

THE UNIVERSAL FREEMASON

Volume XIII

July 1921

Number 13

OFFICIAL

Gaetano Menna of Lodge Savoy No. 33, Chicago, Ill., has been expelled for gross unMasonic conduct.

INSTALLED OFFICE-BEARERS.

The following are the installed office bearers in Lodge Garibaldi No. 6, Salt Lake City, Utah, for the ensuing term: R. W. M., Henry J. Wahlquist; W. M. D., Clarence R. Parry; W. M. S., Joseph H. Dansie; W. S. W., Andrew B. Magnuson; W. J. W., John J. Munganest; Secretary, Wm. C. Mason; Treasurer, Fred G. Dust; Orator, Dan J. Bloyth; Chaplain, James M. Forsythe; Almoner, George Karras; Marshal, Emil Markt; Senior Deacon, Wm. F. Champneys; Junior Deacon, George C. Jordan; Senior Steward, Von A. Davis; Junior Steward, Alfred T. Faerber; Inner Guard, A. H. Mason; and Tiler, Wm. Atchinson.

The following are the installed office bearers in Lodge Golden Star No. 15, San Francisco, Cal., for the ensuing term: R. W. M., J. C. Rower; W. M. D., J. M. Schroder; W. M. S., J. J. Wilson; W. S. W., Edward A. Rower; W. J. W., W. Bellview; Secretary, George Frueh; Treasurer, A. Kirschenbaum; Orator, J. J. Sandberg; Almoner, George F. Burgis; Marshal, W. K. Mitchell; Senior Deacon, Fred A. Plumb; Junior Deacon, M. Oliver; Senior Steward, Nat. Badino; Junior Steward, L. Morbello; Inner Guard, P. Ronzano; and Tiler, J. Farquhar.

The following are the installed office bearers in Lodge Caledonian No. 29, Tacoma, Wash., for the ensuing term: R. W. M., Erick Siburg; W. M. D., J. Rostgaard; W. M. S., A. Nelson; W. S. W., J. Freelin; W. J. W., J. Jolly; Secretary, C. Berg; Treasurer, C. M. Hedburg; Orator, A. Nelson; Chaplain, M. A. Johnson; Almoner, J. C. Olsen; Marshal, A. Lindar; Senior Deacon, E. Erickson; Junior Deacon, John Olsen; Senior Steward, Nils Hansen; Junior Steward, E. Johnson; Inner Guard, John McIntyre, and Tiler, J. Reid.

The following are the installed office bearers in Lodge Harmony No. 60, Redmond, Wash., for the ensuing term: R. W. M., N. A. Bignell; W. M. D., Tom Peck; W. M. S., Axel Huvinen; W. S. W., Alfred Sundholm; W. J. W., E. B. Dickinson; Secretary, F. M. Palmer; Treasurer, M. E. Leavitt; Chaplain, J. C. Kishworth; Almoner, W. D. Donnelly; Senior Deacon, Ernest Peck; Junior Deacon, Ernest Adams; Senior Steward, J. O. Sunderhoff; Junior Steward, J. R. Furbush; Inner Guard, S. J. Spurling; and Tiler, J. J. Lepine.

The following are the installed office bearers in Lodge Beehive No. 117, Salt Lake City, Utah, for the ensuing term: R. W. M., M. P. Kusche; W. M. D., John G. Dunn; W. M. S., Chas. E. White; W. S. W., Dan W. Bain; W. J. W., George H. Hatch; Secretary, Wm. C. Mason; Treasurer, C. B. Parker; Orator, E. M. Andersen; Chaplain, W. F. McIntyre; Almoner, A. E. Andersen; Marshal, Chas.

Gregor; Senior Deacon, R. W. Ross; Junior Deacon, John Hills; Senior Steward, Kay Wm. Chinn; Junior Steward, Benj. F. Aldrich; Inner Guard, Carl Peterson; and Tiler, Wm. Atchinson.

The following are the installed office bearers in Lodge Wm. McKinley No. 121, Akron, Ohio, for the ensuing term: R. W. M., W. G. Green; W. M. D., J. L. Koons; W. M. S., J. W. Weimmer; W. S. W., W. T. Ripple; W. J. W., H. Dickson; Secretary, A. E. Powell; Treasurer, W. L. Bailey; Chaplain, W. A. Strunk; Almoner, Chas. Koons; Marshal, C. B. Moore; Senior Deacon, J. E. Jones; Junior Deacon, Leo. Bachmann; Senior Steward, J. B. Ledbetter; Junior Steward, W. E. Harter; Inner Guard, C. N. Spreng; and Tiler, J. Sanford.

The following are the installed office bearers in Lodge Patria No. 123, Toledo, Ohio, for the ensuing term: R. W. M., M. Iwanski; W. M. D., A. Klaniecki; W. M. S., F. Nowak; W. S. W., F. Lickendorf; W. J. W., A. Retzlaff; Secretary, S. J. Godsentkowski; Treasurer, F. Manowski; Orator, W. Monczynski; Chaplain, E. Zygilla; Almoner, A. Solarszyk; Marshal, D. Cichy; Senior Deacon, W. Golembieski; Junior Deacon, W. Karpinski; Senior Steward, J. Gwozdz; Junior Steward, S. Podlas; Inner Guard, J. Kazmierski; and Tiler, J. Washtak.

The following are the installed office bearers in Lodge Atlas No. 139, Oakland, Cal., for the ensuing term: R. W. M., D. Melesaratos; W. M. D., M. Dangott; W. M. S., N. A. Bonaros; W. S. W., Theo. Georgostathis; W. J. W., John Booras; Secretary, J. L. Dixon; Treasurer, P. Pantazopolis; Orator, John Voros; Almoner, E. Scontrianos; Marshal, Theo. Georgostathis; W. J. W., John Booras; Secretary, J. L. Dixon; Treasurer, P. Pantazopolis; Orator, John Voros; Almoner, E.

Scontrianos; Marshal, Theo. Pagonis; Senior Deacon, Harry Zacharias; Junior Deacon, Christ. Eliopoulos; Senior Steward, D. Kondulis; Junior Steward, Harry Setty; Inner Guard, Geo. George; and Tiler, John Farquhar.

WAITING.

"I could say nice things about him;
I could praise him if I would;
I could tell about his kindness,
For he's always doing good.
I could boast him as he journeys
O'er the road of life today;
But I let him pass in silence
And I've not a word to say:
For I'm one of those now waiting
Ere a word of praise is said,
Or a word of comfort uttered—
Till the friend we love lies dead.

"I could speak of yonder brother
As a man it's good to know;
And perhaps he'd like to hear it,
As he journeys here below.
I could tell the world about him
And his virtues all recall.
But at present he is living,
And it wouldn't do at all;
So I'm waiting, yes, I'm waiting,
Till the spark of life is fled;
Ere I raise my voice to praise him
I must know that he is dead.

"I appreciate the kindness
That he's often shown to me,
And it will not be forgotten
When I speak his eulogy.
I should like to stand in public
And proclaim him "friend of mine."
But that isn't customary,
So I give the world no sign
Of my love for yonder brother,
Who has often helped me here:
I am waiting, ere I praise him,
Till I stand before his bier."

—Edgar A. Post.



Bro. G. A. Muller, Provincial Grand Master.

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EDITORS:

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

All letters or articles for publication
should be addressed to M. McB. Thom-
son, Scottish Rite Masonic Temple, 161
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EDITORIAL.

THE STATUTORY MEETING OF THE SUPREME LODGE.

There will be but one more issue of the
Universal Freemason before the meeting
of the Supreme Lodge, which will con-
vene in the Scottish Rite Masonic Tem-
ple, Salt Lake City, August 22nd. All
the lodges in the obedience of the Su-
preme Lodge have before this received
notice of this meeting, and as business of
the utmost importance to the cause of
Universal Masonry will be discussed, it
is impressed in the strongest manner on
the lodges that they be represented per-
sonally at this meeting, and if that be im-

practicable, that the several motions to
be introduced there be discussed in the
lodges so that the proxies of the lodges
may be instructed how to vote upon them.
The lodges in the obedience of the Su-
preme Lodge have multiplied so rapidly
that the methods of government that
was sufficient ten years ago are abso-
lutely inadequate now. Therefore not
only must some of the existing laws be
amended but new laws must be enacted
to bring the Supreme Lodge abreast with
the changed conditions. Among other
changes suggested is that the powers of
the Provincial Grand Lodges be ex-
tended and the work of the central office
correspondingly lessened. That while
all official returns and orders for supplies
be still sent to the General Secretariat,
all other communications, not directly
pertaining thereto must go through the
Provincial Grand Secretary. That all
matters connected with the local govern-
ment of the lodges be conducted through,
and disputes or grievances be adjudicated
by the Provincial Grand Lodges and
only come to the central office on appeal.
That the Provincial Grand Lodges meet
once annually, but that each lodge in the
Province be visited officially semi-an-
nually by the Provincial Grand Master
in person or by his Depute or Substitute.
That the Grand Master Mason make but
one official visit to the Lodges during his
term of office, thus saving time and ex-
pense.

And that the financial affairs of the Su-
preme Lodge be rearranged to meet
present conditions.

ANOTHER LODGE CHARTERED.

Since the last issue of the "Universal
Freemason" Mount Ararat Lodge No.
154, of Fresno, California, was chartered
and its officers installed, thus adding an-
other link in the Chain of Universal Ma-
sonry and another constituent of the
Provincial Grand Lodge of California.
Mount Ararat Lodge had been working

under dispensation for over one year, and was, therefore, well versed in the work and perfectly capable of representing the Universal Brotherhood in the San Joaquin Valley. We wish Mount Ararat Lodge all success.

DISPENSATION FOR NEW LODGE.

A dispensation was granted also for a Lodge to be held in Portland, Oregon, the need of which has been shown by the growth made since the dispensation was granted, over thirty members in two months is a record to be proud of, and by all indications the dispensation will be exchanged for a Charter within a few months.

QUALIFICATIONS FOR MEMBERSHIP.

We have ever been a strong advocate in favor of requiring no other qualifications of a candidate for Free Masonry than the ritual one of being a good man and true, free, of lawful age and under the tongue of good repute, able and willing to work for his daily bread, should necessity require it of him. We have been converted of late to the belief that a further prerequisite was necessary and have found such in the requirement made by the Grand Lodge of New Zealand, in which the candidate declares "I am possessed of sufficient means to enable me to meet the charges of my initiation and the support of my membership in the Craft without detriment to my family and connections," a qualification of this kind is the more needed as of late, instances have been known where members of but a few months standing have applied to the lodge for financial assistance, and who seemingly have become members of the order with this end in view.

SHOULD ONE WHO CANNOT READ OR WRITE BE A MASON?

To this we reply that no one should be

punished for that for which he is not personally to blame. Masonry has been consistent. Masonry is ever the advocate of education, light and knowledge, while the enemies of Masonry are ever found the opponents of these principles, and to deny the privileges of Masonic membership to one who has been, in early life, deprived of the benefits of education, would be, in our judgment, against all principles of justice. We have seen and handled minute books of old lodges dating back three hundred years where the Master and Wardens of the Lodge signed the minutes with their mark (X), attested by a notary, they being unable to write their names. Yet they were without doubt good men and true, endowed with all the qualifications necessary to enable them to perform the spiritual as well as the manual duties required of them. Therefore, let us, while doing our utmost to advance light, knowledge and education, by all possible means, ever placing a premium on knowledge, refrain from penalizing one who has been deprived the inestimable privilege of gaining that blessing. Therefore, all other qualifications being present, inability to read or write should not be a disqualification.

IMITATION THE SINCEREST FORM OF FLATTERY.

This may be true if the intention is good, which however is seldom the case, and when they who were so long and so bitterly opposed to the principle of universality in masonry, with they who proved themselves incapable of even conceiving a plan for uniting together the different branches of the great masonic family, adopt the name chosen by those who have accomplished the seemingly impossible task of laying the foundation for this union, then, we may well be excused for doubting the honesty of their intention. Thus when we see notice of

meetings of an International Masonic Federation or International Masonic Congress, names unknown until we adopt them, it is safe to assume that it is not with the desire to commend or flatter us that they plagiarize our name.

MASONRY IN SCOTLAND.

The subject of Scottish Masonry and the condition of masonry in the land of its preservation, if not of its birth, is of peculiar interest to us of the universal family who trace our origin from Scotland. As has been noticed in our columns on several occasions lately there are two Grand Bodies governing Craft Lodges in Scotland. One a hybrid Craft, high-grade organization, the other purely a Craft organization, the latter known until recently as the "National Grand Lodge of Scotland" having become a member of the International Masonic Federation has changed its name to comply with the changed condition. In another column of the present issue we give the circular sent by the Scottish Branch of the International Masonic Federation to all the Lodges in Scotland, also an ad appearing in the Scottish newspapers, by all of which it is plain that the Scottish BB. do not intend to hide their light under a bushel, for a long time past, the brightest minds in Scottish masonry have been dissatisfied with conditions there and we anticipate a landslide of the progressives to the Universal Family. We wish them all success.

INVASION OF TERRITORY.

In English speaking countries it is a point of masonic law that where a native governing body of masons is operating, no foreign Grand Body shall establish Lodges there, this doctrine is claimed more vigorously by the Local Grand Lodges of the U. S. A. than elsewhere, and the Grand Lodge of the State of

Massachusetts led the way in insisting that even a Rite of which it had no knowledge and of whose degrees it was ignorant could not exist in Massachusetts without its sanction. Now comes the Grand Lodge of the Republic of Peru accusing the Grand Lodge of Massachusetts of chartering Lodges in Peru contrary to this same principle of masonic law, and the Massachusetts body excuses itself with the plea that as Peruvian Masonry is according to the Scottish Rite, and the Lodges it Chartered work the so-called York Rite, there is no invasion of territory. Were the Peruvian Masons to charter a Lodge in Boston to work in the Scottish Rite on the same plea what a howl there would be in Massachusetts. What a difference it does make whether it is us, or the other fellow who does it?

SWISS MASONRY.

The prominence given to Swiss masonry from the fact that the first International Masonic Congress was held there last year and the International Masonic Federation had its birth at that Congress, and the added fact that the Grand Lodge Alpina is suggesting calling an opposition Congress to presumably accomplish the purpose already accomplished by the Congress of 1920, has probably suggested the question addressed to us asking regarding the condition of Swiss masonry and the legal status of this Grand Lodge Alpina? Judged by the standards that require proven legitimacy of descent from one of the three British Grand Lodges to make a masonic body regular, the Grand Lodge Alpina falls far short, at the best it is in this respect no better than one of the Local American Grand Lodges, and not as good as some of them. It is self constituted as a Grand Lodge, and some of the lodges which formed it had no legitimate existence themselves

Years have elapsed since its organization and it has gained the recognition of many of the European and South American Grand Lodges. It has tried hard to gain the recognition of the Local Grand Lodges of the U. S. A. but failed except in a few isolated cases. In another column will be found a short sketch of Swiss Masonry and the Grand Lodge Alpina.

