the case of an Irish Romishist, the safe way is to refuse the application.

### MASONRY AND POLITICS.

Politics has no more place in Masonry than has sectarianism as our only religious creed is belief in the G. A. O. T. U., so our only political creed should be the best interest of the U. S. A. whether it be the land of our birth or of our adoption. There are some, and they, of one religious faith, who would gladly see this country embroiled in war to serve their particular racial or religious fanaticism. From such comes the request that we say a word in favor of Irish Freedom. To this request we would gladly accede—as we would for freedom in any other country—if we knew of any freedom enjoyed by other peoples that is denied to the Irish. We have lived in Ireland and know something of the conditions there at first hand, something that very few of these blatant shouters for Irish freedom do, and have no hesitation whatever in brauding the whole scheme as an effort of the Romish church to gain control of the island. Ireland is not a nation united against foreign oppression. It is two opposing races and religions, one enlightened and progressive, rich and industrious; the other ignorant and shiftless and religiously bigoted. The line of cleavage between these two peoples is as sharply drawn as it is possible to be; one, the richer and more prosperous, is determined to remain an integral part of the British empire. This is the Protestant people of the north, who are all of Scots or English descent. The other, what might be termed the aboriginal Irish, are almost to a man of the Romish faith, bigoted, ignorant and superstitious to a degree. These are they who pose before the American people as the "Irish nation." The so-called Irish question is a religious, not a national one. There is never seen a Home Rule or Sin Fein gathering where there are not Romish ecclesiastics on the plat-

form and taking a principal part in the proceedings, or a Unionist gathering where there are any of them. That racial self-government is not what these people desire is shown by their rejection of the British government's offer of home rule for the Catholic provinces, and their determined efforts to have the Protestant minority given over to their domination. We are for Irish freedom, but it is the continued freedom of the enlightened and progressive people of the northern province from the control of the Romish hierarchy which dominates the remainder of the island.

### THE EASTERN STAR.

The subject of the Eastern Star, and incidentally of Adoptive Masonry, is still prominent in the columns of our contemporaries. The "Texas Freemason" in particular, devotes much space in its October issue to the subject. It contains a biographical sketch, with portrait, of Bro. Rob. Morris, the founder of the degree, with poems written by him illustrative of the points of the star, and the poem by which he is best known to Masonic fame, "The Level, Plumb and Square." It also contains a sketch of the history of the Star by Bro. J. L. Carson, which is interesting and instructive, even if not entirely accurate. There is also mention made of an agreement entered into between a body termed "The Supreme Grand Chapter of Scotland" and the General Grand Chapter of the U. S. A., defining the territory to be controlled by each. It may interest our readers to learn what this "Supreme Grand Chapter of Scotland" is that it might not be confounded with the Chapter inaugurated by Bro. Morris personally when in Scotland, and which is still working in the bosom of the Scottish Grand Council or Rites, but was on the contrary founded by parties to whom the writer give the



degree twenty years ago. But even 20 years is a respectable antiquity for some of these mushroom Grand Bodies.

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### PUBLISHED BY REQUEST.

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Recognizing the importance of giving to the citizens of Utah better service in the matter of paying the Federal Government taxes, the Bureau of Internal Revenue has established in Salt Lake City, the state capital, an office of Collector of Internal Revenue.

Taxpayers of income tax, as well as those paying tax on admissions, dues, transportation, telephone and telegraph messages, soft drinks, jewelry, luxury and all other forms of Government tax, should in future file their returns with the Collector of Internal Revenue at Salt Lake City.

In the past the taxpayers of the state have sent their returns to the Collector's office at Helena, Mont. The district of Utah has been created out of the old Montana district by the Internal Revenue Bureau, and taxpayers of this state will no longer report to the Montana district.

It is important that payers of Internal Revenue taxes take notice of this fact. Besides having the central office at Salt Lake City the Bureau has made arrangements to establish service stations at other principal cities in the state. This will be a great convenience to the taxpayers.

Competent officials will be in charge of these service stations, prepared to advise taxpayers how to prepare their returns. This service to the taxpayers will be free of cost and will be given cheerfully during business hours. While the service stations will not be in opera-

tion for a short time, due to the great amount of work necessary in the establishment of the central office at Salt Lake City, taxpayers should forward their returns to the central office at Salt Lake City, addressed to the Collector of Internal Revenue.

Prompt attention will be given to all correspondence in that office. Taxpayers will be advised through this paper when these service stations are opened. It is hoped by the Bureau that the public will avail itself of this convenience.

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### AMONG THE LODGES.

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Taking advantage of having to attend the quarterly meeting of the Provincial Grand Lodge Inter-Montana, the Grand Master and the Grand Secretary General paid an official visit to the Lodges in Wyoming and Idaho, Fidelity Lodge No. 73, Rock Springs, Wyo., was visited on the evening of Thursday, October 16, and found to be in good condition. The majority of the BB. of Fidelity Lodge have been for over a year in the army and in consequence but little work was done during that time. Now that they are all home again work has started in earnest in the Lodge. The Grand Master entered one Apprentice during the visit.

Accompanied by the R. W. M. of Gargaldi No. 6, and the Prov. Gnd. Secy Justice Lodge No. 2, also of Wyoming, was next visited and also found in a flourishing condition. So many additions had been made since the last visit only six months before that quite a time was taken up in introducing the new BB. Ten Craftsmen were advanced to the Mark Degree and instruction given on the three Symbolic Degrees. As an evidence of the condition of the Lodge it may be

mentioned that there were 78 links in the Chain at closing. After the Lodge meeting a meeting of Universal Council was held and a number of Fratres received the Council Degrees. There being sufficient Fratres for the purpose it was agreed to form a Council U. D., which was done. When a most enjoyable evening was finished up with a banquet given by the Lodge in honor of the visiting BB.

St. Johns Lodge No. 1, Montpelier, Ida., was then visited and found to be in an excellent condition, though laboring under the disadvantage of not having a properly equipped hall to meet in. We understand that this handicap is being overcome, as new and commodious premises are being prepared.

## With Our Exchanges

### WHAT WE ASK.

In the lodge room we do not ask a man who his father was; we simply inquire what he is. We do not ask him what his father has done; we simply ask him if he is ready to do the work that falls to him. We do not ask him whether he has received a diploma from some institution of learning; we simply ask him if he studied the science of how to Live, if he recognizes the ties that bind him to mankind. We do not ask him how many acres of land he possesses; we ask him whether he is possessed of the spirit of brotherhood. The degree helps to draw us together; helps to unify the world.—William Jennings Bryan in Masonic Voice Review.

### WHAT MAKES YOU A MASON?

An obligation no more makes a man a Mason than does subscribing to the creed of a particular church make one a true follower of the doctrines inculcated by that church. One may attend church every day and be conversant with every ceremony, and be no Christian, or attend the temple and repeat every prayer, and be no Jew. Similarly a man may be present whenever his lodge convenes, know the work perfectly and be only a lodge Mason. Like some frequenters of churches and temples, whose religion never strays beyond the confines of the religious edifice, his Masonry may be and is confined to lip service and ritual work. Such men are never Masons and no amount of obligations can make them Masons. Men whose hearts do not realize, and whose minds cannot comprehend the real usefulness of Masonry: men who cannot apply the teachings of the craft to their lives and to practice of their daily existence, and feel their Masonry within the precincts of the lodge add nothing to the cause that Masonry represents.—Jacob Nieto.

A Masonic lodge is no place for any man to enter who cannot afford to pay his dues. It is certainly no place for a man who is a Mason solely for what he can get out of it, and has nothing in himself to contribute.

### INTERPRETER WANTED.

Curling, like its sister Scottish game of golf, has its own vocabulary. Here is a dialogue in which a Scot in the Antipodes tried to illustrate the "kittle pints" of the game to his New Zealand friends. "What's a pat-lid, Mr. Macpherson?" asked an inexperienced member of the venerable "skip." "Div ye no see, ye gowk?" said the skip. "Ye ding yer

stane cannily, but nae sae fine as tae hog it. Nae halfin' fleg, nor jinkin' turn, ye ken, but tentely, that it aye gangs snoovin' an' staucht as an elder'd walk, hog-smouterin' amang the guairds, till ye fan' on the verra tee. When ye've dune that, laddie, ye've made a pat-lid, and ye may bear the gree!"

### HISTORICAL FACTS.

#### Solomon Dedicates Temple.

It was dedicated in the year 1005 before Christ, on the day that we today call, by our Julian calendar, Sept. 26. It was dedicated by a king of that Hebrew race which Providence chose to keep the knowledge of Himself kindled among the heathen nations round about. Let the reader throw his eye over contemporaneous history. In 1005, when the temple was dedicated, blind Homer was wandering barefoot through seven cities begging his bread, and singing the Iliad and the Odyssey. The wolf had not been dropped that suckled Romulus and Remus, and Rome was not yet founded. The west was shrouded in a cloud of mystery. In ancient Erin the Tuatha de Danann race were singing to their magic harp "that spoke as it leaned forward upon the wall." And in little Judea, on a rocky eminence called Jeraselum, surrounded with circling hills, in 1005 B. C., Solomon, son of David, built and dedicated "David's House of Cedar" to the Living God. It had been David's his father's, wish and supreme longing to build the temple. But David's dark sin had shut him out; and he knew it. In the 51st Psalm David poured out his contrition for his adultery with Bathsheba, the beautiful wife of Uriah the Hittite, whom David had caused to be slain. Doubtless David sang this matchless song of sorrow to music of his own composition. Would that the music had survived the flight of time as

has the exalted lament. Of the splendor of that first temple we have an account in II Chronicles. We can imagine its glory. The series of terraces culminated in a broad plateau or table. The magnificent four-square courts, the brazen sea, and the lavers, the inset of precious stones, the holy place glittering with gold, where was the golden candlestick, the altar of shew-bread, and the sacrificial altar. And the holy of holies beyond, whose roof was gleaming gold, whose entrance was shrouded with the great mysterious purple veil, and into whose darkness where the ark covered by the golden cherubim rested, only the high priest could enter once a year, on the day of atonement, and with the blood offering for the sins of Israel. Over the holy of holies the cloud of the Shekinah brooded, the very presence of the Living God. And when, at the dedication, the raps and shawms and cymbals poured out their realm of rhapsody, and the white-robed Levites on the altar steps sang praises, and the silver trumpet announced the descent of the cloud of the Shekinah amidst the ascending incense from a hundred censers, the scene was impressive beyond human language to portray, but not beyond human pulses to feel and to cherish. The flash of the temple's golden face could be seen on every hill surrounding Jerusalem like a baldric and blessing. The significance of the "Temple" echoes on in our souls today.

### PROFANITY UNMASONIC.

The mason who thinks, who reflects upon his obligations to himself and his fraternity, who considers the effect of his example upon his associates—that Mason will not use the name of the Grand Architect of the Universe in vain.