MASONIC BAPTISM.

Again we notice mention of "Masonic Baptism" performed in a masonic lodge. In these days of fads and fancies, of veiled prophets and grottoes, of riding on donkeys with the rider facing the donkey's tail that nothing seems to ridiculous to be done in the effort made by fools to throw discredit on the name of the order of which they are a disgrace and it wants but to parody religion to make the tale complete. A co-temporary assures its readers that it is not the Craft Lodge but the Scottish Rite bodies that are thus guilty. It may be a vagary of the Charleston Rite, but we assert, and that in the most emphatic manner that neither blasphemy or foolery is part of the true Scottish Masonry.

TO THE FREE AND ACCEPTED MASONS OF SCOTLAND

In addressing the Free and Accepted Masons of Scotland, we do so in the fullest confidence that the case we now state will meet with their careful and sympathetic consideration.

That there are many Masons in Scotland discontented and dissatisfied with the government of the Grand Lodge of Scotland, is a well-known fact; but the desire for peace and harmony has hitherto prevented any active opposition being raised against the autocratic rule of the

small clique who have dominated that Grand Body for many years past. So long as their activity was confined to matters of minor matters of procedure, the Brethren bore with them, but when they sought to control the liberties of their members beyond the bounds of their constitution, they sought for reconstruction.

Old and worthy members of the Craft in the West of Scotland have pursued for many years the course enjoyed by their fore-fathers in studying the higher degrees of Masonry, but the fiat from the Grand Lodge of Scotland went forth in 1912 to say that such practice must cease, or expulsion would result.

This soul-cramping influence of the legal-commercial band which governs affairs in Grand Lodge, chills the aspirations and ardour of that Masonic Brother who wishes to pursue his studies, and culminates in his becoming one of the lapsed mass of the Fraternity. Under such narrow confines as prescribed by them any high ideal of the Universality of the Brotherhood, working harmoniously to promulgate the practice of the noble tenets of our Order, is impossible of fulfilment.

Owing perhaps to the prevailing indifference, or mental indolence of the members of the Craft, the representation in Grand Lodge from daughter lodges is little more than a farce. Many lodges are represented by proxies who, residing at a distance, know little or nothing of the lodge they represent. These proxies themselves are often under the thumb of the ruling coterie. Many Master and Warden representatives do not attend by reason of the inconvenience and expense incurred in travelling long distances to a stationary Grand Lodge: but the main cause of the indifference of the rank and file is that Grand Lodge is dominated by officers, committees,

and life members, who decide upon elections and appointments with little or no higher motive than the maintenance of their own power. The docility of Grand Lodge followers has hitherto permitted this autocratic rule, but when it sought and obtained power to interfere with the ancient customs and privileges of the Craft, it sought its own destruction.

In 1912, Grand Committee succeeded in having a resolution passed by which they could recognize whom they pleased in High Degree Masonry. They extended that recognition to their own historically less worthy bodies in Edinburgh, but refused it to the Scottish Grand Council of Rites, the oldest high grade body of Masons in Scotland. Members of that body are now being expelled, and others are asked to come and be censured! hand over their diplomas!! and renounce the degrees!!! A considerable number of others anticipated the action of Grand Committee, and resigned from both Lodge and Chapter, and amongst that number there were two who had been loyal supporters of Grand Lodge for over fifty years, and had been in office in Lodge and Chapter for the greatest portion of that long period: but they and the others preferred to be true and honorable to their principles, and live up to the ancient law that a Craft Lodge knows only the degrees of St. John's Masonry. The Grand Lodge has ceased to represent the Scottish Craft in forsaking the landmarks and breaking the covenants made by its predecessors.

It should be noted by all who are in any way interested in High Grade Masonry, that the Grand Committee by their present action, seek not only to stamp out the National Scottish Rite as controlled by the Scottish Grand Council of Rites,

but they put up a barrier of gold and high social position against the portals of their own little temple in Edinburgh. The ruling coterie is one and the same in each of the bodies.

In short, as International Masons, we desire it to be known that our secession from the Grand Lodge of Scotland has been actuated by a desire that Masonry should stand for that true and lasting Universal (not only Local or Imperial) Brotherhood, built upon the solid foundation of genuine freedom, equal justice, and true love.

A competent number of Brethren petitioned the International Masonic Federation for power to constitute a Supreme Governing Body of Scotland under their jurisdiction, and our petition having been duly considered, a charter has been granted unto us, which empowers us to charter Lodges for the working of the Craft degrees. The International Masonic Federation, was established last year at a world conference of Universal Masons held in Switzerland, and our connection with it insures recognition in every country. Furthermore, our connection with the Scottish Grand Council of Rites insures the aspiring Masonic student ready admittance to all the high degrees in practically every rite.

Founded on thorough democratic, as opposed to autocratic, lines, and believing that it is the inner and not the outer qualifications that fit a candidate for Masonry, the fees are non-prohibitive to the rank and file, as is the case of other bodies pretending to be universal in love and harmony, yet having bodies constantly not seeing eye to eye with them.

Enquiries may be sent to W. J. Macintosh, Interim Secretary, Killochridge, Newmilns, Ayrshire. — 'Scottish Freemason.'

KNIGHT TEMPLAR.

Extracts from Handbook of Free Masonry, Leipzig, 3rd Edition, 1901, by H.

Methmann, E. C., San Francisco

Encampment.

The British Order of Templars, or, using the full title, "United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta." To these belong, although independent from each other:

1. The Grand Priory of England and Wales.

2. The Early Grand Encampment of Scotland.

3. The Grand (General) Chapter of Scotland.

4. The Grand Priory of Ireland, and

5. The Grand Priory of Canada.

This is an orthodox-christian and knightly order, whose chief object is the defense of the Christian Faith. It is different from Masonry, and today has nothing in common with it, and neither is it to be confounded with the Templar system of the United States of America (which System will also be explained in this article..

History: Already in the year 1686 there were Templars in Scotland, and it was as early as the first half of the 18th century, that they were secretly practicing Templary in the Masonic Lodges in many places in Scotland and England. Templary was practiced even in the lodge rooms, although separate from the Masonic work. In fact, in those days, the Knight Templars and also the Knights of St. John were found to be under the protection of the Masonic Lodges, but all the Templar groups were independent from each other.

Toward the end of the 18th century the Grand Lodges of England and Scotland passed a law, forbidding other than Masonic lodges to be held in their lodge rooms, and therefore in the year 1791

the Templars started to organize for themselves, through Thomas Dunkerly, who united all Encampments into a Grand Conclave under the protection of Prince Edward, later Duke of Kent. Some time later Templary is again seen connected with Masonry, as a High Degree. This was was especially so under the Grand Mastership of the Duke of Sussex (1812 to 1843). His successor, Charles Kemeys-Tynte (1836-1860) started another separation of Masonry from other side issues.

In Scotland, Ireland and Canada they had also organized their own Grand Bodies.

In 1873 they wanted to bring all the British branches of the Templar Order under one sovereign head, and as such they succeeded in winning the Prince of Wales, but Scotland stayed aloof from this union. The laws, ritual and dress were changed to conform with the old Templar order. Canada dropped out of this union in 1883. A new general reform took place in 1895, when the General Convent (Grand Conclave) was dissolved, the high titles were done away with, and the Grand Priorities of England and Ireland were independent. The Grand Chapter of Scotland now joined this new organization, but the Grand Encampment of Scotland and also the Grand Priory of Canada stayed out.

The Grand Priory of England and Wales has 120 Preceptories with 2500 Knights and about 100 Maltase Priories. The Grand Priorities of Ireland about 50 Preceptories, the General Chapter of Scotland about 12 Priories.

The Grand Encampment of Scotland has over 20 Encampments, and the Grand Priory of Canada over 30 Preceptories.

The Templar System of the U. S. A.

The British Templar System was brought to the U. S. A. by Scotch Templars, officers of Scottish regiments, around the year 1769, but these Encamp-

ments passed out of existence during the war of the Rebellion.

After this new Templar bodies were started in the U. S. A., from which their Templar System of today originates. How they originated, who started them and from whence their authority or charter, of this there is no evidence. Certain is, that their ritual is not like other Templar rituals, and theirs is really not Templary. It differs from the British already in this way, that it figures as a part of the Masonic teaching. They wanted to create a military degree of their own, which should be known by the name of Knight Templar. The American Templar ritual of today comes from Thomas Smith Webb, in the beginning of the 19th century, but underwent several changes. A characteristic part is the modern uniform, as also the public military exercises and parades, etc. The American Templars also have a degree called the "Red Cross," which, however, is not to be confounded with the "Rosy Cross," as the Red Cross is of heathen origin and not in conformity with the whole character of the Templar System, and the very opposite.

In 1856 they changed the name of Encampment to that of Commandery, Grand Commandery for the State, and General Grand Encampment for the U. S. A.

Bro. G. A. Muller, 33 deg., whose portrait appears on page 299 has, for the last 30 years been a resident of the City of Ogden. Prior to the time of his taking up his resident in Utah he had been engaged in the work of fresco and decorative painting, and in this capacity has done some excellent work in several states of the Union. He has continued to work in his chosen line, as a contractor, to which he added, about fifteen years ago, the business of furnishing, and doing all kinds of painting and wall papering.

Bro. Muller made his entrance into Freemasonry in August, 1916, by being initiated as an E. A. in Ogden Lodge No. 81, of which he is still a member; was in due time passed a F. C. and was ultimately raised to the degree of a M. M.

Shortly after his becoming a member of Ogden Lodge he was elected its secretary, and has continued to perform the duties of this office until the present time; and notwithstanding that his lodge has almost continuously held four meetings each month, he has not been absent at any time. This is a record which challenges equality, and which no one will be found to excel.

Unlike many others, Bro. Muller did not halt in his progress in Masonry after becoming a M. M., realizing that there were still other heights to be gained. He pressed forward, until he had reached the object of his desire—a thirty-third degree Mason. And the same sterling qualities that he had exhibited in the Blue Lodge, have continued to display themselves in his work in the higher degrees. His zeal as a Mason, his constancy in performing the duties of the high offices he now holds, and his unimpeachable integrity in his relations with his B.B. in the I. M. F. have characterized the whole course of his conduct.

So well were his merits appreciated that he was chosen to be Provincial Grand Master of the Province Inter-Montana at the December communication. His administration of the affairs of the Province is all that could be desired, and it may be confidently predicted that the era of peace, harmony and brotherly love which now exists in the Province shall, under Bro. Muller's guidance continue to obtain.

In the making of some Masons a mighty poor job resulted.

LODGE CONTRIBUTIONS TOWARDS THE GENERAL CHARITY FUND.

June.

Lodge Garibaldi No. 6.....	1.70
Lodge Irving No. 100.....	3.58
Lodge Beehive No. 117.....	\$.87
Lodge William McKinley No. 121.....	\$1.83
Lodge Sobieski No. 134.....	4.68
Lodge Balboa No. 137.....	4.56

SWISS FREEMASONRY.

The data for the following short sketch of Swiss Freemasonry we are indebted principally to the "Historical Sketch Organization, Principles, Activity Constitution by Dr. Bernard Perrelet, Neuchatel." From this we find that Freemasonry was introduced into Switzerland in 1736 in an irresponsible and irregular way by a few Englishmen who founded the "Society of Freemasons of Perfect Consent" at Geneva. Other lodges were established at different times and in different places, by what authority, if any, we are not informed, but presumably self-created after the fashion of the one at Geneva.

On the 7th of February, 1768, nine lodges thus created met and formed a National Grand Lodge. In Lausanne some Englishmen founded a lodge which they named "The Perfect Union of Foreigners." This lodge, with others that sprang into being about the same time united to form "The French Helvetic National Directory."

The growth of the lodges seems to have aroused the jealousy of the Civil and clerical leaders and the brethren were banned by the one and interdicted by the other. Neither of which discouraged the BB., as new lodges continued to be formed, all, however, seemingly self-created, and devoid of legitimate authority. "Many lodges were created in all parts of a day, a fading color. Many were too small to possess a number of

capable BB.; several numbered but ten members or less. The death or retirement of a single brother or the most insignificant disagreement was followed by serious consequences.

A certain brother was even seen to be the sole proprietor of a lodge and its furniture. Lodges could actually be sold or transferred to another Orient. Thus the "Chretienne des Alps," founded in 1822, belonged to Pastor Romilly, who took it with him when he removed to Aigle in 1828, where it still exists."

The only attempt made to secure Masonic regularity was made by the lodge "Esperance" of Berne, which became a Provincial Grand Lodge under the Grand Lodge of England. It, however, resigned its regular authority in 1822, when it took part in organizing another "National Grand Lodge of Switzerland."

There existed also a "Scottish Directory," practicing a system akin to the "Strict Observance" of Baron von Hund, and it seemed to be the most stable of the conflicting factions, and the only one that has had a continuous existence since its formation.

The first real step towards union of the conflicting Grand Lodges was made on June 24th, 1942, when 130 BB. met at Locle on invitation of the Masons of that town, and laid the foundation for a mutual understanding which culminated two years later in the signing of a covenant of alliance between the Lodges and the formation of the "Grand Lodge Alpina, claiming authority over the thirty-four Craft Lodges. There is also the Supreme Council of Switzerland, working a variation of the Charleston Rite with three Chapters and three Areopagi, all in the French-Swiss Cantons, and the "Rectified Scottish Helvetic Directory," working a variation of the "Strict Observance." All of these three bodies are without genuine authority, being either self-created, as in the case of the Alpina and the Directory,

or the offspring of fraud and forgery, as in the case of the Supreme Council.

There is, however, another Masonic authority in Switzerland which is perfectly regular in its organization and working, that is the Grand Orient and Grand Lodge of Switzerland with their see in Zurich. The Grand Lodge controls the Craft Degrees and the Grand Orient works the Scottish, Memphis, Mizraim, Martinist Rites.

The Grand Lodge of Switzerland is a member and its present Grand Master, Bro. Hilfiker-Dunn, is the Secretary of the International Masonic Federation.

MASONRY.

Masonry is the oldest organization in existence founded from time immemorial under the fatherhood of God and the brotherhood of man. It discriminates neither race, sect nor opinion, although the belief in the existence of a Supreme Being as the ruler and governor of the universe, is prerequisite in Masonry, the followers of which are all bound with a tie of fraternity, equality and justice, and whose establishments are universal.

The body of Masonry is an institution itself that teaches the practical things to the service of God, man and country. Its lessons are a delight; its principles are an inspiration; and its philosophy is an influence that broadens and deepens life as nothing else can. What the world calls religion, Masonry calls humanity; what the university calls philosophy, Masonry calls truth or the light of truth upon which we, as Masons, base our dealings with ourselves.