It is always the thoughtless Mason that indulges in the habit of profanity. Such a man is to be pitied rather than condemned.

The man who cannot express himself clearly and emphatically without resort to promiscuous profanity demonstrates an incapacity to think clearly and logically. His thinking processes become clouded or clogged and he lacks the power of discrimination. Besides, the profane man deserves to be pitied for his poverty of his poverty of thought and his poverty of language.

The man without thought, or the man without decent words to express his shadowy ideas that rise to the summit of his consciousness, seeks to impress his hearers by shocking them and he soon relies upon profanity as a substitute for thought. The Mason who habitually uses profanity should be pitied as a man. Masonically, Illogistically and spiritually poverty-stricken.—Masonic Bulletin.

### YANKS.

O'Leary, from Chicago, and a first-class fightin' man,  
 Born in County Clare or Kerry, where the gentle art began;  
 Sergeant Dennis P. O'Leary, from somewhere on Archie Road,  
 Ploppin' shells and smellin' powder while the battle ebbed and flowed.  
 And the captain says: "O'Leary, from your fightin' company  
 Pick a dozen fightin' Yankees and come skirmishin' with me;  
 Pick a dozen fightin' devils, and I know it's you who can."  
 And O'Leary, he saluted like a first-class fightin' man.  
 O'Leary's eye was piercin' and O'Leary's voice was clear;  
 Dimitri Georgeopoulos!" And Dimitri answered "Here!"  
 Then "Vladimir Slaminsky/ Step three paces to the front,  
 For we're wantin' you to join us in a little Heinie hunt!"

"Garibaldi Ravioli!" Garibaldi was to share;

And "Ole Axel Kettelson!" and "Thomas Scalp-the-Bear!"

Who was Choctaw by inheritance, bred in the blood and bones,

But set down in army records by the name of Thomas Jones.

"Van Winkle Schuyler Stuyvesant!" Van Winkle was a bud

From the ancient tree of Stuyvesant and had it in his blood!

"Don Miguel de Colombo!" Don Miguel's next kin

Were across the Rio Grande when Don Miguel went in.

"Ulysses Grant O'Sheridan!" Ulysses' sire, you see,

Had been at Appomattox near the famous apple tree;

And "Patrick Michael Casey!" Patrick Michael, you can tell,

Was a fightin' man my nature with three fightin' names as well.

"Joe Wheeler Lee!" And Joseph had a pair of fightin' eyes;

And his granddad was a Johnny, as perhaps you might surmise;

Then "Robert Bruce MacPherson!" And the Yankee squad was done

With "Isaac Abie Cohen;" once a light weight champion.

Then O'Leary paced 'em forward and, says he: "You Yanks, fall in!"

And he marched 'em to the captain. "Let the skirmishin' begin."

Says he: "The Yanks are comin' and you beat 'em if you can!"

And saluted like a soulder and a first-class fightin' man!

—James W. Foley in Square and Compass.

### GREAT INVENTORS.

Ananias—Diplomacy.

Noah—Excursions.

B. Franklin—Lightning.

Venus de Milo—The transparent gown.  
 Lot's Wife—Salt.  
 Goliath—Bluffing.  
 G. Washington—Fourth of July.  
 Judas Iscariot—The double cross.  
 Buffalo Bill—Indians.  
 Paul Revere—Night riding.  
 J. Barleycorn—Snakes.  
 Sir Walter Raleigh—Stogies.  
 Adam—Sour crabapples.  
 Eve—Trouble.

That the soldier Freemason of the earlier years of the Craft had a far greater conception of his Masonic obligations—I mean the enemy soldier—than the Hun, today is shown by Military Masonic history which teems with incidents, both by land and sea, in which brethren, though members of enemy nations, extended the right hand of fellowship to brethren, many times saving their lives, assisting to ameliorate their sufferings as prisoners, and in several instances returning them to their native country. Can we show a single instance of this during the present war?—From the Proceedings of the Past Master's Association, Christchurch, New Zealand.

### WHY I GO TO LODGE.

The following reasons for lodge attendance are given in the London Freemason by W. O. Sterling, who has been a Mason for 59 years:

I go to lodge because I ought to find there peace and harmony, a rest from labor, a place where discord and strife should never enter, but only a dove-like calm, a continual round of comfort and pleasure.

I go to lodge because I like the teachings of the officers and brethren, if they follow the teachings of Masonry. Then and there their souls are in the work, teaching the best there is in mankind, drawn from the counsel of the

best book in the world—the Bible.

I go to lodge because I am in the dark and want more light; because it is one of the polar stars to light my wayless night to that unknown lodge above, where the Architect of the Universe is Grand Master of all. If I live up to His teaching (and if I do not I better never go to lodge), He will give me the pass that will carry me through.

I go to lodge because it helps me spiritually as well as temporarily, and because it is there that the charities that soothe and heal the heart of the widow and orphan are talked over in true Masonic brotherhood, and are laid at the feet of the worthy in need.

I go to lodge because in that Masonic atmosphere vice and crime wither and die.

I go to lodge because I find there consideration and hope; dawn not sunset; happiness and quiet, not sorrow and turmoil; the place of all places for sociability and innocent pleasure, for loyal fellowship, brother with brother.—Masonic Sun.

### B. C. ROYAL ARCH MASONS FORM GRAND CHARTER.

Royal Arch Masons in British Columbia did not wait long before taking advantage of the permission given by the Grand Chapter of Canada, on June 17th, for the formation of a Grand Chapter in that province. No sooner had they received the telegram from R. E. Comp. Henry T. Smith, Grand Scribe E., bringing them the welcome news, than the Grand Chapter was at once formed, on June 18th.

The Grand Scribe E. received on June 18th, the following telegram from Vancouver: "Many thanks for the kind telegram and approval of Grand Chapter of Canada, and good wishes. Grand Chapter of British Columbia formed to

y, and officers installed. H. W. Watson, Vancouver, Grand Z.; M. H. Morrison, Prince Rupert, Grand H.; C. F. Herwin, Kaslo, Grand J.; J. W. Prescott, Vancouver, Grand Scribe E.—Masonic Sign.

### THE PAST MASTERS.

The influence of Past Masters has been exploited time and time again, but the New York Standard believes the practical question is how to use it to further the best interests of the lodge. The less trusting the Past Master the greater the influence, says the Standard. Wise is the Master who consults the Past Masters of his Lodge, and equally wise is the Past Masters who wait to be consulted. It is natural for the Master to object to anything bearing the slightest resemblance to dictation, and unsought advice, even from Past Masters, is liable to be coldly received. Human nature is an important element in all such equations.

That lodge is the best exponent of the benefits of Freemasonry whose Past Masters forget it is their duty to support the Master—to hold up his hands, as it were—but the formal organization of Past Masters is not advocated.

Organizations of every kind within the body of a lodge, though apparently in its best interests, are liable to result in ill. It is possible for them to develop a factioned spirit in the lodge. No, keep a lodge's work together as a whole.

Matters of lodge policy should be brought up in consultation with the Past Masters, not singly, but in committee, so to speak. An advantage growing out of this is the greatly increased interest which is developed among the Past Masters. It furnishes an incentive to greater activity in lodge affairs. After a brother has been a master, with all the responsibility and autocratic power that

title implies (and in a Masonic lodge it means all it implies), it is not strange that when the fitful fever is over he should gradually lose interest and finally become conspicuous by his absence.

A judicious Master can obviate this and not curtail his responsibilities nor infringe his prerogatives. Should a meeting of Past Masters be called in consultation none should be omitted, and the Master should be present and preside. The suggestions made by Past Masters, whose long acquaintance with the traditions of the lodge and grifted ambition enables them to look at the bearings of a proposition without prejudice, will often be found of much value and assistance to a Master—Masonic Voice-Review.

### THE KNIGHTS OF YESTERDAY.

The following poem composed by Bro. Nelson Williams, of Ohio, was read by him at the recent meeting of the Grand Encampment at Philadelphia immediately after Grand Master Lee S. Smith had concluded the reading of his report on necrology:

We stand with heads uncovered, as our  
tribute here we pay  
To those Knights forever absent; to the  
Knights of Yesterday.  
And our hearts are full of sadness as in  
memory we see  
The absent forms and faces which have  
now ceased to be.  
We would that they were still of earth,  
but God willed otherwise,  
And called them from their labors here  
to rest beyond the skies.  
And so today, with moistened eyes, our  
tribute here we bring,  
And place upon sweet Memory's page this  
simple offering.

They who now sleep the sleep of death,  
from which none here awake,

Were bound to us by many ties which  
 e'en Death could not break.  
 The pleasing face, the happy smile, the  
 kind and beaming eye,  
 Remembrance still brings back to us;  
 these did not, could not die.  
 And so today, while mourning them as  
 having passed away,  
 And while, with most sincere regret, we  
 miss the mortal clay,  
 We thank God for the privilege of hav-  
 ing known them here,  
 And for the gift of Memory, which keeps  
 them ever near.

True Knights were these, and highest  
 praise to them we must accord;  
 True Christian Knights with faith in  
 Him who is our risen Lord.  
 They met Life's duties manfully, and  
 each performed his part  
 In bringing peace to troubled mind, and  
 comport to the ear.  
 And then, alas! Life's duties done, like  
 some tired traveler  
 They fell asleep on Nature's breast, and  
 slumber sweetly there.  
 And we have naught but feeble words  
 to voice what we would say  
 In loving tribute to our dead, the Knights  
 of Yesterday.

Ye valiant Knights, whose trusty words  
 forevermore are sheathed;  
 Ye Templar Knights, around whose  
 names Love's immortelles are  
 wreathed;  
 While we deplore your going hence, and  
 deeply feel our loss,  
 We know that you are safe with Him  
 whose symbol is the Cross,  
 And though now gone from mortal view,  
 ye Knights of Yesterday,  
 It does not seem that you are dead, but  
 rather, just away;  
 The world was better that you lived, and  
 now Immanuel

Will have you in his tender care, Adieu,  
 Dear Knights—Farewell.  
 —Quarterly Bulletin.

### THE SITE OF SOLOMON'S TEMPLE

By BRO. DUDLEY WRIGHT, Phil. B.,  
 F. S. P., Assistant Editor of "The  
 Freemason, London, England.

(Contributed to "The Keystone.")

Archaeological authorities are practically agreed that the site of the Temple of Solomon is that on which the Mosque of Omar now stands, under which, in a secret subterranean cave, the "Mysteries" were practiced in the time of Israel's famous king, where four and twenty alders adorned the sun, with their faces turned towards the east at its rising.

The following description is given by Bartlett in "Walks About Jerusalem."

"Under the dome of the Mosque of Omar, which stands on the site of the old temple, is a remarkable lime-stone rock, which occupies, in an irregular form, the greater part of the area beneath, and is surrounded by a gilt iron railing, to keep it from the touch of the numerous pilgrims. It appears to be the natural surface of the rock of Mount Moriah. In a few places there are marks of chiselling. At the south-east corner of this rock is an excavated chamber, to which there is a descent by a flight of stone steps. This chamber is irregular in form, and its superficial area is about 600 feet, the average height 7 feet. It derives a peculiar sanctity from having been successively according to Muhammadan tradition the praying place of Abraham, David Solomon and Jesus. Its surface is quite plain, and there are a few small

stars. In the center of the rocky pavement is a circular slab of marble, high, on being struck, returns a hollow sound, clearly showing that there is a well or excavation beneath. This is called by the Moslems 'Bir arruah,' 'the well of souls,' and I was gravely informed that this well was open until about forty years ago, and up to that period was frequented by those who were desirous of holding converse with the souls of the departed."

A similar account is given by the late Dean Stanley in his "Sinai and Palestine":—

"There is no question that the mountain which the so-called Mosque of Omar stands, overhanging the Valley of the Cedron, has, from the time of Solomon, and not of David, been regarded as the most sacred ground in Jerusalem. And on this hill, whatever may be the controversies respecting the apportionment of several parts, or the traces of the various buildings which, from the time of Solomon downwards, have been hewn on its rocky sides and surfaces, no natural objects remain, each of the greatest historical interest. High in the center of the platform rises the remarkable rock now covered by the dome of the Sakrah.' It is irregular in its form, and measures about 60 feet in one direction and 50 feet in the other. It projects about 5 feet above the marble pavement, and the pavement of the Mosque is 12 feet above the general level of the enclosure, making this rise 17 feet above the ground. It appears to be the natural surface of Mount Moriah. At a few places there are marks of dwelling; but its southeast corner is an excavated chamber, to which there is descent by a flight of stone steps, and an aperture through the rocky roof. This chamber is irregular in form, its

average height is about 7 feet; it is capable of holding about 50 persons. . . . By the successors of Calip Omar, if not by the Calip himself, it was invested with sanctity only less than that of the Kaaba of Mecca; believed to be the rock of Jacob's pillow at Bethel; the stone of prophecy which would have fled on the extinction of that gift, but which was forcibly detained by the angels in anticipation of the visit of Muhammad of Jerusalem in his nocturnal flight, when it bowed to receive him, and retained the impression of his feet as he mounted the celestial Borak. Immense stress is laid by Mussulmans on its miraculous suspension above the ground, and in this belief in its suspended state is probably to be found the fable of the suspension of the Prophet's tomb. The white plaster on the inside walls for the most part conceals the point of junction with the rocky platform of the mountain; but in the southeast corner the identification of the rocky wall and the rocky floor is visible and decisive. It is believed that within the cave every prayer is granted, and that in the well rest the souls of the departed, between death and the resurrection. . . . The belief was that the living could hold converse with these souls at the mouth of the well about any disputed matter which lay in the power of the dead to solve. It was closed because a mother going to speak to her dead son was so much agitated at the sound of his voice from below that she threw herself into the well to join him, and disappeared. This was the story related to me at Jerusalem."

Close by the Mosque of Omar is the Mosque of Aska, which tradition states was built by Justinian, and was much altered by Abd el Melek and his successors.



"The massive pillared substructions under the Mosque of Aska," says C. Dudley Warner in "In the Levant," "are supposed by Moslems to be of Solomon's time. That wise monarch had dealings with the invisible, and no doubt controlled the genii, who went and came and built and delved at his bidding. Abdel-Atti, with haste and an air of mystery, drew me along under the arches to the window in the south end, and showed me the opening of a passage under the wall, now half choked up with stones. This is the beginning of a subterranean passage made by the prophet Solomon, that extends all the way to Hebron, and has an issue in the Mosque over the tomb of Abraham. This fact is known only to Moslems, and to very few of them, and is considered one of the great secrets. . . .

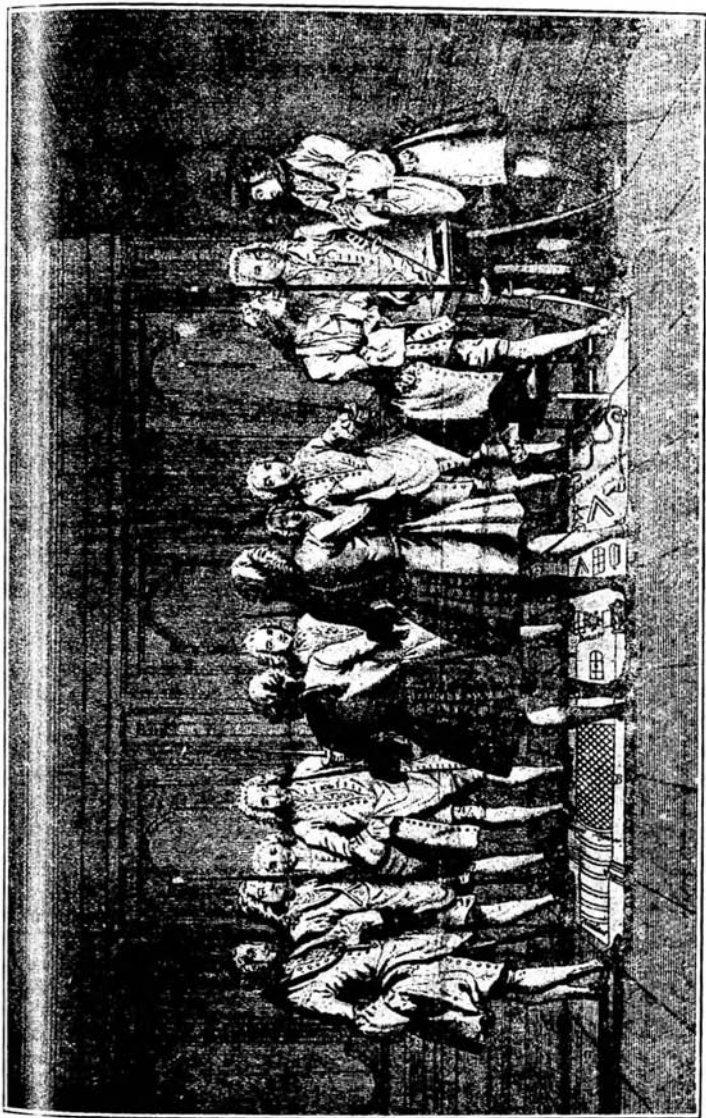
"In the southeast corner of the Harem is a little building called the Mosque of Jesus. We passed through it and descended the stairway into what is called Solomon's Stables, being shown on our way a stone trough which is said to be the cradle of the infant Jesus. These so-called stables are subterranean vaults, built, no doubt, to sustain the south end of the Temple platform. We saw fifteen rows of massive square pillars of unequal size and at unequal distances apart (as if intended for supports that would not be seen), and some 40 feet high, connected by round arches. . . .

"Along the east wall of the Harem there are no remains of the long colonnade called Solomon's Porch, not a column of that resplendent pavilion which caught the first rays of the sun over the mountains of Moab, and which, with the shining temple towers behind it, must have presented a more magnificent appearance than Babylon,

and have rivalled the architectural glories of Baalbec. The only thing this wall worthy of note now is the Golden Gate, an entrance now long unused. We descended into its archway and found some fine columns with composite capitals, and other floral stor-

There is a Jewish tradition that the original copy of the Law is buried within the sacred enclosure of the Harem and it is commonly believed that the Ark of the Covenant, which suddenly disappeared and was never seen after the destruction of Solomon's Temple by the King of Babylon, was concealed and still lies hid, in some cavern beneath the Temple Hill. Somewhere within the walls of the Holy City is the royal sepulchre of the kings of Judah. In that royal vault rested the dust of David, and round about him on either side would be ranged the successive princes of the House of David who were buried in the same sepulchre.

C. Dudley Warner says that no historical monument in or about Jerusalem is better authenticated than the Mosque which contains the tomb of David, and probably of Solomon and other kings. Although now for many centuries the Moslems have had possession of it, and forbidden access to it, there is a tolerably connected tradition of its possession. It was twice opened and relieved of the enormous treasure in gold and silver which Solomon deposited in it—once by Hyrcanus, Maccabeus, who took what he needed, and again by Herod, who found very little. There are all sorts of stories told about the splendour of this tomb and the state with which the Moslems surround it, but they envelop it in such mystery that no one can know the truth.



## INTRODUCTION OF MASONRY ON THE CONTINENT OF EUROPE.

While Masonry was preserved in Scotland and England in the lodges of the operative Masons to emerge therefrom in the eighteenth century, at first as a mixed operative and speculatively society, laterly as a purely speculative one, and always preserved in its ranks (in Scotland at least) a majority of the working class element. On the continent of Europe it was altogether different; there the Fraternity died out entirely and when re-introduced from Britain it was chiefly through aristocratic sources. In France (though ancient Scottish Masonry had long existed) the Masonry of 1717 was introduced by Lord Derwentwater and other English noblemen circa 1725. It was through the same medium that Masonry was introduced into Germany, Austria and other countries on the European continent, and it was only the titled or wealthy class that were members. Findel, the German Masonic historian, remarking on this condition, says: "Unfortunately it was only the opulent that could share in the business of the lodges, as on account of the small numbers of members the frequent and even magnificent donations demanded and bestowed, and the really splendid banquets which took place, it was altogether a very expensive undertaking. It seems, too, that from the very beginning the lodges themselves preferred looking to the higher classes and rich merchants for support rather than to the people and the citizens." The hold that the high degree system of Baron Hund obtained on continental Masonry, teaching as it did that Masonry was descended from the ancient Knights Templar, gave strength to the aristocratic leanings of the continental Masons. The effect of this is still seen in the wearing of swords in the Masters Lodge. Another thing that made conti-

mental Masonry a thing in some measure apart from Anglo-Saxon Masonry was their adoption of the changes made in the Ritual of the Craft degrees by the Grand Lodge of England (Moderns) by which the work of the first and second degrees was transposed and entirely new work substituted for the third. As illustrating the class of Masons in the French Lodges of the eighteenth century, we copy an illustration of an initiation of that period. As a peculiarity of the eighteenth and early nineteenth centuries, it will be seen that what is now termed the "Trestle Board" and was anciently called the "Lodge" is seen on the floor surrounded by the members. The drawing of the "Lodge" in each degree was part of the duties of the Tiler in preparing the room for the meeting. In some old lodges this was paid for extra, but in most it was considered part of the Tiler's regular work. The drawing was usually made with chalk on the floor, obliterated after each meeting. The practice was officially abolished by law in Scotland in 1759, but the practice continued for many years after.