The character of any institution depends upon the standard of its morality and the intelligence of its members. The soul of Masonry is found in the soundness of its principles, the purity of its philosophy, and the tolerance of its teachings. The teachings of Masonry are noble, lofty and grand. They are brought

home to the family, the neighbors and spread throughout the lands. Their motives are lofty in helping whom it can, helping so nobly in the uplifting of man.

"Let there be Light and there was Light." God being our ruler and governor of the universe—omnipresent and omnipotent—is the torch that illumines the path of our travels in this wide world. In God we trust our difficulties and hardship for he alone safeguards our sojourns against our enemies, trials and tribulations. Faith in God; Hope and Charity to men. God is our Wisdom. Hope is our strength, and Charity is our Joy and Beauty.

PEDRO P. SERVILLAS

P. S. P., Rizal Lodge No. 86.

WITH OUR EXCHANGES.

AVOID HASTY JUDGMENT.

Many of the tragedies of life are due to hasty judgment and unconsidered criticism. Men are prone to jump at conclusions, judging from an incomplete and imperfect knowledge of the facts, and supplying their own version of the motives which impelled another to a certain action.

The man who is "quick on the trigger" makes mistakes which cannot be corrected. The man who forms and expresses hasty opinions, who condemns without hearing, perhaps without evidence, is liable to murder a reputation and inflict irreparable injury. Suspicion is like a fire, quickly kindled and hard to control.

Freemasons of all men, should be deliberate in judgment, candid in consideration, charitable in construction, moderate in condemnation. If you feel moved to criticize a Brother, suppose you see him first. Talk over the matter in question, and discover his point of view. Probably it is a different angle

from that which presented itself to you. Perhaps, after all, it is the right angle, and you may be spared the ignominy of doing him an injustice. Perhaps he can tell you things you did not know. On the other hand, perhaps you can enlighten him and lead him to see the error of his way.

z How much better to convince and reform, than to convict and destroy. At any rate, it is a satisfaction to be sure you are right before you go ahead.—The Trestle Board.

FRATERNAL SOCIETY BADGE.

When he got upon the car he looked as much like a tramp as anything else. He had evidently been working at a shop or factory and had not had time to so much as bathe his face after the day's work, and his hands were somewhat grimy from the toil, and he had on an old suit of clothes that seemed much shabbier than the clothes worn by anyone else in the car. Nobody gave him more than a passing glance at first. But finally the gentleman who stood by his side noticed that he wore upon his faded coat the badge of a well known fraternal society. Then a change came over both of them.

The fellow was not a tramp; not by any means. Tramps do not wear the badge of a fraternal society. And even the passengers upon the car who did not themselves belong to the society whose badge the fellow wore knew he was not a tramp. They did not put their hands upon their purses lest the fellow pick their pockets. Unconsciously they felt safe in the presence of the man who wore the badge of a respectable society.

There isn't a question about it. Membership in a fraternal society is a sort of guarantee of a man's stability of character and of his integrity. He makes a living or he could not afford to belong

to the society. He is trusted by his brothers or he would not be allowed to be a member along with them. He can be depended upon to some extent at least, no matter what society he belongs to. There are imposters wearing the badges of all societies, of course; a bit of metal pinned on a man's coat is not an absolute guarantee that the wearer is all right in every respect. But the point is, where a man wears the badge of a fraternal society he is much more likely to be all right than one who doesn't.—Columbus Dispatch.

MASONIC FRIENDSHIP EXEMPLIFIED

Amongst the services to brethren and their friends which grew out of the conditions of the war and have continued since its close, one of the most valuable in establishing friendly relations between jurisdictions not otherwise associated, has been that of searching for missing relatives amongst the soldiers conducted by Most Wor. Bro. Ed. Quartier-la-Tente, P. G. M. of the Swiss Grand Lodge Alpina, and Pres't of the International Bureau for Masonic Affairs, located at Neuchatel, Switzerland.

The efficiency and kindness of this Brother and his Bureau has been made very real to at least one Brother in Toronto recently, and he has gladly let the story become known to the Craft through The Masonic Sun.

Bro. X had an only son, who served overseas as a Flight-Lieut., and was shot down near Ghent. When this news came to the father's notice, he tried to get further information but all the British authorities could tell him was that Flight-Lieut. X was "missing," and nothing more has come from that source in spite of other efforts. As the workings of the Craft in Belgium appeared

to have been disrupted by the enemy in the general destruction, a letter was sent to M. W. Bro. la Tente, giving such details as were available, and asking for the address of the Lodge nearest to Ghent, if any had been re-established, so that further enquiries might be made.

A reply has lately been received from Bro. la Tente enclosing a letter from a W. M. in Ghent, and another from the D. D. G. M. of that District, through whom this W. M. had been reached, which gave the fullest possible details of the fate of the missing man, and photos of his grave. It appears that he was buried by the Germans where he fell, and, after the armistice, was re-buried with other soldiers in the local cemetery. In preparing for the photograph it was found that the inscription on the headboard had become too tarnished to be properly reproduced, so the photographer made a rubbing of the inscription on white paper and affixed it to the headboard so that it shows clearly and legibly on the photograph, and confirms the other evidences of the story as supplied by the Belgian brother.

All this disinterested kindness and effort expended for a Canadian Brother by a prominent Mason, whose efforts to establish friendly relations between our own Grand Lodge and his Bureau made continuously during the last eighteen years, have not met at any time with even the courtesy of a reply from our officials, shows that we have something yet to learn about the much talked of "universality of Masonry."

Formerly there were two Provincial Grand Lodges in India under the Scottish Constitution. The Provincial Grand Lodge of Western India was the first and original. It was constituted in Bombay in the year 1836, and may properly be said to be the mother of Scottish Freemasonry in India. As the lodges began

to multiply in other parts of India another Provincial Grand Lodge became a necessity for the furtherance of the cause of Freemasonry, and in the year 1846 the Provincial Grand Lodge of India was constituted and Bro. James Burnes became its first Provincial Grand Master. He was succeeded in that office by Bros. Henry Morland and Mackintosh Balfour. On the 1st of February, 1883, the two Provincial Grand Lodges became united under the title of the "Grand Lodge of all Scottish Freemasonry in India," by charter from the Grand Lodge of Scotland, which appointed Bro. Henry Morland as Grand Master of all Scottish Freemasonry in India. From that date India has had only one Scottish Grand Lodge.

We clip the following comments on the Smith-Towner Bill from our contemporary the "Southwestern Freemason." This bill is introduced into Congress in the interest of better and uniform education, and as a natural consequence is bitterly opposed by that Church which finds in the ignorance of its followers, its greatest security.

Evidence is multiplying that the forces of Masonry and of all patriotic and enlightened Americans must rally behind the Smith-Towner bill if that magnificent measure is not to fall before the strenuous onslaughts of the Catholic church. The Knights of Columbus are fighting the bill with all the means at their command, open and otherwise.

A New York newspaper quotes Wm. J. McGinley, supreme secretary of the Knights of Columbus, as saying, at a recent meeting in that city:

"The Knights of Columbus oppose the Smith-Towner bill as Americans primarily because the bill not only aims at violation of state's rights, but ultimately at parental rights. On its surface it appears beneficial and desirable, calling

for centralization of educational supervision; but ethically and economically it is unsound. The more populous states would have to pay for the cost of operation far out of proportion to the benefits they might derive, and the operation of the bill would set up, in effect, an educational despotism nothing less than applied socialism."

That there is not a word of truth in the charges made by McGinley does not affect the situation. Falsehood has often swifter and stronger wings than truth. The Smith-Towner bill has been explained in detail time after time, and there is not a well-informed man in America who does not know that it does not remotely infringe upon the rights of any state.

No state is required to accept the generous offers of federal aid if it does not wish to do so. The government does not propose to pay out, under the bill, a single dollar which is not matched by another dollar paid out by the state. The bill specifically and unequivocally declares that the regulation of educational affairs is strictly left to the several states availing themselves of the federal offers.

The government proposes merely to advise and assist, not to dominate in any sense of the word. The national authority reaches out to the various states in many ways which are never regarded as interfering with state sovereignty. But in the Smith-Towner bill the state is supreme. Neither does the bill seek to regulate or control private or parochial schools. On the contrary, it provides that school training in these schools shall be on the same plan as training in the public schools, so far as securing credit for federal aid is concerned.

These are facts which all may verify by a mere perusal of the bill itself.

There is no excuse for ignorance and still less for misrepresentation. The

Catholic church opposes the bill simply and solely because it comes to the aid of the great public school system of America and seeks to help the states develop their own systems and spread enlightenment throughout the land. If the church could abolish the public schools it would gladly do so. It is for Masons to lend every aid in their power to the government in carrying out the magnificent purposes of the Smith-Towner bill, but Masons cannot help by keeping still, while the Knights of Columbus and other Catholic organizations are deluging congressmen and senators with protests based on the most vicious misrepresentations and inexcusable falsehoods.—The Master Mason (Kansas City).

This is one of the most important measures before Congress. Everybody ought to understand and boost it. Hence this catechism.

What is the Smith-Towner bill?

It creates a Department of Education, with a secretary in the president's cabinet, thus bringing education up to the level in importance of war, the navy, the postoffice, the treasury, etc.

And (2) provides federal aid for education to the states.

But (3) prohibits federal control of education within the states.

Why should there be a department of education with a secretary in the cabinet?

Because education is far and away the most vital interest and business of the people of the United States.

Does this bill mean the control of education by the federal government?

It does not. It specifically provides that the states be left in control.

Will the bill affect private and parochial schools?

Not in the least. This is purely a state matter.

Is the policy of federal aid to state education new?

It is not. It is a continuance of the settled and accepted policy of the nation since its beginning. It is normal evolution, not radical change.

Why should the nation help remove illiteracy?

(1) Because one-fourth of the men in the draft were illiterate. (2) Secretary Lane estimated the annual loss to the nation through illiteracy at \$826,000.-000. (3) There are 460,000 foreigners who cannot speak English working in the mines of the United States. It is stated by the director of the bureau of mines that to remove illiteracy here would save 1000 lives and 150,000 injuries annually. (4) Illiteracy is not sectional. It is not a southern problem. There are 406,000 illiterates in New York and 354,000 in Pennsylvania.

Why is illiteracy a national danger?

Because the blatherskite and the trouble maker appeal most successfully to the ignorant.

Why should educational opportunities be equalized all over the land?

Because the greatest need for education is found where there is the least taxable property. And because people are more important than money.

Should the wealthier states help the poorer?

Surely. We all stand or fall together. "A square deal for all," said Roosevelt.

What must a state do to get federal aid by this bill?

It must (1) provide a public school opportunity of at least twenty-four weeks; (2) provide compulsory attendance at a public or private school of all children between seven and fourteen; (3) make the English language the basis of instruction; and, (4) appropriate at least as much money as it expects to receive.

All this is a stride in the right direc-

tion. There can be no solid and enduring democracy that does not begin with child training.—Dr. Frank Crane, in the Globe.

The fact that five millions of the inhabitants of the United States cannot read and write should give pause to those who, without due consideration, are inclined either actively or passively to oppose the provisions of the Smith-Towner bill, which was up before the last Congress and will undoubtedly come before the present body.

Such a formidable percentage of illiterates can only be a menace to the development of this country and any movement to relieve the United States of such problems as this illiteracy presents should be universally endorsed.

The bill, as those who study it carefully will find, militates in no degree against any sectarian institution, and there is not the slightest prospect that any part of it can or will be so construed by those who execute its provisions.

It would be little short of a catastrophe if that part of the program of Americanization made definitely possible and practicable by this educational measure were to be prevented from passing Congress.

The Smith-Towner bill, or any other measure of like character, ought to become a law because it gives Federal aid to those who have been prevented heretofore by the inadequacy of state educational appropriations from obtaining that insight into American institutions which is important at the present time, and whose necessity has been emphasized by recent developments, especially since the world war.

The wisest and best men of the country have set their stamp of approval upon the efforts of the state, through its public schools, to educate the chil-

zens of the United States in the principles of justice, right and truth, and the Smith-Towner bill is simply an extension of state education with the help of federal monetary assistance. Not a single provision can be questioned by any red-blooded American, and the opposition which is found in some quarters can only be credited to narrowness of view or selfishness of purpose.

The bill permits the continuous existence of all sectarian schools and does not interfere with their operation. So long as they maintain an educational standard suited to the needs of the country and the people they will not be disturbed by anyone. Such schools, of course, cannot be aided by public moneys and must be self-supporting. That is the price which those who prefer a private institution must pay for the privilege which they claim. There will be no interference with them, but under no circumstances should they or their advocates be permitted to interfere with that principle of American freedom which aims to give every citizen an education that will enable him to understand what this country is and what it means to the people who live within its borders.—Missouri Freemason (St. Louis).

The editor who was a believer in "yellow" journalism ran this as a leading editorial, says an exchange: "The business man of this city who is in the habit of hugging his stenographer had better quit, or we will publish his name." The next day thirty-seven business men called at the office, paid their subscriptions a year in advance, left thirty-seven columns of advertising, to run indefinitely, and told the editor not to pay any attention to fool stories.

Right living makes the true Mason.

A BACHELOR'S PRAYER

Backward, turn backward, O Time, in
your flight!
Give us a maiden with skirts not so
tight;
Give us a girl whose charms, many or
few,
Are not so exposed by much peek-o-boo;
Give us a maiden, no matter what age,
Who won't use the street car for a vaudeville stage;
Give us a girl not so sharply in view;
Dress her in skirts that the sun won't
shine through.
Then give us the dances of days long
gone by;
With plenty of clothes and steps not so
high;
Oust turkey trot capers and buttermilk
glides.
The hurdy-gurdy twist and the wiggletail slide;
Then let us feast our tired optics once
more
On a genuine woman as sweet as of
yore,
Yes, Time, please turn backward and
grant our request
For God's richest blessing—but not one
undressed.

MASONRY IN SWEDEN

Masonry was introduced into Sweden in 1735. There is experienced quite a chequered history, being swept along in the tide of the so-called Strict Observance or Templar system of Masonry. From the influence of this misfortune it has never escaped, but finally there was evolved the so-called Swedish Rite consisting of nine degrees, namely, 1st to 3rd, St. John's 4th and 5th, St. Andrew's, and 4 degrees of so-called Knights.

The Grand Lodge of Sweden was founded in 1759. It now controls 28 St.

John's lodges; 13 of St. Andrew, and 4 provincial lodges. Its total membership is 16,645. No other Masonic body claims jurisdiction within the boundaries of Sweden.

The Masonry of Sweden seems to be a very peculiar product. It requires a belief in Christianity. The king and princes of the reigning family fill by right its chief offices and its teachings are said to be a mixture of the Freemasonry of England, of the "scots" degrees, of Templarism, Rosicrucianism and the mystic doctrines of Emanuel Swedenborg. The only Canadian or American Grand Lodge recognizing it is that of New York. Brother Gould pronounces it a "mere so-far distant connection of the great Masonic families," and Brother G. W. Speth declares that it has "hardly a vestige of Masonry left" as the same is known and practiced in England.—The Trestle Board.