## VLAHOS EXONERATED.

The charges of obtaining money by false pretenses and of grand larceny against Christo C. Vlahos, arising out of his activities as representative of the American Masonic Federation, in securing candidates for membership in the organization, have been determined in his favor. After being held to answer in the police court on the charge of obtaining money by false pretenses he was discharged and the accusation dismissed by Judge Griffin in the Superior Court, upon the ground that the charge was unfounded in law and in fact. On the grand larceny charge he was discharged and the accusation dismissed in the police court on the ground that no theft had been committed.

As the result of the proceedings against him, Vlahos has filed in the Superior Court two suits for heavy damages against Nick J. Kiratso, the prosecuting witness, alleging malicious prosecution. The controversy is between two rival bodes of Masons of San Francisco, Cal.

### LEXICON.

**Delta**—The fourth letter in the Greek alphabet, its shape is that of a triangle, and from this the triangle is frequently called a Delta. The Delta is a significant part of the furniture of the Royal Arch in the Scottish Rite, and the Knight Templar Encampment.

**Defender, Knight, of Freemasonry**—One of the many fugitive pre-eighteenth century degrees. Claimed to be in the collection of Pyron.

**Definition of Freemasonry**—Definitions of Freemasonry have been as various as there were writers on the subject, with the ritual definition that "Freemasonry is a system of morality veiled in allegory and illustrated by signs and symbols" we are all acquainted, and it expresses the idea as well, if not better, than less concise and verbose efforts, especially in those where sense is sacrificed to sound. In our opinion the better definition would be that Masonry is a synonym for universal fraternity, that it is not a universal fraternity, but THE universal fraternity supplying the only common ground on which all men, irrespective of racial or national origin, religious or political affiliation can meet on equal terms, the sole article in their creed, the belief in the great source from whence emanates all good, and in the great Brotherhood of all men.

**Degrees, Androgynous**—See under the head "Adoptive Masonry".

**Degrees, Apocalyptic**—Founded on the Revelations of St. John, e. g., Knight of Patrons, Knight of Death, Knight of the Sun.

### LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Fridays of each month at 8 p. m. in Knights of Pythias Castle, 115 Valencia street. R. W. M., Harry Fieldhouse, 91 Elgin Park; Secretary, E. A. Rower, 1160 Filbert street, San Francisco, Cal.

Lodge Rizal No. 86, 1524 Powell St., San Francisco Cal., meets first and third Thursdays of each month, at 8:00 p. m. R. W. M., F. Venturanza, 1810 Union St., Secretary, Lucio Losada, 841 Broadway.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge "Patria," No. 123, Toledo, Ohio, meets every first and third Thursday of each month at 8 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Anthony Klanlecki, 1116 Nebraska avenue; Secretary, Arthur F. Retzlaff, 1565 Nebraska avenue. All BB. of the A. M. F. are cordially invited.

**LODGE DIRECTORY.**

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

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

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.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1913 So. Yakima Ave., Tacoma, Wash.

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, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m. Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 46th St.; Secretary, Louis A. Vonderscher, 424 West 66th St.

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

# THE UNIVERSAL FREEMASON

Volume XII

December 1919

Number

## OFFICIAL.

### Suspension:

A. Coppoletta, of Lodge Savoy No. 35, Chicago, Ill., has been suspended.

## TRIUMPH

### Balboa Lodge No. 137 of San Diego Chartered

On the 18th of last month the Grand Master Mason journeyed to San Diego, Cal., on the border of Old Mexico, to charter the lodge there and install its officers. The BB. in San Diego have had a hard row to hoe since they first received a dispensation to work Universal Masonry, now near ten years ago. No sooner did it become known that a lodge of Universal Masonry was being organized in San Diego than all the forces of bigotry, intolerance and sectionalism were let loose, and defamation and slander, aided and abetted by the use of the boycott were marshalled together in the effort to crush the work and for a time it looked as though falsehood would rush truth. Some of the BB. were given the choice of denying the truth or being deprived of the right to live and labor for the support of their families. All honor to the BB. Those who were not fortunate enough to be unmanfully independent of their persecutors, rather than apostatize from the truth shook the dust of San Diego from their feet and sought other fields to la-

bor in. A few more fortunately placed defied the enemies of right and truth and remained. They kept the sacred flame of freedom burning, waiting and hoping that time, which heals all, would eventually give them the chance they hoped and prayed for and that their lodge would become a fact accomplished.

Less than nine months ago the Grand Master Mason arranged for Bro. Adam Kowalski, who had experience in the eastern states as an organizing deputy of the Grand Master to take charge of the situation in San Diego. Bro Kowalski, in whose vocabulary there is no such word as "fail," rolled up his sleeves and started to the work. From the first he was fortunate in securing the whole-hearted assistance not only of the faithful few who remained true in spite of all opposition, and of other and enthusiastic seekers after "Light" that now there were over half a hundred good men and true enrolled under the banner of Universal Masonry, eager and anxious to be formed into a chartered Lodge under the Supreme Lodge for the U. S. A. of the Scottish Rite Symbolic.

On the morning of the 18th of November the Grand Master Mason and Deputy Kowalski arrived at San Diego, where they were received by a joint deputation of the BB. of the Lodge U. D. and of St. John's Lodge of Los Angeles, headed by Bro. Blust, 33.90.95, who had come to assist in the dedication of the new lodge. In the early afternoon a class of

seventeen were raised to the degree of Master of the Royal Secret, and a special convocation of Universal Encampment was held and the Fratres were dubbed Knights of the Temple of Zion and of St. John of the Hospital.

In the evening the San Diego branch of "Alpha" lodge was closed sine die, and Balboa Lodge No. 137 opened for the first time and its officers installed in full form and the installed degree given to those qualified. After a most successful and enthusiastic meeting the function terminated in a banquet tendered by Balboa Lodge to the Supreme Lodge officers and visiting BB.

Though Balboa lodge is now an accomplished fact, and it has taken its place as a full member in our federation and in the obedience of the Supreme Lodge, the opposition to it dies hard, the daily press, which is controlled by members of the local system, refused to accept a paid advertisement notifying the public generally, and all Masons particularly of the intended chartering of the Lodge. One editor frankly said that they they had failed in their fight to prevent the advent of Universal Masonry, they would be no party to furthering its success, not only would they follow the traditional policy of the ostrich by refusing to see our success, disbelieve that which they did not see, but that they would even take the risk of losing second-class mailing privileges through violating the postal laws of the U. S. A. before they would print our paid advertisement of meetings.

The other and brighter side of Masonry was shown in the presence of the personal representative of the Ill. Bro. Conteau Governor of Southern California, Republic of Mexico, being present and representing the Masonry of the southern republic at the function.

## LOS ANGELES

The nearness of Los Angeles to San Diego proved too strong a temptation to be resisted by the Grand Master Mason. Therefore, though not on a regular visit to all the California Lodges, the opportunity was taken to visit St. John's Lodge No. 21, and the visit was amply repaid from the pleasure received in viewing the success attained since the lodge was last visited in nine months its membership has doubled and there seems to be no halt in the number of applicants for admission. On the evening mentioned eleven Apprentices were entered.

The advanced degrees are also in a healthy condition in Los Angeles, as in Angel City Council the Grand Commander had the privilege of advancing eight to the grade of Master of the Royal Secret.

## WORDS

In an old work on Masonry, we are told that Masons are instructed to travel toward the east in search of light, because the sun rises in the east and is the great source of light.

It is stated that the word of an E. A. has more than one collateral meaning, pronounced or written either forward or backward, but if divided into the radicals of which it is composed, it will be found to signify the Fire-God, or Quickenng Fire—i. e., the sun.

The word of a F. C., if divided into its radicals, signifies the moon.

The roots of which the word of a M. M. is composed signify the Benevolent God of Fire—i. e., the sun. It was by the aid of fire that metals were first brought into a state fit for the use of man. The fire god was named Vulcan by the Romans and worshiped by them.

The name of our patron Ancient Grand Master is derived from two roots.

which signify the origin or manifestation of light; the source of eternal light, i. e., the sun taken as an emblem of deity.

### MASONRY AND ANARCHY

The Grand Lodge of State Masonry in convention at San Francisco last week directed some resolutions against Bolshevism and the use of foreign languages in the state lodges.

It must have been a surprise to the reading public in general to learn that Bolshevism and scarletism needed throwing out of the lodges, and that the ritual in foreign languages was deemed more Bolshevik and scarlet than in the English language. Of course, the silly resolutions fell through everybody realizing that they were merely grandstand buncomb, and that the compulsory adoption of the ritual in English in this country would justify the compulsory adoption of Japanese in Japan, Spanish in Mexico and other Spanish-speaking countries and other languages in other countries. But the mere insinuation that lodges which use foreign languages are more prone to be Bolshevik and anarchistic than those which use English is, in my opinion, an uncalled for slander.

There is no need of any kind of a drive against red doctrines in the lodges of California state Masonry, but there is a powerful and glaring need of a drive on blue doctrines. It is the fanatical and sectarian advocates of blue doctrines that are disrupting the country today. The idea, or ideal, that a long-haired, puritanic, beerphobist and Sabbatarian crank is the typical Mason on whom every brother should model himself, is an idea that could only germinate in the brain of a snob or theologian, and whose Masonry is narrower than the bridge of a mosquito's

nose. Liberty, fraternity, equality, are the basic qualities of Masonry, and when these give place to peonage, snobbery and inequality there is only the semblance of Masonry, the substance and marrow have melted away.

State Masonry today is the buttress of puritanic and religious fad tyranny and as such is helping to exasperate free born and free minded men into social unrest. Tyranny and regulation are not law and order, and the state grand lodge would be much better occupied in seeking to counteract the spread of fanatical blue doctrines which have always carried in their train a swarm of red spectres.

On Monday evening, November 24, 1919, the ladies of Heatherbell Lodge No. 12 of the Scottish Rite of Adoption of Salt Lake City, Utah, gave an exquisite box party to the B. B. of Lodges G. Garibaldi No. 6 and Beehive No. 117 of Salt Lake City. An enjoyable evening was spent playing cards, and dancing (the music for the dancing being furnished by the Junior Masonic orchestra) there being 168 present.

Bro. Mark Cozzens, R. W. M. of Lodge G. Garibaldi No. 6, and Sister Mary Brown, Senior Warden of Heatherbell Lodge No. 12, carried away with them the honors of the prize waltz.

### Nothing Doing

"I say, Sandy," said Jock, handing back his friend's photograph, "when ye had those photos taken, why didna ye smile?"

"And those pictures costing twa dollars a dozen!" replied Sandy. "Are ye crazy, mon?"



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## THE UNIVERSAL FREEMASON.

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## EDITORIAL.

### AUTHORITY AND LEGITIMACY

The question of authority and legiti-  
macy in Masonry is a perennial one, like  
Banquo's ghost, it will not down our  
Brethren of the Local system while mak-  
ing no claim to legitimacy of descent  
(that is those of them who are conver-  
sant with their own history) and deny  
all need for authority other than that  
which is self assumed, and of which  
they have abundance, do not allow such  
trifles to disturb their equanimity,  
though more than ready to demand  
proof of both from other masonic bod-  
ies, probably on the principle that such  
demand on their part would prevent in-  
quiry into, and the consequent discovery  
of their own poverty.

We have spoken and written so often  
on this subject, that it has got to be  
monotonous to us, and no doubt wearis-  
ome to our readers, and we would not  
again revert to it, were it not that some  
quasi-masonic bodies existing in the  
states of Pennsylvania, New York and  
Massachusetts, which claim to be more  
or less regular and about which we  
have been receiving enquiries lately, and  
the mere existence of these bodies would  
not be cause sufficient for us reverting  
to the subject were it not that some  
members of these bodies have endeav-  
ored to unsettle some of our young BB  
by claiming superior legitimacy for  
themselves, and denying our authority  
in accordance with our ancient motto  
"Nemo Me Impune Lacesat" and to put  
the matter straight we have concluded  
to revert to it again.

First we claim it is folly, if not worse,  
to prove your adversary to be in the  
wrong unless you can prove yourself to  
be right.

Therefore, we start by giving shortly  
our origin and authority:

When the deplorable condition into  
which Masonry had been plunged in this  
country through the unmasonic Local  
American System, which in the lan-  
guage of Scripture had altered the Land-  
marks and broken the everlasting coven-  
ants induced earnest and serious think-  
ing BB. who had received Masonic Light  
from Purer sources, to work for a refor-  
mation of the Craft and its Restoration  
to its Ancient Purity these BB. sought  
some source which would be undeniably  
regular from which to seek authority.  
This they found in the Patent granted  
by the Grand Council of Rites of Scot-  
land to which Bro. M. McB. Thomson,  
on the 20th of April, 1898, granting him  
power to confer all the degrees of the  
Rites worked or recognized by it, and  
to Charter working bodies for the same.  
The Grand Council of Rites in its

method of government is what is known as a "Grand Orient" that is, while it has one predominant Rite peculiarly its own (with it the Early Grand National Scottish Rite of XLVII degrees) has within its bosom other Rites or Systems which it governs and controls. Among these subsidiary Rites are the Antient and Primitive Egyptian and Oriental Rites of Memphis with 95 degrees, and that of Mizraim with 90 degrees, and the Franco-Scottish Rite with 33 degrees, over the last three Rites it possessed authority from the first to the last degree as a member of the Confederated Supreme Councils of the world of which the late Ill. Bro. Eduardo Frosini of Naples, Italy, was at the time Grand Hierophant. Authorized rituals of these Rites certified by the seal of the "Imperial Grand Council General" at Naples, Italy, and signed by G. B. Pessini 97, Grand Master; G. G. de Marinis 33, 90, 96, Grand Secretary General; and A. Di-Domenico 33, 90, 96, Grand Chancellor General; and dated the IX day of the X Masonic month. Egyptian Pagni A. de V. L. 000,000,900, corresponding to the 9th day of December, 1900, were supplied to Bro. M. McB. Thomson for use of the work in the U. S. A.

While the BB. were satisfied, the patent and accompanying certified rituals conveyed all authority necessary for establishing lodges and conferring the Blue Lodge Degrees as well as those of the Advanced Degrees of any or all of the enumerated rites, yet, as there was one Grand Masonic Power already existing in the U. S. A., which was recognized by and was in terms of amity with the Grand Council of Rites, viz the Supreme Council A. A. S. R. for Louisiana, it was deemed advisable to have the consent and endorsement of arrangements contemplated. This was accomplished by the Sovereign Grand Commander of the Supreme Council of Louisiana the late Ill. Bro. Joseph N. Cheri,

on September 14th, 1906, making the requisite endorsement on Bro. Thomson's Scottish Patent.

All necessary arrangements being now made, and steps taken that there should be no conflict of authority, Bro. Thomson assisted by other BB. holding the advanced grades of the several rites named in the Patent and later instructions, on the 9th day of January, 1907, organized St. John's Lodge in the City of Montpelier, in the State of Idaho, and installed its first officers, subsequently other lodges were formed and a Grand Lodge organized which was named the Grand Lodge Inter-Montana (among the Mountains). It, with the assistance of the Grand Lodge of Illinois, A. F. & A. M. (Incorporated) and the Grand Lodge of New England of the Scottish Rite, formed the Supreme Lodge of Ancient Free and Accepted Masons of the Scottish Rite Symbolic for the U. S. A. and incidentally, the American Masonic Federation.

To make the Masonic power thus organized as complete civilly as it had been made Masonically, it was incorporated under the laws of the State of Idaho, September 21st, 1907.

In 1907 the Grand Lodge Atlantis, working in the District of Columbia, the Craft degrees according to the Rite of the Illuminati of Bavaria of 1778, united with the Supreme Lodge in the A. M. F., the union being ratified by the Grand Magus, and Custos Illuminati for the U. S. A. The Ill. Bro. Alexander P. Riedel.

In 1909 a further authority over another Rite was given the Supreme Lodge—The National Spanish Rite of 7 degrees over the seal and signature of the Grand Master of the National Grand Lodge of Spain, the Ill. Bro. D. Isidro Villarino del Villar.

In 1911 the Grand Orient of North America having its East in New York City, working in the modern

French Rite and incorporated under the laws of the State of New York, united with and became a part of the Supreme Lodge of the A. M. F.

And on the 25th day of July of the present year by Patent from the Ill. Bro. Jean Bricaud, Grand Master General of the Rite of St. Martin, a rite dating from 1775, that ancient rite was also attached in its Symbolic grades to the Supreme Lodge. Therefore we have authority over the Craft degrees derived from four sources, which leaves us three to spare. While our standing is acknowledged by leading Masonic Powers in Europe, Africa and America.

Having thus clearly shown the several Rites and sources from and under which we can lawfully work the Symbolic grades, we are entitled to enquire into the authority and legitimacy of those who have questioned our title. Of the Local American Rite or with the schisms therefrom we have nothing to say, more than that we have often said already, and which there is no need to repeat. But regarding the Masonry of Spain we have a few remarks to make.

Masonry was introduced into Spain by Phillip, Duke of Wharton, Grand Master of the Grand Lodge of England, in 1722, and in 1728 the first Spanish Lodge was Chartered under the title "Matriteuse" and given the Number 50, but little is known for years thereafter concerning Masonry in Spain, that there were other Lodges formed—through under what authority, if any—is unknown, as in 1768 there was organized a "Grand Lodge Mother of Spanish Masonry," which in 1780 changed its name to that of "Grand Orient," both these knew and worked only the Craft degrees. In 1808 the Charleston Rite was introduced through De Grasse Tilley and another Grand Orient formed controlling the 33 degrees. During the French occupation of Spain the French Rite was introduced and yet another

body formed called the "Grand Orient of Spain," to avoid confusion the Original Grand Orient assumed the name "Gran Oriente Nacional." With the expulsion of the French from Spain the bodies of French origin died, and their members were absorbed by the Original Gran Oriente Nacional, but the Bourbon kings, who were bigoted Romanists, persecuted the BB. to such an extent that Masonry was unknown in Spain for near half a century, to have a temporary revival in 1866.

In 1868 the Revolution brought dissection into the lodges and a number of the leading Brethren seceded and yet another Grand Orient sprang into existence, and for a time nothing was known with certainty by outsiders of the condition of the Craft in Spain.

Kennings Masonic Calendar for 1894 mentions a Grand National Orient claiming date as a Grand Lodge from 1728; as a Grand Orient from 1780, and as a Supreme Council from 1808, with 227 Craft Lodges and 71 Chapters.

A Grand Lodge claiming to date from 1868 with 343 Craft Lodges and 72 Chapters with 11 organized Provinces, this was the only Spanish Grand body then claiming exchange with foreign powers.

A Supreme Council claiming date of 1811. A Grand Spanish Independent Symbolic Lodge with jurisdiction over the first three degrees established at Seville in 1881, and a Masonic Federation with jurisdiction over the degrees from the 4th to the 33rd.

These several bodies did not seem entirely sure of their regularity and on the oldest, the National Grand Lodge applied to the Supreme Council of the Rite of Mizraim in Naples, Italy (the Parent Grand Council of the Rite), for a Charter, this was granted it in 1885, and two years later the Grand Lodge was re-organized, under this Charter as the "Gran Logia Symbolica Espanol" and

as such exists still and with it the A. M. F. is in Fraternal relations and is authorized to work its degrees.

From the disunited remnants previously existing there was created in 1889, a "Gran Orient Espinol" having no other authority than what itself assumed, but which professed a descent for the De Grasse Tilley Council this still exists and has some lodges working in Pennsylvania, and it is members of them that profess to doubt the authority of the A. M. F.

To relate how these lodges came to be in the U. S. A. might be interesting and is as follows: About 1888 the Grand Lodge of Roumania granted several Charters to work in this country, among others one in Allentown, Pa., entitled "Pilgrim" and in it in 1892 one Harry Goode was made a member. Brother Goode and the Deputy of the Grand Lodge of Roumania quarreled and in consequence Goode withdrew and applied to the recently created Grand Orient Espinol for a Charter which was granted in 1893 under the title Christof Colombo and numbered 188 (although its official list contained only 57) (in 1907 of which only 21 were in Spain).

The last list of its lodges supplied to the Swiss Annuarie before the outbreak of the European war and consequent break of Masonic activities was 25 in Spain and the same number in the U. S. A. with scattered lodges in other foreign countries. While the Regular Spanish Body the "Gran Logia Nacional" at its last report had over 300 lodges with over two-thirds of them in Spain and none in the U. S. A.

These Lodges Chartered by this body existing in and around Pennsylvania are a disgrace to the spirit of Americanism, now shown to be so necessary for the welfare of our own loved country, as also to the Spirit of Freemasonry. To

true Americanism, by holding off, and paying tribute of American money to a foreign power, and that it is such an utterly decadent power as Spain but accentuates the disgrace. And to Masonry by holding of an irregular and self-constituted body that in the land of its origin is of so little consideration, that it is the least of five similar and contending organizations, and with laws and rituals so foreign to the spirit as well as of the letter of Masonry, that it is only when they forsake their ritual that they can make themselves known as Masons, and as Masons they are acknowledged absolutely nowhere outside the few Lodges they have themselves.