EXAGGERATED WRITINGS.

If there were just some way to weed out all the fool fables which often render the noble craft of Masonry ridiculous, it would be better for the standing of the fraternity. No fault should be found with the allegorical teachings included, but when orators of supposed intelligence gravely tell the gullible multitude at Masonic picnics and on other public occasions that Masonic Lodges were in operation before the Deluge; that our present form of work has been handed down from the days of King Solomon; that there has never been a president of the United States who was not a Mason; that all the signers of the Declaration of Independence and all generals in the army of the Revolution were Masons, except Benedict Arnold (who, by the way, was a Mason) it is enough to make an Egyptian mummy laugh. The writer once heard a much-

traveled brother seriously declare, in addressing a lodge, that he had visited lodges in India which had records running back six thousand years; in other words, these lodges worked many centuries before Adam and Eve were created. Ananias and Baron Munchausen were paragons of veracity if compared with that brother.—H. T. W. S. "Voice Review."

Dr. Sebastian Wesley, the famous organist and composer of Church music, occupied the greater part of his spare time with rod and line. On one occasion he was fishing in a piece of water when a keeper approached him and told him it was private.

"All right," said Wesley, "you take in my name to your master, and I'll follow you."

The keeper consented; his employer expressed regret at the occurrence, and said he would be charmed if the doctor would remain to lunch. After lunch the host turned to the doctor, and said he would be very delighted if he would play a selection on the organ. Nothing loath, the doctor sat down and played for half an hour.

The next day the owner of the lake and the organ was surprised to receive a letter from Wesley asking for ten guineas for his services on the organ. But Wesley was even more surprised when he had in reply a letter as follows:

"My charge for a day's fishing is twenty guineas, so if you will kindly forward ten guineas that will balance the little matter between us."

—The Masonic Journal, South Africa.

A TOUGH PROPOSITION.

Getting out a newspaper or monthly publication is no picnic. If we print jokes, folks say we are silly—if we don't they say we are too serious. If we pub-

lish original matter they say we lack variety, if we publish things from other papers they say we are too lazy to write. If we don't go to church we are heathens—if we do we are hypocrites. If we stay in the office we ought to be out rustling for news—if we rustle for news we are not attending to business at the office. If we wear old clothes we are slovens—if we wear new clothes they are not paid for. What in thunderation is a poor editor to do anyhow? Like as not someone will say we swiped this from an exchange. So we did.—Co-Mason.

IT HAPPENS EVERY DAY!

A MAN struck a match to see if his gasoline tank was empty.....IT WASN'T.

A MAN patted a strange bull dog to see if the critter was affectionate.....IT WASN'T.

A MAN looked in the muzzle of a gun to see if it was loaded.....IT WAS.

A MAN touched a wire to see if it was chargedIT WAS.

A MAN speeded up to see if he could beat the train over the crossing.....HE COULDN'T.

A MAN spent all his earnings, expecting something to turn up for a rainy day.....IT DIDN'T.

Historians of every country have agreed that a positive approach to the best we now boast of, would have been a reality years ago, had it not been for the relentless and far reaching machinations—ever apparent—of the Roman Catholic Church government, militantly opposing the individual civilizations, that came with the efforts of peoples in all quarters of the globe, to rise from the degradation of savagery. The secret tribunal, an ungodly opposition to sectarian education, a

frightful lust for power and unwarranted riches, these were the tenets of faith which has left its brand of Cain upon the pages of history, until the name of her "Catholicism" has become a reproach upon the lips of Christianity.—The Trestle Board.

OLDEST SECRETARY.

Siloam Lodge No. 780 of Chicago has the distinction of having the oldest active Secretary in the United States, if not in the world. Brother Edward H. Cass, who holds this office, was born February 25, 1831, in Cornville, Maine. He was raised in St. Andrews Lodge, Bangor, Maine, sixty-six years ago, and affiliated with his present lodge in 1884. For the past twenty-one years he has acted as secretary. Brother Cass uses crutches, and still carries in his body a bullet received in the Civil War. Siloam Lodge plans a big celebration this year for this distinguished brother on the anniversary of his birthday.—Masonic Standard.

"HUGSTRY."

Two years ago Iowa changed its law regarding physical qualifications by providing that "the substitution of artificial parts or limbs for portions of his natural person shall not be a bar, provided such are under the practical control of the petitioner." Grand Master reported that of the 6,277 initiated during the year 1920 35 were candidates who had to use "artificial parts or limbs." He felt well pleased with the record.—Brotherhood.

"O'll work no more for that man Dolan," declared Casey. "An' why?" Inquired his friend, Murphy.

"Shure, an' 'tis on account av a remark he made."

"An' phwat was that?"

"'Casey,' says he, 'ye're discharged.'"

LODGE DIRECTORY.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Wm. A. D'Addio, 262 Littleton Ave., Newark, N. J., Secretary.

HE HASN'T TIME

He hadn't time for brotherhood,
And so he didn't join.
"I'll get it while the getting's good,"
He said, and grabbed the coin;
"And, after I have got my pile
All snug upon the shelf,
I'll settle down a little while
And just enjoy myself."
It took him long, it took him years,
But he won out at last;
It cost him trouble, cost him tears,
To make his fortune vast;
And then he said, "Well, now I'll rest;
Enjoy life's things sublime."
But old Death tapped him on the chest
And said, "You haven't time."
—North Dakota Workman.

LEXICON.

Francken, Henry A.—Supposed to be the first deputy appointed by Stephen Morin the French Charlatan and degree peddler under the commission granted him by the Council of Emperors of the East and West of France. The exact date of Franckens appointment by Morin seems doubtful, but is supposed to have been between 1762 and 1767. As Morins French Patent was revoked for cause in 1766 the probabilities are that it was after its revocation that Francken was appointed. Soon after receiving the degrees and appointment in Kingston, Jamaica, Francken left for the U. S. A., where he gave the degrees and appointed

deputies and thus introduced the system which ultimately became the spurious "Scottish Rite" of the Northern and Southern jurisdictions of today.

Franc-Macon, Franc-Maconnerie. The French equivalent for Free-Mason and Free-Masonry.

Frankfort-on-the-Main.—A provincial Grand Lodge was formed there by the Grand Lodge of England in 1766, which declared itself independent in 1783. Since 1823 it has been known as the Grand Mother Lodge of Eclectic Freemasonry, working the three Craft degrees only, and that in a manner peculiar to itself. It is a member of the German Union of Grand Lodges and had recently 25 daughter Lodges working under it.

Benjamin Franklin.—Of the date when and the Lodge where Franklin was made a Mason there is some doubt. Gould says probably in 1731, in St. Johns Lodge, Philadelphia. In 1734, he was elected Provincial Grand Master of the Provincial Grand Lodge of Pennsylvania, neither this Lodge or Grand Lodge seems to have been regular, to quote from Gould. "There seems no room for doubt that the Lodge (and Grand Lodge) never until 1749, worked under any other sanction which was deemed superior to its own." No doubt he was afterwards regularized as he subsequently took a leading part in the affairs of the Craft.

Frater.—Latin, Brother. Fratres, Brothers. Used in the Chivalric and other High Degrees.

Fraternally.—The usual mode of subscription to letters addressed by one Mason to another.

Fraternity.—Brotherhood, applied to associations banded together for charitable, educational or philanthropical purposes.

Fraternalize.—To mingle or associate together as Brethren.

LODGE DIRECTORY.

Alpha Cesare Battisti of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1319 5th Ave (Fifth Ave Bank Bldg.); R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M.; Vincenzo Capalbo, Secretary, No. 4 Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at \$16 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litherty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

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.

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.

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., Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., Ed. Rower, 144 Joice St., Secretary.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Frueh.

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.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324 1/2 South Hill Street.

Golden Gate Council of Kadosh, No. 28 of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m., in the California Hall. E. H. Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15 1/2 Tacoma Ave., at 8 p. m.; R. W. M., Erick Siburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1222 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 33 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue, Sojourning F. F. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 667 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 555 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Morlah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532

E. Streicher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R.

W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary Axel Forsberg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

August 1921

Number 14

OFFICIAL.

EXPULSIONS.

The sentence of suspension passed last November on A. Frankel, late of Kil-winning Lodge No. 24, of San Francisco, has been changed to expulsion from all Masonic privileges.

P. J. Kreisman, of Lodge Eureka No. 119, Oakland, Cal., has been expelled for gross un-Masonic conduct.

G. S. Padarce, of Lodge Rizal No. 86, of San Francisco, Cal., has been suspended for the period of one year for gross un-Masonic conduct.

ADVANCEMENT IN THE RITE.

During the last few months a number of brethren have been advanced for zeal shown whose names have not been gazetted so far will receive due attention in our next issue when all such will be published.

INSTALLED OFFICE-BEARERS.

The following are the installed office bearers in Lodge Savoy No. 35, Chicago, Ill., for the ensuing term: R. W. M., M. Armata; W. M. D., Rev. C. H. Carfora; W. S. Sub., G. Castellano; W. S. W., Wm. Castellano; W. J. W., Andrew Zangara; Secretary, E. J. Castellano; Treasurer, N. S. Klein; Orator, F. Lapiana; Chaplain, M. Coppolo; Almoner, A. Bellavia;

Marshal, S. Ambrosio; S. Deacon, N. Parrino; Jr. Deacon, Dom. Binetti; Sr. Steward, F. Abbinante; Jr. Steward, M. Zangara; Inner Guard, F. Leo, and Tiler, Paul Massa.

The following are the installed office bearers in Lodge Trinity No. 44, Seattle, Wash., for the ensuing term: R. W. M., W. S. Pulver; W. M. D., Emil Sauer; W. M. S., G. W. Nelson; W. S. W., W. A. Sloan; W. J. W., F. W. Kotelman; Secretary, Paul Raden; Treasurer, Aug. Anderson; Orator, Harry Allen; Chaplain, Chas. Fredlund; Almoner, Aug. Olson; Marshal, P. J. Bordesser; Musician, A. M. Larsen; Sr. Deacon, T. J. Engelstad; Jr. Deacon, H. T. Johnson; Sr. Steward, Frank Lynch; Jr. Steward, Aug. Ander; Inner Guard, Wm. Foster, and Tiler, Chas. Soderstrom.

The installed office bearers in Lodge Fidelity No. 73, Rock Springs, Wyo., for the ensuing term are as follows: R. W. M., John Wilson; W. M. Depute, Adolph Westerburg; W. M. Sub., Joseph Joynson; W. S. W., Fred Larson; W. J. W., Hjalmar Carlson; Secretary, C. M. Olson; Treas., Axel Johnson; Orator, Joseph Joynson; Chaplain, C. M. Olson; Almoner, Axel Johnson; Marshal, Wm. Alenius; Sr. Deacon, Carl Hanson; Jr. Deacon, F. B. Larson; Sr. Steward, Christ. E. Thobro; Jr. Steward, John Lucas; Inner Guard, Ole Johnson, and Tiler, Louis Larson.

The following are the installed office bearers in Lodge Robert Burns No. 78,

Springfield, Ore., for the ensuing term: R. W. M., W. M. Green; W. M. D., F. A. Rankin; W. S. W., M. Svarveud; W. J. W., J. M. Williams; Secretary, F. L. Snodgrass; Treasurer, L. K. Page; Chaplain, Lee Clark; Almoner, J. Atkinson; Sr. Deacon, H. Newman; Jr. Deacon, R. M. Golden; Sr. Steward, R. Rosenstein; Jr. Steward, M. V. Endicott; Inner Guard, Ralph Clark, and Tiler, Sam Rubenstein.

The following are the installed office bearers in Lodge America No. 124, Cleveland, Ohio, for the ensuing term: R. W. M., Wm. A. Everitt; W. M. D., Ernest Bruggemier; W. M. S., A. L. Doty; W. S. W., Chas. G. Gravatt; W. J. W., Chester B. Pease; Secretary, Wm. G. Adams; Treasurer, Wm. F. Beyer; Orator, Calvin A. Jefferson; Chaplain, J. W. Doty; Almoner, Andrew Pabst; Marshal, Wm. F. Grosse; Sr. Deacon, Christ. Likliats; Jr. Deacon, Wm. Kloster; Sr. Steward, F. J. Paderewski; Jr. Steward, Edwin C. Everitt; Inner Guard, Ed. Jenisek, and Tiler, Andrew Nixon.

The following are the installed office bearers in Lodge White Eagle No. 127, New York City, N. Y., for the ensuing term: R. W. M., A. Nosek; W. M. D., Bron. Golubiewski; W. M. S., Wlad. Robaczynski; W. S. W., Antoni Gruszczak; W. J. W., Marcell Lewinski; Secretary, Walenty Bialecki; Treasurer, Paul Janowski; Orator, Alexander Rawa; Almoner, J. Drozd; Marshal, Piotr. Marchon; Sr. Deacon, Jan. Chmura; Jr. Deacon, F. Slobodzian; Sr. Steward, Tomasz Kuzenka; Jr. Steward, F. Flakowicz; Inner Guard, Teodor. Drzewicki, and Tiler, Wlad. Grocholski.

The following are the installed office bearers in Lodge Concordia No. 130, Newark, N. J., for the ensuing term: R. W. M., Charles Fraizner; W. M. D., Stanley Jarmicki; W. M. S., Boleslaw Penszyn-

ski; W. S. W., Wincenty Chwalkowski; W. J. W., Ludwik Smialkowski; Secretary, Karol Zdzialbo; Treasurer, John Krzywiski; Orator, Max Szulczynski; Chaplain, Bron. Pszybylowicz; Almoner, Stefan Janowski; Marshal, Piotr Sypniewski; Sr. Deacon, Anton Marshall; Jr. Deacon, Antoni Majewski; Sr. Steward, M. Golebiewski; Jr. Steward, Adam Zielinski; Inner Guard, Zygmunt Słominski, and Tiler, Fred Kocan.

The following are the installed office bearers in Lodge Sobiewski No. 134, Elizabeth, N. J., for the ensuing term: R. W. M., Athony Szczepanowski; M. M. D., Jacob Tomala; W. M. S., Stanley Marshall; W. S. W., Edward J. Malecki; W. J. W., Andrew Wojciak; Secretary, Joseph Glowka; Treasurer, Ignac. Marszowicz; Orator, Julian Karwan; Chaplain, Andrew Baran; Almoner, Joseph Lacko; Marshal, Boleslaw Kulikowski; Sr. Deacon, John Winkiel; Jr. Deacon, Thadeusz Wojciak; Sr. Steward, Stanley Pasternak; Jr. Steward, Frank Lorenz; Inner Guard, Michal Rado, and Tiler, Jacob Trzyna.