#### POSTAL NOTICES

We have had letters from several B.B. who are subscribers to the "Universal Freemason" sending notices that they had received from the postal authorities of St. Louis and Salt Lake City seeking to be informed "If their business transactions with the American Masonic Federation, or the receipt of their Magazine, the 'Universal Freemason' had been satisfactory." Not knowing whether the sending of those circulars was a matter of usual routine, or if there was anything special about it, we called on the Postoffice Inspector at Salt Lake, who informed us that the letters from there were sent out on the request of the St. Louis, Mo., Inspector. A few years ago a Deputy of the A. M. F. was arrested in St. Louis and what looked like an attempt to railroad him to the penitentiary was revealed in the performance of the complaining witnesses, two city detectives, who were Local Rite Masons. The case never came to trial, being dismissed by the district attorney, and subsequently the two Locals were dismissed from the force. At that time similar letters to the

present ones were received by a number of BB. and earlier this year we had a visit from Mr. Price, the St. Louis inspector, whom we found to be a Local Mason, but seemingly a gentleman—two things not met together as often as we would wish when Masonry is the subject of discussion, and he then seemed perfectly satisfied with all he saw and heard. However, recently our Lodge in St. Louis has been growing surprisingly and it may be that the Missouri Locals, like Demitrius of old, consider their "Craft is in danger" and are on the hunt for something to get hold of to our detriment, as the old saying has it. They only want a hair to make a halter of. If this be so, they are "away off." The A. M. F. strictly obeys the law, civil as well as Masonic, and consequently has nothing to fear. Our advice to our BB. who receive these letters is to reply politely to the effect that with the A. M. F. directly they have no business dealings. That is done through their lodge officials, regarding the "Universal Freemason" that they have paid for, and get what they paid for, and if we might selfishly suggest, to add that it is worth what they paid.

### BOLSHEVISM IN MASONRY

The Supreme Lodge faithful to its avowed principles of Universality takes no concern in the religious or political beliefs of its members beyond the belief in the G. A. O. T. U. and obedience to the laws of the land in which we live. But these two requisites we do and will insist on, the Infidel and avowed enemy of organized society we neither will or can associate with. None such should be admitted into our Lodges, and if such have inadvertently gained admittance they should be speedily ejected. That

some conditions exist that we would be better without, no reasonable man will deny, that there are laws on the statute books that does not reflect wisdom on the lawmakers must also be acknowledged, but there are constitutional means at the disposal of the citizen whereby at the proper time and place he can by his ballot correct all these and if he is not a citizen and finds conditions in this country such as he cannot live with, there is nothing to prevent him seeking a more congenial place to reside. We are tempted to speak thus because of rumors we have heard that there has been an attempt to introduce such ideas as we have condemned into our Lodges in New York, we trust that our Informant is in error, we would hate to think it was so for we would hate the job that would then be ours, to rid the order of all such, *verbum sapientum*.

### LECTURES IN THE LODGE

The long winter nights are now due the ideal time for lodge meetings, and something to be considered is how best to make the meetings attractive and instructive and interesting as well. To do this we would suggest a course of lectures to be given by such of the BB. as are qualified, taking for subjects the history and jurisprudence of Masonry its antiquity, its symbolism as exemplified in the several degrees, the resemblance between our ceremonies and those of the religious, mystical and educational societies of antiquity. The various rites and divergences of the Masonic customs in different countries, in fact the fund to draw upon is unlimited. We are tempted in some measure to write thus from hearing an able lecture delivered in G. Garibaldi Lodge last month on the symbolism of the first degree by the Senior Warden of the Lodge.

Bro. J. Terry, in seeing the extra attendance that the lecture brought out, and the interest the BB. evinced in it, Try in, Brethren.

### HONORS

Frater A. A. Paryski, 33.90.95, has in recognition of his zeal for Universal Masonry been decorated with the Lybic chain.

The honorary degree of Adanite Mistress was conferred upon Sisters Gertrude Gregor (Past Worthy Mistress of Heatherbell Lodge No. 12, Scottish Rite of Adoption, Salt Lake City, Utah), and Marie Evans, also of Heatherbell Lodge No. 12, for services rendered to Heatherbell Lodge No. 12.



## With Our Exchanges

### DULY AND TRULY PREPARED

We know of no subject of greater importance to the Fraternity or to those petitioning for the degrees of Masonry than that they should be duly and truly prepared for the work in which they are about to engage. We find an article by William McDougall, 32 degree, on this subject in the Southern Masonic Journal, which we deem of such importance that we have reproduced it and trust that every member of the Fraternity into whose hands this issue of the Tidings falls will see to it that the Brethren are given the information contained in this article to guide them in the future.

"In his entrance to the several degrees in Masonry the candidate is supposed to be duly and truly prepared.

The preparation of the candidate is a very essential part of the work and may be responsible for the making of a Mason. On the other hand, if there is not due and true preparation, the candidate may pass through the ceremonies of the different degrees and never become a Mason in a true sense.

The initiate knows nothing of Masonry at his entrance and many have an erroneous conception as to what Masonry is. Many aspirants to Masonry have witnessed Shriners in their public displays. They have been highly amused as they observed the pranks and frivolities of the Masons of advanced degrees, and have enjoyed a laugh at the embarrassment and discomfiture of the novices as they were being made ridiculous and ludicrous in the public gaze.

When such aspirants make application to receive the first degree is it any wonder that there is need of due and

true preparation? Added to the wrong impressions and opinions held by the candidate, the inclination of many of our members to joke at the expense of the candidate by telling him they will get his number, to wait till the goat gets him, etc., is not creditable. Many of our candidates are ill prepared, because their continual looking for something that never takes place incapacitates them and deprives them of the spiritual, mental and moral impressions they are to receive. The candidate may witness degrees conferred after his induction and initiation, but only once has he the privilege of being initiated, passed and raised.

There are few things accomplished in life without preparation. We can not make Masons without preparation, and many initiates have Masonically fallen by the wayside in disappointment, not because the degrees were not properly conferred or because they lacked honesty or intelligence, but because the candidates were not duly and truly prepared.

We can not raise men to a higher plane than our own level; we are in need of a new vision; the sanctum sanctorum or holy of holies demands a sacred and venerable attitude from us. Let us give reverence to the things that are sacred. In our quest for Light, the Divine Light is essential to guide us. The real solicittant is he who seeks and knocks at the door, and only to the worthy of motive and pure in heart shall this door be opened.

If we are Masonically consistent and duly and truly prepared the candidate, we will provide for spiritual, mental or moral preparation of the candidate as well as the physical. The physical part of the man is one element; when we make a Mason, let us initiate, pass and raise the entire man—spiritual, intellectual and physical.

Honor is appreciated by most of us, but the price is too great if it must be at the expense of the candidate in the Blue Lodge degrees."—"Masonic Sun."

### FOR YOU AND FOR ME

Let him who scoffs at the lame, take care that he halt not himself. Who-soever speaketh of another's fallings with pleasure, shall hear of his own with bitterness of heart. Obsequiousness begets friends; truth, hatred. Nature silently keeps her wits. Strive in silence to keep yours. Be faithful to guard your soul, and you will find the key that unlocks the gate of heaven.

All along Life's highway, God has erected guideposts: "Turn to the right." In your habits of life, be neither irregularly regular, nor regularly irregular, nor permit your animal body to become a slave to the cruel monarch—Habit.

"Take into thy inner mind, this truth, O Prince! Verily, the Real Man—the Spirit of Man—is neither born, nor doth it die. Unborn, undying, ancient, perpetual and eternal, it hath endured and will endure forever. The body may die; be slain; be destroyed completely—but He that hath occupied it remaineth unharmed!"—Bhagavad Gita.

"The height of wisdom is oft obscured by the Smoke of Ignorance—and man is deluded thereby, and seeth the smoke for the flame, knowing not what lieth behind the smoke. But they who are able to pierce behind the pall of smoke, perceive the bright Flame of the Spirit, shining like unto an infinity of suns, free and unharmed by the smoke which hath shielded it from the eyes of the majority of men."—Bhagavad Gita.

"No matter by what path men approach Me, they are made welcome by Me. All paths, no matter how diverse,

lead straight to Me, who are the only goal and end of paths. All paths are Mine, notwithstanding by whose names they may be called."—Bhagavad Gita.

### SECRETS OF A MASTER MASON

"The longer I live and the more I see  
Of the struggle of souls to the heights  
above,

The stronger this truth comes home to  
me,

That the Universe rests on the shoulders  
of love;

A love so pure and deep and broad,  
Man hath renamed it and called it God."

The mysteries of Masonry constitute a casket containing the science of the soul of man. The key to this treasure house is composed of three words, namely, the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul. The realization of all that this means is given to but few. "All Initiates are not initiated." Many are called, but few are chosen, is as true today as it was when first enunciated. It seems a simple thing to comprehend and yet deep thought only can compass its truth—that man is composed of a Trinity—the physical body or E. A.; the intellectual mind or F. C.; and the spiritual soul (or sub-conscious mind, if you prefer that term), or M. M. The work is full of it if you but open your mental eyes to it. Man's soul may be regarded as an invisible ray or power, extending in a line from the spiritual sun or Deity or Father. This contact chord of love may weaken, but can only be severed by man's own act. "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you." (1 Cor. 3:16). "The kingdom of God is within you" (Luke 17:21). "I will hearken what the Lord God speaketh in me" (Ps. 85:8). "Blessed is the soul which hear-



eth the Lord speaking within her" (1 Sam. 2:9).

The ancient philosophers believed, and sacred writings are full of the same thought which we lightly pass over with superficial view. Epictetus voices the secret in unmistakable terms of a true initiate: "You carry a God about with you and know nothing of it. Do you suppose I mean some God without you of gold or silver? It is within yourselves you carry him; and profane him without being sensible of it, by impure thoughts and unclean actions."

The story is enacted in the second section of the M. M. degree, but few see it with the spiritual eye. It is only when the divinity in man has awakened to a control of his spiritual powers and a consciousness and knowledge to employ them for good or evil that the first step is taken toward that Grand East; and this step is to learn to subdue our passions. The second step is to improve ourselves in Masonry or the Science of the God within us.

The history of the saviors of the world from Christna down to Christ has been the history of the growth of the soul; the temptation, persecution, death and resurrection, which we exemplify in our own person when personating that "celebrated artist," and we resist the dominance of our earthly passions even unto their death and burial, and through the wonderful knowledge of truth, our immortal soul is raised to new life by the divine gift of faith, graphically depicted in the work by the representative of Almighty Wisdom.

A concentration of thought in silence upon the true meaning of the germ of divinity residing in the sanctum sanctorum of our soul, is the only true prayer and the solution of "our Grand Master's usual custom at high twelve."

God is the Father of all living since the day when he made man in his own image and breathed into him the breath

of life eternal, and man became living soul. Immortality is a gift conferred upon us, the sole condition imposed being Faith. "To as many as believed, gave he power to become the sons of God." This makes the whole world kin and solves the enigma "Who is my brother?" as well as many knotty problems, and is the actual "secret" of a M. M."

### ROYAL ARCH MASONRY

"The central idea of the entire system of Freemasonry is the 'loss' and the recovery of the word symbolizing death and resurrection, the ending of the present and the beginning of the future life. The student of Freemasonry must admit that "The Word" is the central point around which the entire system of Masonic symbolism must revolve. Its possession is the consummation of all Masonic knowledge; when lost, its recovery is the soul's object of symbolic labor." Mackay says: No event in the history of Speculative Freemasonry had so important an influence upon its development as a system of symbolism as the invention of the Royal Arch Degree and its introduction into the Masonic Ritual.

"The Royal Arch is merely the evolution of a truth contained in the early Third Degree. It is not a 'higher degree' but the last volume of the series in a sublime story revealed through symbolism. The Master's Degree without the Royal Arch is a story half told, a song unsung, and a promise unfulfilled. The candidate is promised that he should receive, but is put off with a 'Substitute.' He is left in darkness, in doubt, and to the thoughtful one in a condition of disappointment. Yet there is a purpose behind this seeming deception. Light and revealed Truth comes only through toil and willing service

This lesson must be learned before any Mason is qualified to know and appreciate the Truth, the Master's Word. It is possibly unfortunate that the Royal Arch Degree was separated from the 'Blue Degrees,' but whether fortunate or unfortunate, the Royal Arch stands as the last Degree in Ancient Craft Masonry. It is the summit, and no Master Mason is in possession of all that Freemasonry teaches without the Royal Arch.

"To be a Master Mason is the highest and most honorable Degree that any man can attain; it entitles him to all the rights and privileges of the Craft; all the accumulated so-called higher Degrees do not add anything to his Masonic stature. The Royal Arch is a part of the Master's Degree—the summit of its excellency. It is the privilege and should be the duty of Master Masons to complete the Masonic story, told in allegory and revealed in symbolism, by receiving the Royal Arch."—"The Masonic Sun."

### MEXICO BRETHREN APPEAL TO MASON'S OF UNITED STATES AGAINST WAR

The following circular letter has been received from which will be seen that the Mexico brethren are appealing to the Masons of the United States against war between their country the United States of America.

Gran Logia Del Estado de Nuevo Leon  
(Mexico.)

R. E. A. A.

Gr. Or. de Monterry, Mex..

Sep. 15 de 1919.

"The Grand Lodge of Free and Accepted Masons of Nuevo Leon, Mexico, at a meeting held the 4th of September, 1919, after having then treated several businesses, the question of the International affairs that stirs at present and that could degenerate into a war be-

tween Mexico and U. S. was treated, and resolve:

"To address all the Great Masonic Powers of United States of America, without distinction of Rites, to make them present:

That performing our duties as Masons, we must try to avoid by all means the bloodshed; that it is necessary to remember that before the material interests stand the ideals of Humanity and that a war between your country and ours, in the present moments, would stain those ideals proclaimed not long ago by the American people; and that armed intervention in Mexico, would demonstrate an outrage to a country that actually is weak and powerless after the intestine war that have shaken her, and at which only hatred and ambitions have been developed, unfortunately.

"The Masonry of Nuevo Leon, acknowledging as a country the whole world, as it must be done by all Masons, asks of you, Masons as you are, to lift your voice in the Temples of U. S. in order that the government of that country could not intervene in our nation through an armed conflict.

"The incidents and troubles surged between both nations must be fixed by diplomatic ways, and not with war that instead of honor to those who provoke it, would shade those brilliant pages of your History written not long ago in the battle fields of Europe.

"The Masons of Nuevo Leon, advanced sentinels of this country, neighbour of yours, not considering you as enemies, wish on the contrary, to extend their fraternal hands address you this lines asking you, that, inspired yourself in the beautiful, universal fraternal principles of Masonry, will help us, co-operating with your power to avoid a fratricide war. We feel that you who practice the human principles in your Temples and outside, because you enjoy

a beneficent peace, can do the best to avoid the shed of blood in the battle-fields, making that peace may be the redemption of mankind, and lifting your voice of benefactors procure that war were not throwing into this country, that far from hating you have a sincere feeling for your energy and progress. You can be sure that our petition is free and spontaneous, it does not go into any official suggestion; we only want to accomplish with a duty, and to exhort you, masons as you are, members of the Great Universal Masonic Family, to answer with fraternal love to the call made now by the masons of Mexico. This will circulate, in Spanish, through all the Lodges of our country, and we believe that when it be known widely by other masonic institutions, they shall address you in the same way.

"Masonry has nor borders, nor races, nor tongues: it is Universal.

"Shall we obtain from you what we ask?"

"We hope so, knowing the principles of Humanity.

Fraternally yours,

DR. MANUEL GONZALES AYALA."

J. M. SALINAS, Jr."

Gr. Ma.

Grand Secretary.

### A-DAM STORY

There's a legend of Eve that comes down  
from the past,

How the Serpent forbidden fruit gave  
her,

Till Adam and she from the Garden were  
cast—

The story is not in her favor.

Oh, where, yes, oh, where was the  
mother-in-law,

That always reliable madam?

For had she been there she'd have told  
what she saw

And the blame would today be on  
Adam.

### LEXICON

Degrees—The number of degrees known to and practiced by our ancient brethren in prehistoric times, or even in the earliest days of which we have written record, is impossible to determine with even approximate certainty, and this dubiety has given rise to two schools, one, denying that there were other than one degree in Masonry prior to the establishment of the Grand Lodge of England in 1717. The other, while admitting that there were two degrees prior to that date, and that from one of these two degrees, was a part taken from which the third degree was manufactured, but deny the existence of other degrees before the middle of the eighteenth century; another and smaller school advance the claim that many of what are known as the higher degrees existed separately, with only a quasi Masonic connection, long before they were acknowledged as part of the Masonic fabric. From the first of these theories we dissent entirely, as there are many evidences that there were more than one degree in Masonry long before the English Masons thought of banding themselves under one governing head. This is proven by many entries in the minutes of Scottish Lodges of the seventeenth century, and even of earlier dates.

Degrees, Craft—Under different jurisdictions there are more or less degrees recognized as Craft degrees, e. g., the Grand Lodge of England acknowledges the Entered Apprentice, Fellow Craft, Master Mason with the completing part of the Holy Royal Arch as such, but refuses to recognize the Mark Master. The Grand Lodge of Ireland goes a step further and, while recognizing the Royal Arch as the completing part of a Master Mason, counts the Mark Degree as a part of the Royal Arch. The Grand Lodge of Scotland, (and in Scottish Masonry generally), the Craft degrees are "The three

great degrees of St. John's Masonry, being Entered Apprentice, Fellow of the Craft (with the Mark) and Master Mason (with the Installation to the Chair). In the British Colonies the degrees recognized as of the Craft, depend much on whether the particular lodges held their charters originally from England, Ireland or Scotland. In the lodges of the local system in America the first three degrees are only the Craft degrees.

**Degree, High**—All degrees beyond the Craft degrees are thus named. (See under their several titles.

**Degrees, Honorary**—Usually given as rewards of merit, they are given in all Masonic Rites, in the Craft degrees of the Scottish Rite they are "Excellent Master" and "Master in Masonry," the first given for service rendered by the Brother to his lodge or the Order; the other is academic and is given in recognition of Masonic learning. In the advanced degrees of the Rite they are Companion and Commander of the Council, each carrying special privileges.

**Degrees, Ineffable**—Applied in some rites to the degree of the Lodge of Perfection, 4th to 14th degrees.

**Degrees, Installed**—In the various divisions of the Rite the presiding officer (or officers) are given special degrees which are thus named, e. g., Installed Master is given to the R. W. M., Master Depute and Substitute, Senior and Junior Wardens of a Craft Lodge. Installed Noah to the Master of a Lodge of Ark Mariners; Installed Principal to the Master of the Royal Arch Chapter; Installed Z. H. and J. to the three principal officers of the Council of Princes of Jerusalem. Installed M. W. to the Master of the Chapter of the Rosy Cross. Installed Commander, Sovereign and Viceroy to the E. C., and C. G. of Kadosh. In the Adoptive Lodge the Installed degrees of Lady of the Dove, Lady of Benevolence and Princess of the

Crown are given to the Mistress and Wardens.

**Degrees of Chivalry**—The Encampment degrees are thus named.

**Degrees, Symbolic**—Another name for the Craft degrees.

**Deisel**—With the Sun, or the way of the Sun, with the Druids of Britain and other ancient cults in entering or leaving assemblies or performing religious ceremonies it was considered proper to follow the course of the Sun. A custom retained in masonry where we approach the west by way of the south and in other ways known to the Initiated.

**Deism**—Deism or Theism, one from the Latin, the other from the Greek, signify a believer in God, without credal distinctions or quibbles, and can apply equally to the Christian, Jew, Hindu or Mohammedan, the term is sometimes confounded with "Atheism," which is the antithesis of Theism. A Deist or Theist may become a Mason, a non-deist or atheist cannot.

**Deity**—Belief in the Deity is an absolute requirement in the candidate for Masonry.

**Delaware**—It is claimed that Masonry was introduced into the territory that was afterwards the State of Delaware in 1764 by a warrant from the Grand Lodge of Scotland. Charters were subsequently granted by the self-created Grand Lodges of Maryland and Pennsylvania, and a Grand Lodge was organized in 1806.

**Demit**—A certificate given to a member who wishes to cease active participation in Lodge work, in Universal Masonry a demit only relieves a member from financial obligation to his lodge; nothing but suspension of expulsion after due trial can sever the union permanently, so long as he remains within the lodge's jurisdiction. In America, under the Local system, a demit is a permanent separation of the member from his lodge.

Denmark—Masonry was first introduced into Denmark in 1743 from the Grand Lodge of the Three Globes at Berlin. Doubts of the regularity of its introduction caused application to be made in 1745 to Lord Cranston, Grand Master of England, who granted a regular warrant, and in 1749, Lord Byron, also Grand Master of England, granted a Provincial Patent to Count Dannekiold for Denmark and Norway, and, in 1753 the Grand Lodge of Scotland created a Provincial Grand Lodge for Denmark from lodges in its obedience there. In 1792 a National Grand Lodge was formed, with Prince Charles as Grand Master. In 1855 the Zinnendorf rite was made the national system.

Deposit—There are several deposits of importance in Masonic legend, the oldest of these is the deposit by the Patriarch Enoch of the Sacred Delta, spoken of in the Royal Arch of the Scottish Rite. The subsequent deposit of the Delta in the Sacred Vault. In the Royal and Select Masters degrees there are two deposits mentioned, one of the substitute Ark, the other of the Word.

Depth of the Lodge—Is figuratively said to be from the surface to the Center.