The following are the installed office bearers in Lodge Bonnie Doon No. 138, Vancouver, B. C., for the ensuing term: R. W. M., Tom Hughes; W. M. D., W. Lee Holder; W. M. S., Arthur S. Baird; W. S. W., George L. Tuxford; W. J. W., Willard B. Peters; Secretary, Thomas Houston; Treasurer, W. L. Mitcheson; Orator, Albert E. Clark; Chaplain, Henry C. Viner; Almoner, John H. Blackmore; Marshal, Lorne J. Sampson; Sr. Deacon, Fred H. Chafe; Jr. Deacon, Edward F. Crosby; Sr. Steward, J. D. H. Stewart; Jr. Steward, James Woods; Inner Guard, Arthur R. Cook, and Tiler, Alexander Harris.

The following are the installed office bearers in Lodge Progress No. 141, Ba-

yenne, N. J., for the ensuing term: R. W. M. Frank Von Muller; W. M. D., Zygmunt Ostrowski; W. M. S., Joseph Wegrzynski; W. S. W., Dr. Stanley S. Burke; W. J. W., John Wegrzynski; Secretary, Konstanty Dziedzicki; Treasurer, Joseph Wegrzynski; Orator, Joseph Bodys; Chaplain, John Wegrzynski; Almoner, Konstanty Dziedzicki; Marshal, William Sowinski; Sr. Deacon, Joseph Borys; Chaplain, John Wegrzynski; Al-Sr. Steward, Louis Kubizna; Jr. Steward, Wlad. Drzyzga; Inner Guard, Kaz. Tokarski, and Tiler, Konstanty Keczmerski.

HARD UP

You're not hard up when your purse is flat
And your trousers frayed like an old door-mat;
You're not hard up when your bills fall due
And you haven't a dollar to see you through;
You're not hard up till you see the day
That you haven't a cheerful word to say.
You're not hard up when your coin is gone
And you whistle a tune as you journey on;
You may walk the streets while others ride
And your pockets have naught but hands inside;
That's not being broke you may depend,
For you're not hard up while you have a friend.
But you are hard up, in sorry way
If you haven't a cheerful word to say;
If nothing on earth appeals to you
And you can't see charm in the skies of blue,
And you are hard up if you've reached the end,
And can say in truth that you have no friend.

LODGE CONTRIBUTIONS

Towards the General Charity Fund— July.

Lodge Wm. McKinley No. 121.....	\$1.83
Lodge Deseret No. 152.....	1.50
Lodge White Eagle No. 127.....	2.75
Lodge Kilmarnock No. 57.....	3.40
Lodge Kilwinning No. 38.....	2.52
Lodge Fidelity No. 73.....	2.25
Lodge Savoy No. 35.....	5.17
Lodge Kilwinning No. 140.....	1.60
Lodge Caledonian No. 29.....	1.91
Lodge Bonnie Doon No. 138.....	3.85
Lodge Ogden No. 81.....	1.15
Lodge Concordia No. 130 (March and June)	8.48
Lodge Garibaldi No. 143	5.23
Lodge King Solomon No. 79.....	4.00
Lodge Progress No. 141	2.60

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

Today, in our Masonic Lodges, there are too many "blind leaders of the blind," with the result that both leaders and led are being cast into the ditch of materialism, expressed in politics, social functions and gross commercialism, to the injury of all those so led.

—Oriental Consistory Bulletin.

THE UNIVERSAL FREEMASON

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EDITORS:

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

All letters or articles for publication
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South Second East Street, Salt Lake
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1, 1912.

EDITORIAL.

**NEW ADHERENTS TO THE INTER-
NATIONAL MASONIC FEDERATION.**

Just as we go to press we have re-
ceived the news that two new Masonic
powers have become members of the
Federation, viz: The Grand Lodge of
Denmark, of which the M. W. Bro. Jen-
son is Grand Master; and the Grand
Lodge of Neuva Leon of Mexico. Soon
we will have them all.

**HONORS FOR THE GRAND MASTER
MASON.**

In a communication just received from
the Grand Lodge of Rumania, we learn
that that Grand Body has conferred the
rank of Honorary Grand Master on the
Grand Master Mason in the Supreme
Lodge of A. F. & A. M. of the Scottish
Rite for the U. S. A. in the I. M. F.

THE A. M. F. OR THE I. M. F.

A few of our BB. appear exercised
over the change of title from the Amer-
ican Masonic Federation, to the Inter-
national Masonic Federation, and fear
that the former corporation has been
dissolved and that the rights acquired
under it have been surrendered. If these
BB. had read the announcement made at
the time the International Masonic Fed-
eration was incorporated the matter
would have been entirely clear to them.
The American Masonic Federation as a
Civil Incorporation was not dissolved
but is continued with added powers in
the International Masonic Federation.
The creation of the latter was made nec-
essary by the former accepting a Con-
firmative Charter from the Internation-
al Congress held at Zurich, Switzer-
land, July, 1920.

LODGES CHARTERED.

On the 11th of July, Germinal Lodge
No. 155 was chartered at Pullman, Ill.,
and applications have been received for
Charter from Lodges previously work-
ing U. D. in Monroe, Mich., and Toledo,
Ohio, which have been granted and the
Lodges will be chartered before the end
of July, thus three more Lodges will
be ready to take part in the proceed-
ings of the Supreme Lodge this month.
and as Solomon said, "In the multitude
of councillors there is safety."

ANOTHER NEW LODGE.

A Dispensation has been granted for a new lodge to be held in Portland, Oregon. As there were fifty signatures to the application for the dispensation there should be no fears for the success of the enterprise or that the dispensation will not be soon exchanged for a Charter.

THE SUPREME LODGE.

Before another issue of the "Universal Freemason" will be in the hands of the BB., the eighth session of the Supreme Lodge in the American Masonic Federation and the first meeting of the Supreme Lodge of Ancient Free and Accepted Masons of the Scottish Rite Symbolic for the United States of America in the International have ended its deliberations and the event become a matter of history. It will without doubt be one of the most important that has been held, and its decisions will have a weight hearing on the future of Universal Masonry in this great country of ours in particular, and reflectively, on the Masonry of the world. The status of the Supreme Lodge has in some measure altered by the acceptance of the confirmative and membership charter from the International Masonic Federation, before it was the head of Universal Free-masonry in the United States of America, it has now become the American Branch of the International Federation, not the least prominent member therein, and as added honor bring with them added responsibilities these will all be matters for the consideration of the delegates. That there are so few notices of proposed changes in existing laws, or for enacting new ones to come before the meeting is a matter for congratulation. It shows that the BB. are on the whole satisfied with

the present constitution, and the less laws there are, and the better these few are, the less chance for future trouble. Up to the present writing, no notice of other proposed changes have been received from any of the Lodges than those already sent out, and as our laws require that all Lodges shall be notified of such proposed changes at least thirty days before the Supreme Lodge meeting, no others could be received that did not meet that requirement.

Therefore, besides the consideration of these proposed changes, and the election, or re-election of Supreme Lodge officers, the whole session can be devoted to the good of the order by "projecting schemes and plans" for its welfare and success.

THE EASTERN STAR AND THE LOCALS.

The Grand Master of the Grand Lodge of Pennsylvania (Locals) having by the plentitude of his power and in the fullness of his wisdom decreed an edict dated June the 1st, as follows:

"From a number of reliable Masonic sources it is now demonstrated that agencies and influences are actively at work in this jurisdiction, through an organization known as 'The Order of the Eastern Star,' and other organizations have in recent years received as associates in their work, members of this Fraternity, which are now personally identified therewith, and which, as at present conducted, seriously interfere with our long established and lawfully recognized procedure.

"With social or fraternal bodies exercising authority over other agencies for the good of humanity, by whatever name they may be called, or from whatever source they claim to derive their initial authority, we have nothing to do, and have no desire to interfere in any

way, leaving them to govern themselves and manage their own concerns in their way. This Grand Lodge, however, denies the right of any body or association, or any member of it, to interfere with the due and orderly management of our fraternal affairs."

An eighth of the membership of the Lodges holding of that Grand Lodge are given the choice, either to surrender their Lodge affiliation or their membership in the Eastern Star or other organization composed of both sexes claiming Masonic affiliation. We do not know how the Masons of Pennsylvania will receive this edict of their Grand Master. The "Local" Masonry of the United States of America is a fearful and wonderful affair, and differing as it does from the Masonry of the rest of the world, cannot, of course, be judged by ordinary masonic standards. The very fact that one man can by his own act impose a law on the whole membership of a state, is enough to put the organization of which he is the head outside the pale of regular Masonry.

In a comment on this edict in a contemporary we are told that the Eastern Star was organized in New York in 1788. The ignorance displayed by the author of this statement would be inexcusable from any other source, but from this source historical correctness is not expected. As an adoptive Masonic Rite the Eastern Star is but a thing of yesterday, but there is an Adoptive Masonic System that dates back into the eighteenth century, viz., the "Scottish Rite of Adoption," the head of which is the Grand Council of Rites of Scotland, and the American government of the Rite is vested in the "Regional Grand Lodge for the U. S. A.," chartered by the former. We advise the members of the Eastern Star in Pennsylvania to procure charters from this source and

be independent of the edicts of any Pers-Bah who should pose as a Masonic Czar and Kaiser.

AN OLD MASONIC FAMILY.

The Earls of Eglinton, in whose domain the village of Kilwinning is situated, where is the seat of the ancient Mother Lodge, the oldest existing Masonic Lodge in the world, have been for centuries patrons of the Scottish Craft, to the care of one of them the Craft is indebted for the "Schaw" MSS., the oldest authentic Masonic Document, outside of the Minutes of some of the old Scottish Lodges, in existence, the following extract from an address presented on June 21st, to the present Earl on his retiring from the Provincial Grand Mastership of Ayrshire, an office which carries with it the Mastership in the Mother Lodge:

"As Ayrshire Freemasons, we recall with interest, and with grateful remembrance the ancient connection between the House of Eglinton and Freemasonry in this Province, and the many and great services rendered to the Craft by members of your illustrious family: conspicuously by Alexander, 8th Earl, Grand Deacon, 1674-1676; by Alexander, 10th Earl, Grand Master of Mother Kilwinning, 1742-1752, 1755-1761, and in 1768, who was also Grand Master of Scotland in 1750; and by Archibald, 11th Earl, who from 1771 to 1796 was Grand Master of Mother Lodge, and who in consequence of his generosity thereto was elected Grand Master for life.

We believe the above record to be unique in the history of Freemasonry, and we rejoice that it has been renewed in your person, with every prospect of that long continuance which is the desire and hope of your Brethren in Ayrshire."

OUR BIOGRAPHICAL SKETCH.

This month's Biographical Sketch of Provincial Grand Masters has been crashed out for want of space, but will be resumed in our next issue, the subject being Bro. Lornsten, Provincial Grand Master for the State of Oregon.

"BE YE NOT WEARY IN WELL DOING."

We believe in giving credit where credit is due and cut the following excerpts as showing what the Craft, regular or irregular, is doing, especially in the way of helping the poor and needy.

Alabama has erected another dormitory at the Masonic home to cost approximately \$50,000.00. They educate about 150 Masonic orphans. Some are now in high school and it is proposed to give them a collegiate course.

Connecticut has erected, at a cost of more than \$225,000, a large and commodious fireproof building to replace the old wooden Masonic home at Wallingford. Individual lodges contributed a total of \$1,204.73 to the Armenian relief fund.

Delaware has taken steps to increase the fee from initiates for Masonic home purposes.

Georgia raised \$100,000 by voluntary contributions, as an endowment for Masonic Orphans' home.

Idaho's Grand Master visited every lodge. The lodges did little but confer degrees.

Illinois is bringing to increased efficiency its Masonic homes.

Kentucky is supporting 365 children, 33 aged women and 56 aged men in its homes.

West Virginia authorized the building of a Masonic home on a site of 62 acres near Parkersburg, W. Va.

Wisconsin postponed the building of a new Masonic home building until prices

of material and labor are more favorable.

Ontario, Canada, distributed about \$75,000 among aged Masons, widows and orphans, and is spreading the doctrine of more lodge and smaller membership.

Nova Scotia inaugurated a campaign to raise an endowment fund for a Masonic home for aged members, their wives and widows.

New Mexico enacted a law requiring lodges to pay to the Grand Lodge \$2 annually for the Masonic Home fund.

New York is arranging for the erection of a Soldiers' and Sailors' Masonic Memorial hospital.

Oregon has erected a home for indigent members and Masonic orphans.

North Carolina is caring for the orphan children of the state in the orphan asylum at Oxford and for indigent Masons, their wives, widows, sisters and mothers.

And yet so many, and some of them even of our own household, think the few cents they contribute to their lodge a burdensome expense.

CURIOUS MASONIC FEATURE.

In an item going the rounds of the Masonic Press referring to what is claimed to be "the oldest original minute book in America," among the several curious features mentioned is the one that the Lodge "always met in the first degree." Another instance of the ignorance of the "Local" American Mason who does not know that it is only in the Lodges of the Local system in the U. S. A. that the Lodge does not meet in the first degree, and that even there meeting on the third degree is a custom barely seventy years old, but less than that is sufficient in "Local" Masonry to transform an "innovation" into a "Landmark."

A PERTINENT QUESTION.

We select from our esteemed co-temporary "The American Co-Mason," the following: If the Grand Lodge of France is not worthy of recognition, why do the Grand Lodges that are so prone to excommunicate it allow their members to join the Scottish Rite? Both the Southern and the Northern Jurisdictions are in fraternal relations with the Supreme Council of France which is formed of members of the Grand Lodge of France. Do the so-called atheists of the Grand Lodge cease to be atheists when they take the higher degrees? and would add thereto the additional question, why is it that the so-called Scottish Rite or the Southern and Northern Jurisdictions recognize in their Chapters, Councils and Consistories as regular Masons, those who in their Craft Lodges they brand as irregular. Do those who are irregular in the Craft become regularized by taking the higher degrees of the Charleston Rite, itself founded on admitted fraud and forgery?

PROGRESS IN THE NORTHWEST.

After a period of three years since last visited, and arrangements made postponed, I at last found time to fulfill the long promised visit to the lodges in the States of Oregon, Washington and in British Columbia.

Leaving the office (en route for Vancouver, B. C.) on the afternoon of Thursday, June 30th, my train should have reached Portland, Ore., on the evening of Friday, July 1st, at 7:30, and it was my intention to have met with the Portland B.B. there and made arrangements for meetings on my return journey, but quoting our immortal Brother Robert Burns, "The best laid schemes o' mice and men, gang aft a-gley," and owing to my train being over three hours late,

I had only time to greet the committee that was there to receive me and go from one train to the other. On Saturday afternoon, July 2nd, I arrived at Vancouver, B. C., and was met at the depot by the Provincial Grand Master, Bro. T. Houston, and a delegation of the B.L. of Bonnie Doon Lodge and escorted to the hotel Vancouver, which was headquarters for the B.B. during my stay in that city. During the three following days there was practically one continued business session, between meetings of the several bodies, Craft, Council and Encampment.

On Saturday evening the time was spent in a general get-together time, the membership had increased so much since I had met with them last that there was treble the amount of introductions to the renewal of old acquaintances.

On Sunday the day was spent between committee meetings, and sightseeing, and in the evening I was entertained by the R. W. M. Bro. T. Hughes and his good wife.

On Monday I met with Lodge "Bonnie Doon," so named after a Scottish lodge meeting in the little city of Patna on the banks of the historic River Doon, and of which I was an Installed Past Master. I believe that every member of the lodge was present with visitors from the Scottish, English, Irish and Canadian Constitutions. One Profane was Entered, an Apprentice, the R. W. M. and officers performing the work in a manner that I have seldom seen equaled, and never excelled in any of our lodges of much earlier date.

On Tuesday I met with the Council of Kadosh working U. D. and received their petition to be chartered under the title of "Canada" Council. After the close of the Council with the assistance of the Ill. Frater Thos. Houston, 33, 90, 95, I conferred the ultimate grade of Sovereign Grand Commander on FF. Thomas

Hughes, A. R. Cooke and W. Lee Holder who fill the three principal offices under the new charter.

Later in the day I met with "Canana" Encampment of Knights Templar and witnessed the exemplification of the degrees of Pilgrim and Knight of the Temple. The following notice published in Vancouver's leading newspaper shows that our BB. there have a recognized position in the community:

"High Masonic Officer Pays Visit to Coast.

Matthew McBlain Thomson, president of the International Masonic Federation, and Grand Master Mason in the Supreme Lodge A. F. and A. M., A. A. S. R. Symbolic, for the United States, is paying an official visit to Bonnie Doon Lodge No. 138, Vancouver.

He is also making arrangements for the chartering of a Council of Kadosh which has previously been working under a dispensation emanating from the Grand Council of Rites of Scotland. The chartering of this Council completes the necessary number in this district for the formation of a Grand Consistory.

Mr. Thomson is registered at the Hotel Vancouver."

I left Vancouver at midnight Tuesday, July 5th, for Tacoma where, on the evening of Wednesday the 6th, I met with Caledonia Lodge No. 29, which I found in good condition numerically and financially. On Thursday afternoon I met with Justitia Lodge, S. R. A., and gave the degrees to a class of ten ladies and BB. Justitia Lodge has not been so active lately as it might have been, but promises to more than redeem itself in the future. In the evening I met with Tacoma Council of Kadosh and assisted in conferring the degrees on a class of candidates. On Friday, July 8th, I left Tacoma where, during my stay, I had been the guest of the Pro. Grand Master Bro. John Burton Keener, going by boat to Seattle, where I

was met by Bros. W. Pulver and Charles Edwards and taken to the Wayne Hotel, which was my headquarters during my stay in Seattle.

I met with Pacific Council of Kadosh and gave instruction in the degrees. I conferred the decoration of the Lybic Chain on Frater Paul Raden in recognition of his long and faithful services.

On Saturday afternoon I met in joint session with the sisters of Althe Lodge of Seattle and Blue Bell of Redmond of the S. R. A. and witnessed the work of the Apprentice degree exemplified in a very creditable manner. In the evening I met with Trinity Lodge No. 41, which I found in splendid condition. This is the more creditable to the BB. of Trinity Lodge as in the past they met with much and serious opposition which they nobly overcame. The evening was spent mostly with a discussion of the business to be brought up at the coming session of the Supreme Lodge. After partaking of a banquet served by the sisters of the Rite of Adoption I left Seattle for Portland, Ore.

I arrived in Portland, Ore., on the morning of Sunday, the 10th, at 7 a. m., and notwithstanding the earliness of the hour found a deputation of the BB. waiting for me by whom I was taken to the Seward Hotel, which was conveniently situated, being but one block from the hall where the meetings were to be held. In the afternoon I met with the Kilwinning Lodge No. 38, at which there were visitors from the other lodges in the Province, much in the nature of a get-together-and-know-each-other meeting, which was thoroughly enjoyable. On Monday morning, in care of Bro. Cass, chairman of the reception committee, I was taken over the splendid boulevard system of Portland to Multnomah Falls, where we were met by others of the BB. and had lunch at the falls and our portraits taken.

At 5 p. m. I attended a meeting of the Provincial Grand Lodge of Oregon, Prov. G. M. Lorntsen presiding, at which all the lodges in the State were represented. It was also decided to allow representation to the Lodge working U. D., the office of Prov. Grand Master Substitute being vacant through death. Bro. _____ was elected to fill the vacancy during the balance of the term. Much business of importance to the order in Oregon was transacted and all felt encouraged by the meeting.

On Tuesday I met with the FF. of Mt. Hood Council of Kadosh at the Hotel Seward, at which over 100 were present, and also held a special session of the 33d. attended by the Ill. FF. R. E. McIntyre, 33, 90, 95. Dr. Geo. S. Bretling, 33, 90, 95. Dr. S. F. Grover and J. M. Dixon, 33 deg., and conferred the ultimate grade of S. G. I. G. on Dr. E. M. Senn, who had been elected to receive that honor three years before.

At midnight on the 12th I left Portland for Springfield, Ore., where I held a meeting with the Craft Lodge, which I found in excellent condition with a membership more than double what it was when I last visited it. I also met with a number of ladies on whom I conferred the degrees of the Scottish Rite of Adoption and organized into a lodge of that Rite.

I also met with the Council of Kadosh working there U. D. and gave the Council degrees to a class of eleven, leaving Springfield on the morning of the 14th, arriving home on the morning of the 16th, very tired, but with the consciousness of work well done.

COMMUNICATION.

Delivered at the installation meeting June 2, 1921, by the R. W. M., Bro. P. P. Servillas.
Brethren:

If ever I feel honored, it is at this moment when my beloved brethren have entrusted me the chair of the East with its sublime responsibilities; as a Master I am to lead and to preside over our gatherings in the lodge where Peace, Harmony and Brotherly Love should prevail, and the Light of principles and teachings of our order shine upon all true and faithful brethren throughout the world.

I accept the chair in the East willingly as far as I am concerned, but with a doubt, for my ability to hold the chair may not be to the satisfaction of the brethren as a whole. However with the help of the G. A. O. T. U. and with the mutual co-operation of each and all the brethren, I shall try to lead the lodge towards its aim and purposes through Justice, Liberty, Equality and Fraternity.

The unity of purpose to uphold the principles and teachings of our order is essential to us individually and collectively. The success of an individual brother is a credit to him, a merit to his lodge, and honor to his order. On the contrary, a mistake of a brother may or will constitute a disgrace to his lodge and to his order. Therefore, as a Master it is my privilege to summon you one and all to a concert of Prudence to direct you, of Temperance to chasten you, of Patience to support you, and of Justice to be the guide of your actions.

On behalf of myself allow me to thank you, brethren, for this particular privilege in electing me to the chair, and at the same time I desire to anticipate my thanks for your co-operation in bringing this lodge to its success. Let this be our motto:

"Rather not know Justice and Love you
can do,
Than to do Justice and Love you know."
I thank you.

WITH OUR EXCHANGES.

HONORS GIVEN A BROTHER.

We clip the following from an eastern newspaper:

Dr. L. M. Nesmith

Dr. L. M. Nesmith, Dean of the Nesmith College of Chiropractic, at Deshler, O., a department of the Potomac University, Washington, D. C., was honored with the Degree of Doctor of Pedagogy.

This degree is in recognition of his educational accomplishments in the general field of knowledge. While Dr. Nesmith devotes his time almost exclusively to therapeutics he endeavors to keep abreast with educational work in other fields.

Trinity College, of Chicago, from which this degree came is carrying on educational work in the field of theology.

Dr. L. M. Nesmith has since his advent into Masonry been an earnest and enthusiastic worker in the cause of Universal Masonry, and has now gained the ultimate honor of being crowned and throned a S. G. I. G. 33d degree.

MASONRY IN MEXICO.

V. Report made before the Grand Lodge of Alabama.—(Continued.)

By Bro. Oliver Day Street, J. G. W.

A. L. G. D. G. A. D. U.

MUY RESP. GRAND LOG "BENITO JUAREZ."

De Antiguos LL. y AA. MM.

Del Estado de Coahuila.

Apartado 87

TORREON, COAH.

Gran Secretaria No. 330.

Reply to Circular of Inquiry Received from Grand Lodge of Alabama.

Nos. questions:

1. Regarding time, place and circumstances of the formation of our Grand Lodge. I enclose herewith a booklet in the English language, "The History and Constitution of the Grand Lodge of Coahuila, Benito Juarez," and with reference to the number of lodges participating; there are at present nine subordinate lodges in this jurisdiction and several more lodges which are not working now, due to our political commotions, will soon begin work again.

2. The reply to the first part of this question will be found in the enclosed pamphlet. Our territory comprises the States of Coahuila and Durango. The State of Coahuila is the third largest in extension in the Republic of Mexico and one of the very richest in mines, agriculture and cattle. The State of Durango is also extensive and rich.

3. This question is also answered in the booklet. At present there are more than three hundred active members.

4. The exact title of our Grand Body is in the Spanish language: "Gran Logia 'Benito Juarez' de Antiguos, Libras y Aceptados Masones del Estado de Coahuila," or in English: "Grand Lodge 'Benito Juarez' of Ancient, Free and Accepted Masons of the State of Coahuila." Benito Juarez was a prominent figure in the Republic, a great Mason, and considered by all Mexicans as one of the great men of America, and in Latin America he is given the title of "The well-deserving of all America."

5. The Grand Lodge of this Republic control only the three Symbolic degrees, or Blue or St. Johns' Masonry, the other degrees, from the fourth to the thirty-third, belong to the jurisdiction of the Supreme Council of the Thirty-third and the last degree of the Republic of Mexico, residing at Mexico City. Since several years ago the Masonry of this Republic celebrated a treaty whereby the Symbolic Bodies became independent and sovereign

united in Grand Lodges with well defined jurisdictions. Generally speaking, there is a Grand Lodge in every State of the Republic, which was founded when at least three Symbolic lodges had been installed in the State. In no State of the Republic can there be two Grand Lodges at the same time, because Blue Masonry is prohibited to invade territories occupied by another Grand Lodge. After a Grand Lodge has occupied a vacant territory and has installed three lodges, these will form their own Grand Lodge for that State.

6. The Grand Lodge of the State has jurisdiction over all lodges of her dependency, although the subordinate lodges are free, independent and sovereign with regards to their internal government. The latter are united to the Grand Lodge by the constitutional covenant and they owe her obedience, within the law, and while they govern themselves freely they must report to the Grand Lodge the movement of their members, of the treasury and a resume of the work of the lodge. They are represented in the Grand Lodge by delegates, with right to vote, they assist in the making of laws and in the elections of the Grand Officers. Sentences of the subordinate lodges pass to her for review and revision in case of non-conformity of a decision. Aside from this, although the Ancient, Free and Accepted Scottish Rite is of the official, each lodge has the privilege to work in any regular and recognized rite she may desire, by giving notice to the Grand Lodge. Instruction is given to the brethren in all rites and besides the old sciences, which comprise the Royal Art, the modern, social and political, are also studied.

7-10. The seventh and eighth questions are partly answered in previous replies. There are treaties of friendship in force with several Masonic Grand bodies in this Republic and also foreign, maintain-

ing friendly relations with the whole Latin American continent and several European Grand Lodges, with whom we are in correspondence. The Supreme Council of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite of the United States and Mexico maintains friendly relations since many years with all Supreme Councils, including the Southern and Northern jurisdictions of the United States of America and was represented at the Grand Convention at Lausanne, Switzerland, and forms part of the Confederation.

Our Grand Lodge has its residence in Torreon, State of Coahuila, and its members have not missed working a single day set for its meetings, notwithstanding the political disturbances the country is undergoing, and in conformity with our ancient landmarks and customs it has never intermeddled in politics or religion and has constantly respected the dispositions of the de facto authorities who have governed the State.

Recognized by all Masonic authorities in the Republic our members have found protection and help, whenever needed, and liberal as our rite is, we do not make distinctions in nationality, religion or race of a brother to give him assistance.

As I have said before, we do not limit ourselves to extend our relations to the Grand bodies of this Republic only; we are also in connection with foreign bodies, particularly Latin-American, and if we in the past have neglected our sister Republic to the north, the reason is, that we have been informed that those who do not belong to the York Rite, profess the Protestant religion, and express themselves in correct English, have been slighted, a thing which we have regretted very much and which has been the cause that numerous Mexicans living in the

State of Texas seek the Mexican National Rite.

God grant that the Grand Lodges of the United States, in a spirit more fraternal, less egoistic and more in accordance with the Constitutions of the Scottish Rite and with the old landmarks, will inaugurate a new era of good relationship between the regular Grand Lodges of the two Americas and in this manner shall we, the Sons of the Widow, better fulfill our great mission and enable us to help the world in these difficult times.

El Muy Respetable Gran Maestro.

Lic. Jesus Maer Rosque.

El Grand Secretario.

N. R. Garcia.

(Seal) A. L. G. D. G. A. D. U.
GRAN LOGIA "COSMOS"
DE AA. LL. Y AA. MM.
Del Estado de Chihuahua.

Gr. Secretaria. (R. E. A. A.)

Direction:

Apartado Postal 221.

A la Grand Lodge A. F. & A. M. of Alabama.

Or. de Guntersville, Alabama.

Num. 429. Lib. Ig. Frat.

This Grand Lodge was united to the "Grand Dieta" in 1890, and proclaimed its independence in 1896 according to the unanimous consent of all the constituent lodges.

In 1899 entered a treaty of alliance and friendship with the Supreme Council of the Thirty-third Gr. of the A. and A. S. R. for the Masonic Jurisdiction of Mexican Republic. In this treaty, which is still in force, it is recognized the territorial jurisdiction for the Estate of Chihuahua, of the Grand "Cosmos" Lodge.

Some disturbances among its membership were the cause for the apostasy of two of its constituent lodges, and in order to avoid this abnormal condition, from one of the loyal lodges were taken the necessary members to constitute two new lodges, that under warrant started

to work at once, and a short time after such new lodges were granted their charters issued by the Grand United Mexican Lodge of Vera Cruz, which is the of the most reputed and credited as regular in this Republic.

Previous to the above proceedings, in the early part of the year 1903, was started the reorganization of the Grand Lodge "Cosmos" with the help of the Grand United Mexican Lodge of Vera Cruz, represented by the V. Bro. Rafael L. Molina, who duly installed the officers of the constituent lodges "Constancia y Trabajo No. 1," "Mariano Escobedo No. 2," and "Hidalgo No. 3."

In 1901 were entered friendly relations with the Grand Lodge of California, and with the Grand Lodge of New Mexico, U. S. A.

In 1903 the Grand Lodge of France appointed as Guaranty of Friendship before this Grand Lodge Cosmos the Bro. Rafael L. Molina.

The work of increasing of the institution was continued uninterruptedly until unfortunately, the political events of our country came to interrupt such work.