Deputation—Applied to the Commissions given by the Grand Masters of the Mother Grand Lodges to individuals to propagate the Order in places where it was unknown, the holders of these deputations had power to make "Masons at Sight" and it was thus Masonry was introduced in most of the countries of Continental Europe. The same term was applied to authority granted Provincial Grand Masters, in both the above cases, the one so authorized acted as the "Deputy" of the grantor, hence the name.

Depute Master, or Depute Grand Master—An officer in the Symbolic Lodges of the Scottish Rite, the term is

correctly "Master Depute" and differs from Deputy Master (which see) the Master Depute acts only when the Master resigns or becomes disqualified during his term of office. Deputy Master, or Grand Master. Acts in the place of the R. W. M. or G. M. when the latter is temporarily absent, he cannot become R. W. M. during the term for which he is elected Deputy Master.

Deputy Grand Masters—According to the laws of the Supreme Lodge for the U. S. A., the Grand Master Mason has a Deputy in every Provincial or Daughter Lodge in its obedience, who acts as his alter ego in deciding disputed points of law or ritual.

Deputy, Organizing—Officers appointed by the Grand Master to spread the knowledge of Universal Masonry in unorganized districts, and in creating new lodges therein.

Dermot, Lawrence—Lawrence Dermot was without doubt the most notable figure, and the most able Mason, in England during the greatest part of the last half of the eighteenth century. Bro. Gould says of him: "He was the most remarkable Mason that ever lived." Dermot was born in 1720, made a Mason in Dublin in 1740, and six years later installed Master of his Lodge, and the same year he was exalted a Royal Arch Mason. Shortly after this he must have gone to England, as in 1748 he became a member of a lodge on the roll of the Grand Lodge of 1717. It would seem that he found the practice of that organization so different from that of his mother jurisdiction that he departed therefrom and affiliated with the body subsequently known as the "Ancients," the members of which had seceded from the 1717 Grand Lodge, alleging that that body had altered the secret work. Shortly after his associating with the Ancients he became their Grand Secretary, and subsequently Deputy Grand

Master, and the later success achieved by them was his work, as during his connection with them he was practically the head and front of the organization until his death in 1792. Some writers have found fault with Dermot because of the forcible and trenchant style of his arguments, and the plain language in which he couched them, as he invariably called a spade a spade.

**Derwentwater**—Charles Radcliffe, titular Earl of Derwentwater, first Grand Master of the Grand Lodge of France, elected to that office in 1725. He was a strong adherent of the Stuart pretenders to the throne of Britain, for loyalty to whose cause he was beheaded in 1746.

**Desaguliers, John Theophilus**—Born in Rochelle, France, in 1683; died in London in 1749. He was associated with Dr. Anderson in organizing the Grand Lodge of England in 1717, and was its third Grand Master, in 1719, succeeding Sayers and Payne. He collaborated with Dr. Anderson in compiling the general regulations. In 1721 he visited Marys Chapel Lodge in Edinburgh, the brethren (to quote the lodge minute in which the visit is mentioned) "finding him duly qualified in all points of Masonry, they received him as a Brother into their Society," which goes to show that Desaguliers had received his esoteric instruction from Dr. Anderson, who was made a Mason in Scotland.

**Destruction of the Temple**—The destruction of the Temple of Solomon by Nebuchadnezzar occurred during the reign of Zedekiah, 588 B. C., four hundred and sixteen years after its dedication. The event is mentioned in the degree of a Perfect Mason.

**Deuchar, Alexander**—A Scottish Mason of considerable prominence in the early part of the 19th Century. He was entered in St. David's Lodge, Edinburgh, in 1801, and Passed and Raised in

Mary's Chapel Lodge, Edinburgh, in 1802, to the Mastership of which he was thrice elected. It was, however, from his connection with the Higher Degree that he is chiefly known. In 1803 he received the Royal Arch, Knight Templar and appendant degrees in Edinburgh Encampment No. 13, on the registry of the Early Grand Encampment of Ireland and in 1806 was elected its Commander. Later he was the instigator and leader of a schism from the E. G. Encampment, and with others organized a Clandestine body which they termed a Grand Conclave, and of which he was the first and last Grand Master as the Conclave was short lived and died even before its author. Several bodies have since risen in Scotland which claim a more or less authentic descent from Deuchars Conclave, claims which are without foundation. Deuchars also took a prominent part in separating the Royal Arch and Royal Order of Scotland from the Templar government where they originally belonged.

**Deuchar Charters**—So called from the prominence thereon given to Deuchars name, also by being granted by the Conclave which Deuchar founded. The degrees worked under these charters were the same as had been before worked under the Early Grand Charters, quoting from a Diploma signed by Deuchar in 1809. They consisted of "The Chair; Excellent and Super-Excellent Mason; Holy Royal Arch; Knight Templar; Knight of Malta; Ark, Mark and Link Masons. The Jordan and Mediterranean Pass. Red Cross Knights; Prussian Blue; Royal Order."

**Deus Memque Jus**—The latinised form of the British motto Dieu et Mon Droit (God and my right). The motto of the 33d. degree of the Scottish Rite.

**Device**—See "Emblem."

**Dieu le Veut**—(God wills it.) A significant word in the Chivalric Grades.

**Diploma**—The certificate of initiation granted by the Lodge to its members, the possession of the Diploma, when verified by the signature of the bearer, is usually considered prima face evidence that the bearer is in possession of the degrees thereon mentioned, but not sufficiently so to admit him to a Tiled Lodge without examination, though it might make the examination less strict.

**Directory, Roman Helvetic**—The title of a Masonic Authority in Switzerland.

**Dirk, or Dagger**—Part of the regalia of the Inner Guard in the E. A. degree. And of the Knights Kadosh.

**Discalceation**—The ceremony of barring the feet when standing on sacred ground, or entering holy places. A practice common to all the ancient mysteries and religions, and still preserved in some of the religions of the East. In Masonry the taking of the shoe from off the foot has a double significance.

**Discipline**—Applied both to the laws which govern, and the punishment accorded to him who violates the law.

**Disciplina Arcana**—(Secret Discipline.) Those regulations known to, and obeyed by the initiated but not published to the Profane. In the possession of such masonry shares in common with all the religious and learned societies of antiquity, even among the early Christians there was secret doctrines unrevealed to the un-baptized, Paul refers to this in his saying "strong meat is not for babes, but rather milk."

**Dispensation**—A permission granted by one having authority therefore to an individual, or a Lodge to dispense with the observance of some law or practice. The personal Warrant of the Grand Master authorizing brethren to meet as a Lodge pending the issuing of a Charter.

**Dispensation, Lodges Under**—A Lodge under Dispensation is but the creature of the Grand Master and pos-

sesses no separate identity of its own, or to representation in the Grand Lodge, it is not entitled to a name or number, it is under probation until having complied with the requisite requirements it obtains a Charter.

**Disputes**—While peace and harmony should ever prevail in the Lodge there is no human institution so perfect, and no lodge so securely tiled but that unworthy men may occasionally gain entrance, or that disputes may occur among its members. The candidate at his initiation is taught that should a difference arise between him and a Brother, he must never wear his apron in the Lodge with such brother until the dispute be adjusted. In other words the dispute must not be brought into the Lodge and so disturb the harmony thereof.

**Dissolved Lodges**—While Lodges can dissolve, it can only be done by the full and free consent of the members given at a special meeting called for the purpose at which none can attend but those in good standing with the Grand Lodge and cannot be done while seven or more members object.

**Distress, Sign of**—This sign is fancifully said to have been derived from the expulsion of our first parents from paradise, That Adam communicated it to his son Seth, he to Enoch, Enoch to Methusalem, Methusalem to Lamech, Lamech to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, Isaac to Jacob, Jacob to Levi, Levi to Kelthoth, Kelthoth to Amram, Amram to Moses, Moses to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to the Seers, and thus from one to another down to Solomon and through Solomon it was given to Masonry. Though the Sign of Distress is the same in the main in all countries, and Rites the words that accompany it differ. In all countries and in all rites the sign is rec-

ognized without question except by the local system of the U. S. A., who take the O.B. as they take masonry generally, "with a qualification."

**Doric Order**—The oldest and simplest of the orders of Architecture, Symbolizing "Strength." It is peculiar to the Senior Warden.

**Dormant Lodge**—A lodge which has ceased to hold regular meetings, but has not yet been erased from the roll of Grand Lodge. A dormant Lodge can be put in activity at any time by complying with the rules for such cases made and provided.

**Dormer**—The Dormer Window, with the Porch and the tessalated Pavé are the ornaments of a Lodge of master masons.

**Dotage**—To be so advanced in age as to be in "Dotage" is one of the five qualifications to being made a mason.

**Demiurge**—A "Handicraftsman," the name given by the sect of the Gnostics to the Creator of the material world. A significant word in the Rite of Memphis.

**Discovery**—The discovery of something lost forms the theme of several masonic degrees, as in the Royal Arch and the Rosy Cross where the lost "Word" is discovered, and in the Red Cross of Rome and Constantine where the true Cross is discovered by the Empress Helena.

**Discovery, Year of**—See dates.

**Dominican Republic**—When Masonry was introduced into the Dominican Republic is doubtful. The famous (or infamous) Stephen Morin made San Domingo his headquarters in 1763 when he drove a thriving business in watches, jewelry and masonic degrees, and it may have been known there before Morin arrived. The system worked is that of the Scottish Rite of which the governing body is the National Grand Lodge of the Republic of San Domingo. It has 13 Craft Lodges, three of them in the City of San Domingo. It has also a Chapter General and a Supreme Council controlling the higher degrees.

## LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Fridays of each month at 8 p. m. in Knights of Pythias Castle, 115 Valencia street. R. W. M., Harry Fieldhouse, 91 Elgin Park; Secretary, E. A. Rower, 1160 Filbert street, San Francisco, Cal.

Lodge Rizal No. 86, 1524 Powell St., San Francisco Cal., meets first and third Thursdays of each month, at 8:00 p. m. R. W. M., F. Venturanza, 1810 Union St., Secretary, Lucio Losada, 841 Broadway.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge "Patria," No. 123, Toledo, Ohio, meets every first and third Thursday of each month at 8 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Anthony Klanlecki, 1116 Nebraska avenue; Secretary, Arthur F. Retzlaff, 1565 Nebraska avenue. All BB. of the A. M. F. are cordially invited.



**LODGE DIRECTORY.**

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

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 Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland 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.

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 Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

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.

Caledonia Lodge No. 29, A. A. S. R. Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 911½-913½ Tacoma Ave. M. A. Johnson, R. W. M.; C. Berg, Secretary, 1913 So Yakima Ave., Tacoma, Wash.

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, 2013 Second Ave.

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.

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

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th St.; Secretary, Louis A. Vonderscher, 424 West 66th St.

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