Having been proclaimed sleeping, some of the constituent lodges of this high corps were reorganized and now are in active and regular work. The following lodges constitute the "Grand Cosmos Lodge:"

"Constancia y Trabajo No. 1"—V. Master, Pedro Escapite; Secretary, S. Villalobos.

"Mariano Escobedo No. 2"—V. Master, Eduardo L. Becerra; Secretary, M. F. Monzon.

"Perseverancia y Lealtad No. 12"—V. Master, Martin Rubio; Secretary, Ramon Rodriguez D.

"Benito Juarez No. 10"—V. Master, Jos. Murillo; Secretary, Justino Cortes.

"Guelatao No. 5"—V. Master, Filiberto Guernostro; Secretary, Baudelio Perez.

The above five lodges are in actual work with a membership of no less than four hundred all together, according to the A. A. S. ritual, under the jurisdiction of the Grand Lodge "Cosmos" of State of Chihuahua, which is the only Masonic power recognized by the following high corps for the three symbolic degrees:

Supreme Consejo del 33 deg.—Mexico, D. F.

Grand Lodge "Valle de Mexico"—Mexico, D. F.

Grand Lodge "Unida Mexicana"—Vera Cruz, V. C.

Grand Lodge "Occidental Mexicana"—Guadalajara, Jal. Mex.

Grand Lodge "Oriental"—Merida, Yuc.

Grand Lodge de Estado—Monterey, N. L.

Grand Lodge "Benito Juarez"—Torreon, Coah.

Grand Lodge de Chilo—Chile.

Grand Lodge—Lima, Peru.

Grand Lodge—Guatemala, Guatemala.

Grand Lodge Cuscatlan—San Salvador, C. America.

Supreme Consiglio del 33 deg. ed ultimo grado—Roma, Italia.

Supreme Conseil de la Rep—Argentina—Buenos Aires, and some other corps with whom now we have re-established our interrupted relations.

We send you our fraternal greetings.

Grand Secretary,

Cayetano Sainz Pardo.

Grand Master: (Seal.)

Gumerindo Balderrama.

(Seal.)

Summary.

The present status of Masonry in Mexico, in brief, seems to be about this:

There are twelve Grand Lodges at work. These claim and exercise jurisdiction over the first three degrees only, except the lodges may, as in this country, confer the Past Master degree on Masters-elect. Eleven of these Grand Lodges recognize each other as regular

and as a rule use the Scottish Rite Symbolic ritual. They do not recognize the York Grand Lodge and have no Masonic intercourse with it.

There is a Supreme Council of the A. & A. Scottish Rite, located in Mexico City, claiming exclusive jurisdiction throughout the Republic. It receives applicants for its degrees from the group of eleven Grand Lodges above mentioned and did until November, 1919, receive them from members of the York Grand Lodge, but it now forbids any intercourse with or recognition of members of the "York."

An unofficial letter from Brother Jose Cos, Sovereign Grand Commander of the Supreme Council, says:

"1st. This Supreme Council claims no jurisdiction, whatsoever, over any Symbolic body or over the Capitular bodies, Chapter, Council and Commandery of the York Rite;

"2nd. The only possible connection this Supreme Council has with Symbolic bodies is, as it is in all other jurisdictions the world over, to know that the Lodge of Perfection does not accept an application from any Symbolic Mason of the Third Degree unless he is a member of a lodge which owes allegiance to a legally constituted Grand Lodge.

"3rd. There is, in this jurisdiction, a Philosophic body by the name of "Rito Nacional Mexicano," which claims jurisdiction over Symbolic bodies, but this body has been declared by this Supreme Council as suprious. (See copy of Balustre No. 78, transmitted herewith)."

There is also Mexico City Chapter of Royal Arch Masons holding under the Grand Chapter of Texas. On December 26, 1919, the High Priest of this Chapter submitted a decision at a regular meeting of the Chapter, holding the eleven Grand Lodges above mentioned to be regular and all others in Mexico, including the "York," to be illegitimate.

There are also Council of Royal and Select Masters, Mexico City Commandery No. 1, and Anezeh Temple, A. A. O. N. M. Shrine. We are informed that all these bodies are now drawing the line on the "York."

The strongest point of attack made against the "York" is that it is a body of foreign Masons, speaking a foreign language who have attempted to monopolize Symbolic Masonry in the entire Republic. The "York" virtually admits this charge; its Grand Master at its 1919 annual said, "We are a mere nucleus of Americans and English here in a foreign country."—Texas Freemason.

FREE MASONRY IN RUSSIA

Masonry in Russia is practically non-existent in so far as duly organized and constituted Lodges are concerned. But Masons as individuals have done much in Russia to check anarchy and rapine.

Especially have the French and Italian Masons been active in stemming the tide of red ruin that for a time threatened to overwhelm not only Russia but all Europe. Their efforts have saved scores from death and whole districts from pillage.

Evidence of this beneficent influence has been received by the various European Grand Lodges, with particular reference to the Swiss and French.

European Masons are a vital force in politics. This activity has resulted from the persecution to which Masons were formerly subjected on the Continent. As a means of self-preservation Masons became active, as Masons, in the affairs of government. Eventually they acquired sufficient strength in France to bring about a severance of Church and State, thus overthrowing the powerful clerical party.

Similar conditions never have and

never will exist in the United States where tolerance and patriotism are the keynote of our Craft and where persecution for religious conviction is unknown. Nevertheless the brethren in American view with delight the constructive work of their brethren overseas.

American Masons like all intelligent American citizens are inclining more and more to the belief that a policy of fair-dealing and a clear understanding between nations is the best assurance of peace and prosperity for all countries. In the case of Russia many mistakes have been made by this and other nations. Particularly is the attitude of our state department to be deplored. It has not only ignored the attempts of the Russian Soviet government to open trade relations with this nation but it has so far overstepped the bounds of common sense as to deport from this country the duly accredited representative of the present Russian government whose only crime appears to have been an attempt to spend hundreds of millions of dollars of Russian gold among the businessmen of the United States for the purchase of supplies. Had this money been expended here it would have stimulated production and acted as an important factor in checking the present financial depression that has recently pinched American industry.

While we as Americans may not approve of Russia's present government it is, from all accounts, a government that is approved by the mass of the people. Certainly, it has lasted much longer than its critics forecasted. Russia's internal problems are matters that she must settle in her own way. Our duty is to extend a helping hand where possible. It would now seem that our policy involves sacrificing without reason our commercial interests, so that some other nation may benefit thereby.

Masons as citizens and as good Americans should protest against such a blunder.—The Trestle Board, San Francisco.

PREACHING REVOLUTION RIGHT UNDER OUR NOSES

An unusual experience has come to the Freemason editor. Only a few days after writing last month's editorial concerning the Irish-Catholic propaganda, a Sinn Feiner obtained entrance to a business men's luncheon club in Dallas, and there we listened to as bold a doctrine of bloody revolution and as frank a hymn of hate as one is likely to hear.

Why are we Americans so passive, so tolerant of the agitator of bolshevism and anarchy and revolution?

The Irish question is 85 per cent a religious one. Ulster, or North Ireland, is Protestant, is prosperous and peace-loving and perfectly satisfied with its place in the British Empire. Ulster has only 35 per cent of Ireland's population, but furnished more soldiers in the late war than did the Sinn Fein or Catholic population in South Ireland. With only 35 per cent of Ireland's valuation, Ulster pays by far the greater part of the taxes, Belfast alone, its capital city, paying one-half of all Irish taxation. But Ulster is not kicking. Ulster is carrying on, bearing its share of the responsibilities and reaping its shares of the benefits of the empire.

South Ireland is Roman Catholic. Here is where the Sinn Fein hold forth. Here is where the traitors flourished during the late war, and where German U-boats were harbored.

Practically every Catholic paper in the world—and they are legion, loyally supported by Catholics and even sometimes by Masons who advertise in them and at the same time fail to advertise in a Masonic paper—every Catholic paper in every land is brimful of Sinn

Fein propaganda. Practically every individual Catholic in every country and community in a Sinn Fein sympathizer. Is not that proof sufficient that orders are coming from Rome?

The sympathies of other people are divided. There are a few Methodists and Baptists and Democrats and Republicans who sympathize with South Ireland—though many more do not, because they do not consider it our fight, and because the Sinn Fein were traitors to the Allied cause during the late war. The unanimity of the Catholics is another proof that their allegiance to the pope is greater than their allegiance to any flag or constitution, which is the reason we cannot afford to elect Catholics to important public office.

What, you ask, is the pope's purpose? He is no lover of republicanism; why would he seek to establish the Irish Republic?

Because he hates England. England threw off the Catholic yoke generations ago, and the pope never forgets.

Because he would have another country absolutely under his domination; for poor little pitiful Ireland would very soon be a republic in semipliance only, in reality a pawn of the Roman pontiff.

Even if Ireland's claims were just and her grievances real, it would be none of the business of the United States to become involved. It might properly constitute a case for the League of Nations; but we do not belong to such a league, and the Sinn Feiners themselves repudiated the league idea.

The torch-burner who made the speech referred to above said that it would be to the commercial advantage of our country to help free Ireland; and that we need not be afraid England would fight.

Ah! and might it not be to the commercial advantage of England to help free Texas to get cheaper cotton and

large oil concessions? Perhaps some firebrand orators would go before English luncheon clubs and in town halls to assure England that Uncle Sam will not fight.

He harked back to our own Revolution. Ireland has no such stamp acts as we had; no tea and tobacco and other taxes of the onerous and one-sided kind that we had; no seizure of their seamen in the open sea; no taxation without representation. Irish members sit in the House of Parliament and help make the laws. Ireland is as free as Texas.

If you want to know the stripe of these Sinn Feiners and the sort of stuff they hand out, to the applause of their Irish-American and Catholic-American hearers, read the quotation below. This is taken from the newspaper report published in the New York Tribune on April 6, 1921. The speaker was Thomas F. Ryan, a director in the American Association for the Recognition of the Irish Republic. His speech met with hearty applause, and secured a large donation of money for the cause. Read it, and how your head in shame that such things can be said when the memory of our dead heroes is still so green.

"In 1917," Ryan said, "you used to hear them say: 'Don't bite the hand that fed you.' America never fed me. I have fed myself. I owe nothing to America. No Irishman owes anything to America, but America can never repay the debt she owes to Ireland. (Loud applause.)

"Ireland is not fighting England, Ireland is fighting America. The Liberty Bonds—I should say the Slavery Bonds—you bought are keeping the Black and Tans in Ireland. (More applause.)

"The Irish in America sent their boys overseas to make the world safe for the British Empire," he declared, and added that they were gulled into "going out

and waving flags and being 100 per cent jackasses." This produced much laughter, and then he unloaded on them in this fashion:

"In 1917, when the United States declared war against Germany, if the Irish in this country had been worth a damn they would have gone down to Washington and told the Englishman in the presidential chair that not an Irishman, nor the son of an Irishman, would don a uniform and fight until Ireland was liberated."

In concluding, he said: "Direct action is our motto, and we are going to live up to our motto." Then came the collection, when he said:

"If a priest came into this hall and asked you to give him \$10 apiece you'd do it, even though he refused to say a word for Ireland. But when you're asked to give \$10 for your kith and kin in Ireland you'll walk out and spend it in some gin mill for hootch."

But the collection was a large one—and the money produced by such speeches as this is being used to send over the country such men as the one we listened to at a luncheon club of American business men in Dallas!—"Texas Freemason."

HISTORY OF O. E. S.

The earliest authentic record of the institution of secret degrees for the female relatives of Master Masons is found in the year 1730 when "Ladies' Masonry" was established in France. It existed with more or less success during the following forty-four years until the year 1774, when the Order was taken over by the French Grand Orient and given the title of "Rite of Adoption" and laws and rules adopted for its regulation and government.

The "Rite of Adoption" consisted of four degrees. The initiatory degree was

merely an adoption degree through which the candidate passed as a preparation for the other three degrees. The second degree was based on Gen. 2:8-25 and Gen. 3:1-24 and the third degree was based on Gen. 11:10 and the fourth degree was based on the Book of Exodus beginning with the third chapter.

In the year 1855 Robert Morris began his great work and inaugurated a system of degrees for the female relatives of Master Masons. His first organization was known as "Constellations" and the presiding officers was known as the "Luminary" or Giver of Light.

Owing to certain internal dissensions among the leaders, the "Constellations" did not meet with much success and in 1860 Robert Morris rearranged his system under the title of "Eastern Star Families," each "family" consisting of not less than five ladies, seconded or assisted by not less than five Master Masons. Meetings of each "family" were held at least quarterly and the work consisted of only one degree, which was sub-divided into five sections known as Jephthah's Daughter Ruth, Esther, Martha and Electa. One of the Master Masons was appointed as Patron and was authorized to confer the degrees and to organize "families."

The object of the "family," according to its declaration, was "to cultivate a social spirit among the ladies and gentlemen; to relieve the distress of the poor and desolate; to communicate interesting and important truths and to brighten and strengthen the golden link by which we are already bound together into a "Family of F. A. T. A. Ls."

In the year 1860 Robert Morris collaborated with Robert McCoy, of New York, in the perfection of his system of Masonry for the female members of Masons' families, and a manual was printed covering the work in the degrees;

the name at that time being changed to the "Order of the Eastern Star."

During the year 1868 Robert Morris turned over to Robert McCoy all of the prerogatives he had assumed and took up his work of exploration of the Holy Land. Robert McCoy continued his work in the establishment of Subordinate and Grand Chapters until the year 1876, when the first General Grand Chapter was organized at Indianapolis, and the landmarks as printed in the present ritual were adopted. At this meeting a Ritual committee was appointed and at the second meeting of the General Grand Chapter, held in Chicago during the year 1878, this committee reported and the report was adopted. At the meetings of the General Grand Chapter subsequently held in the years 1883, 1886, 1889, 1901, 1913 and 1916, certain minor changes were made and the ritual perfected as it is in use now in all Subordinate Chapters of the Order of the Eastern Star.—"Masonic Sun."

MORE MASONS AND FEWER MEMBERS NEEDED.

The real defect in the Masonic Institution may be traced to the apparent fact that many of the men who are crowding into the Masonic Institution are interested in becoming member of that institution, but are not interested in Masonry—the course of moral instruction for the purpose of teaching which the Masonic Institution was erected.

The flippant, foolish and flagrantly un-Masonic speech and conduct of some of those who meet the candidates in the anteroom; the coarse and vulgar remarks addressed to candidates, or spoken in their presence; the "horse-play" accompanying the beautiful allegory in the Third Degree, in some Lodges; and, the general conduct of many of those who

utter sublime truths in the Work, and immediately thereafter prove by their speech and conduct that they have no understanding of what they have been saying: all these things have an effect, or rather two entirely different effects.

The one effect is that upon the minds of those who are flippant and thoughtless; the other effect is that upon the minds of the serious and thoughtful. Those in the first class are attracted; those in the second class are repelled. Those in the first class return and become regular attendants; those in the second class do not come again; and these compose that overwhelming majority of the members of the Masonic Institution who never attend meetings. Some of this second class retain their interest in Masonry and become Masonic students, with little if any interest in the Masonic Institution; while others retain their membership, pay their dues, but lose interest in both Masonry and the Masonic Institution.

The teachings of Masonry are having more influence upon the hearts and minds of men today than at any time in history. There are more genuine Masons in the world today than ever before. Masonry is performing its mission and men are being enlightened. As Light increases the intellect is quickened. As the necessity for moral purpose is engendered, the intelligence of mankind is being used in service to their fellows instead of being used for selfish ends.

And Masonic Light is being given in many new ways. All over the United States, and probably all over the world, Masons are engaged in the study of Masonry. Here and there are groups "asking, seeking and knocking" upon the doors behind which Truth stands veiled. As these ask, seek and knock the doors are opened and Truth is revealed standing side by side with Love. The lesson of the Two Pillars is being apprehended,

understood and applied.—Oriental Consistory Bulletin.

FREEMASONRY IN THE EAST—PECULIAR CHINESE LODGES.

Bro. Walter Gurner, replying to the toast of his health, on his return to Emulation Lodge from the East, said: "A form of Freemasonry has been in vogue among the Chinese for thousands of years. The philosopher Mencius, who died 300 years before the Christian era, wrote:—'A Master Mason makes use of the compasses and the square, and ye who are engaged in the pursuit of wisdom must also make use of the compasses and square.' In the Chinese Proverbial Philosophy we read:—'The Holy Doctrine (Confucianism) in its education of mankind uses the compasses and the square.' The Triad Society have working tools and among them the 12-inch gauge. They have a Worshipful Master, a Great Brother, and a Second Brother, corresponding to our S. W. and J. W., a First Point and Second Point, corresponding to our S. D. and J. D., and also an inner and outer Guard. They recognise three degrees—Affiliated Younger Brother, Affiliated Elder Brother, and Obligated Uncle, or the E. A., F. U., and M. U., degrees. They have a book of constitution, issue certificates, and give badges to each member in the form of a medal to carry about with him. At initiation the candidate is purified by ablution. His upper garments are removed, and he is then clothed in white, his shoes and stockings are pulled off and straw sandals are put on his feet. The obligation consists of 36 articles. A white cock is sacrificed, this bird being an emblem of vigilance. The candidate performs eight salutations—to Heaven, the Earth, the Sun, the Moon, to the five founders of the Society, to Wan Yun Lung, a former Grand Master, to the brethren pres-

ent and absent, and to the glorious representative of the order. In Shanghai the English, Irish, Scotch, and American constitutions in Freemasonry are all working together amicably, and they have among their members Parsees and Chinese."—"S. A. Freemason."

LEXICON.

Frederick II, King of Prussia.—Sur-named the "Great" was initiated into Masonry in 1738 while heir-apparent and two years before succeeding to the throne of Prussia. It is claimed for him that he aided in the organization of at least one Lodge and was instrumental in many of the Prussian aristocracy becoming members of the Order. In 1774, he accepted the title of Protector of the National Grand Lodge of Berlin. Of the authentic connection of Frederick with the Craft there is little known, but for his apocryphal connection, much, as it is claimed by the clandestine and falsely termed Scottish Rite Council organized in Charleston, S. C., in 1802, that it was by virtue of a constitution granted by him that this fraud received its authority. The utter falsity of this claim has been often and clearly shown, yet still there are some who profess, if not to believe its truth, yet doubt its falseness.

Free.—One of the pre-requisites in a candidate for Free-masonry is that he be Free. Not a bond-man or slave, nor even under temporary restraint as for example it has been held that being in prison even for debt or held for examination disqualifies for the time being.

The Grand Lodge of Scottish Freemasons having banned the study of the Higher Degrees of Masonry, unless in the channels prescribed by them, a number of Brethren in Ayrshire have cast off their allegiance to the Grand Lodge

and have found a new home with the International Masonic Federation of Universal Freemasons, and under their jurisdiction the brethren will enjoy the privilege of pursuing the study of High Grade Masonry as did their forefathers.

AMERICAN FREE AND ACCEPTED MASONRY IN ROUMANIA.

(Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescu No. 1.
Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Meetings are held in the Lodge address above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

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Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-12 16th Ave. Wm. A. D'Addio, 262 Littleton Ave. Newark, N. J., Secretary.

LODGE DIRECTORY.

Alpha Cesare Battisti of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1319 5th Ave (Fifth Ave Bank Bldg.); R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Lodge Sego Lilly No. 13 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

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Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

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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., Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Frueh.

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.

Blue Ridge Lodge, A. A. S. R. "Symbolic." "C. B." meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh, No. 28 of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m., in the California Hall. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15½ Tacoma Ave., at 8 p. m.; R. W. M., Erick Siburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, 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 avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilniarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinlarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Beid, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Beid, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 155 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Morlah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets, R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

September 1921

Number 15

Triennial Number.

OFFICIAL.

Expulsion

P. J. Wilkie, having been expelled from all Masonic rights and privileges in the Craft Lodge, was formally expelled from the higher grades of Masonry.

INSTALLED OFFICE-BEARERS.

The following are the installed office bearers in Lodge Golden Thistle No. 12, San Francisco, Cal., for the ensuing term: R. W. M., A. L. Fetherolf; W. M. D., T. C. Gray; W. M. S., G. J. Kasling; W. S. W., C. J. Schmidt; W. J. W., R. E. Dunlap; Secretary, H. Methmann; Treasurer, B. Tarzian; Almoner, Frank Churchill; Senior Deacon, J. J. Silva; Junior Deacon, M. Sinclair; Senior Steward, R. Del Palacio; Junior Steward, R. Clementz; Marshal, G. N. Burgess; Inner Guard, A. Gomez, and Tiler, John Farquhar.

The following are the installed office bearers in Lodge Acacia No. 17½, Wyandotte, Mich., for the ensuing term: R. W. M., Harold L. Forth; W. M. D., Herman Turske; W. M. S., Edward Boettner; W. S. W., Wm. Meyers; W. J. W., Louis R. Molino; Secretary, Conrad P. Kregar; Treasurer, Herman F. Juchartz; Senior Deacon, W. R. Stark; Jun-

ior Deacon, Nick Gieschler; Senior Steward, Adolph Hemke; Junior Steward, Wm. Masten; Almoner, Rudolph Schonschoek; Inner Guard, Chas. E. Roberts; Tiler, Chas. Wilk.

The following are the installed office bearers in Lodge Kilwinning No. 38, Portland, Ore., for the ensuing term: R. W. M., F. S. Cass; W. M. D., R. Miller; W. M. S., E. M. Senn; W. S. W., Ralph Bodley; W. J. W., O. A. Simons; Secretary, J. M. Dixon; Treasurer, J. F. Huffman; Chaplain, Morris Walker; Marshal, Geo. S. Brietling; Senior Deacon, I. C. Pier; Junior Deacon, Robt. Willner; Senior Steward, P. F. Murray; Junior Steward, L. Isackson; Inner Guard, T. C. Tigard; and Tiler, H. L. Kelley.

The following are the installed office bearers in Lodge Ogden No. 81, Ogden, Utah, for the ensuing term: R. W. M., W. C. Sumner; W. M. D., Carlo Palombi; W. M. S., Harry J. White; W. S. W., Frank Ross; W. J. W., F. S. Kellogg; Secretary, G. A. Muller; Treasurer, Joseph Baumeister; Orator, Geo. C. Wessler; Chaplain, C. A. Muller; Marshal, Henry Wessler; Senior Deacon, Geo. C. Wessler; Junior Deacon, Louis Milito; Senior Steward, Wm. Wagner; Junior Steward, A. G. Sumner; Inner Guard, Henry Baumeister.

The following are the installed office bearers in Lodge Alliance No. 101, Chicago, Ill., for the ensuing term: R. W. M., Felix Trawinski; W. S. W., Nikodem Bobinski; W. J. W., R. Pliziak; Senior Deacon, J. Walas; Junior Deacon, M. Gorowski; Secretary, Frank Ryan; Treasurer, K. Bojkowski; Almoner, W. Wronski; Inner Guard, M. Drygalski, and Tiler, J. Chmielewicz.

The following are the installed office bearers in Lodge Monte Moriah No. 112, New York City, N. Y., for the ensuing term: R. W. M., Vitali Negri; W. M. D., E. R. Crespi; W. M. S., A. ff Bourntvolls; W. S. W., Abraham Halfon; W. J. W., Nessim Halfon; Secretary, Morris Negri; Treasurer, Joseph Levy; Orator, Jacob Farhl; Chaplain, Jacob Farhl; Almoner, Joseph Campeas; Marshal, Behor Bendicha; Senior Deacon, Samuel S. Finz; Junior Deacon, Jacob Matalon; Senior Steward, Costa Domlidis; Junior Steward, Raphael Levy; Inner Guard, Joseph Schweitzer, and Tiler, Jacob Daniel.

The following are the installed office bearers in Lodge Kollataj No. 142, Philadelphia, Pa., for the ensuing term: R. W. M., Piotr Daniel; W. M. D., Wlad. Czarnecki; W. M. S., Jan. Zlotnik; W. S. W., A. Kwicinski; W. J. W., Albin Bielawski; Secretary, Felix C. Kasperowicz; Treasurer, Leon Fuchs; Orator, G. Kociol; Almoner, Jan. Gawrys; Senior Deacon, Stan. Kosinski; Junior Deacon, F. Wrobel; Inner Guard, Jozef Wojciehowski, and Tiler, F. Nowicki.

A MASON WHO COULD NOT PROVE HIMSELF.

The following interesting anecdote concerning the "visiting brother" who could not establish his Masonic affiliation is vouched for by M. W. Louis

Bauerlin, Grand Master of the Grand Lodge of the State of Arkansas:

"Visiting a certain lodge your Grand Master found the W. M. much troubled because he had a visitor who could not prove himself. At the request of the W. M. your servant went to the committee room and found a brother taking a cigarette from a silver case upon which was enameled the Square and Compasses. We remarked, "That is a nice case." The visitor replied:—"It cost me seven dollars; I bought it when I took the third degree. I paid forty dollars for the degrees." Question after question was asked and no answer could be given that would prove he had received anything for his forty-seven dollars. We noticed a pair of cuff buttons; on each was a keystone. We were informed they cost fifteen dollars and he had purchased them when he was made a Royal Arch Mason, and he further enlightened us that the chapter degrees had set him back twenty-five dollars. Seeing a beautiful Knights Templar charm, your servant discovered that this charm, together with the commandery degrees, had cost two hundred and fifty dollars more. Commenting upon a ring the visitor displayed as he lighted his cigarette, brought forth the information that this ring and the Scottish Rite degrees had separated the visitor from three hundred American dollars, and yet he could not work his way into a blue lodge. Seeing a button on his coat we asked, "How much did that cost you?" With a face lighted up with a smile the decorated brother replied: "My wife gave me that when I joined the Shrine, but I paid seventy-eight dollars for the degrees, which included the fez." We were glad to learn that the good brother had at least one piece of jewelry that cost him nothing, but the brother continued, "The Shrine is the playground for Masonry, and I am glad that I have all

there is in Masonry and am the top."

"Poor deluded man! He had paid seven hundred and fifteen dollars to get all there was in Masonry—he remembered that, but not a word of the ritual, not a beauty, not a lesson. For his seven hundred and fifteen dollars he had gotten nothing. Money will not purchase the beauties of our mysteries. They come through the heart and mind and not through the purse. Before you can see all gems and beauties of our beloved order revealed in their grandeur you must have a vision.

AWAKENING OF THE ORIENT

While the Japanese have ever been quick to imitate anything that seemed to them desirable, this imitative trait has been directed almost solely to commercial and industrial lines. The Japanese being neither an upright nor a moral race, according to the standards of the Occident, they naturally have been among the few nations of the earth to frown upon Masonry. The lofty teachings of the Craft scarcely are compatible with the unscrupulous spirit of double dealing and lack of integrity which is the approved manner of thought and action in the Far East. There are, however, individual cases that merely prove the law of exceptions. Probably the first and most interesting of these was the Japanese Ambassador to the Court of St. James in 1903. This was Viscount Tadasu Hayashi, D. C. L., L. L. D., who was made a Mason in Temple Lodge, No. 2108, in London, on May 12, 1903. Hayashi was the first Japanese to be introduced into English Freemasonry. He was, however, an exception in so far as education and general knowledge of the world is concerned. His countrymen have not taken favorably to the high principles of Masonry, although the Chinese Masons have for

centuries practiced Masonic rites and applied the uplifting philosophy that has brought a measure of freedom to the unhappy nation. There is hope, however, that under the leadership of enlightened men of the type of Hayashi, the awakening of the Orient will become something more than a meaningless phrase.—London Freemason.

SOME TIME, BUT WHEN?

We are going to do a kindly deed
Some time, perhaps, but when?
Our sympathy given in a time of need
Some time, perhaps, but when?
We will do so much in the coming years;
We will banish the heartaches and
doubt and fears,
And we'll comfort the lonely and dry
their tears
Some time, perhaps, but when?
We will give a smile to a saddened heart,
Some time, perhaps, but when?
Some time we're going to right the
wrong;
Some time the weak we will help
make strong;
Some time we'll come with love's old
sweet song,
Some time, perhaps, but when?
—The Masonic Herald, Rome, Ga.

THINK PURE THOUGHTS.

You never can tell what your thoughts
will do
In bringing you hate or love;
For thoughts are things, and their airy
wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track, to bring
you back
Whatever went out from your mind.
—Exchange.

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EDITORS:

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

All letters or articles for publication
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EDITORIAL.

APOLOGY.

We have to apologize for the delay in
issuing this number, the cause was the
desire to let the brethren know the busi-
ness transacted at the several sessions
of the Supreme Bodies at the earliest
possible moment, deeming it better to
delay the issuance of the September
number for a week to accomplish this
than to issue the number on time and
make the brethren wait until October
for the report.

SUPREME SESSIONS.

The sessions of the various organiza-
tions of the Scottish and affiliated Rites
held in Salt Lake City late in August
were the most eventful and interesting
of any since the organization of the
American Masonic Federation. During
the entire week in which the meetings
lasted there was not one idle moment.
This will be seen from the official re-
port of the sessions given elsewhere in
this issue. The presence of so many
delegates, many of them traveling thou-
sands of miles to attend the several
meetings, was ample evidence of the in-
tense interest taken by the BB. in the
affairs of the Rite. This is especially so
when we consider the expense incurred
and the time sacrificed for the good of
the order, as all expense is borne by
the daughter lodges or contributed by
the delegates. It will be hard to find
any similar instance of unselfish zeal in
any organization and certainly reflects
the greatest credit on the lodges and
brethren.

EASTERN STAR OFFICIALS TRY TO FIND A WAY TO ADJUST THE DIFFICULTIES.

The action of the Grand Master of
Masons (Locals) of Pennsylvania, in
banning the Eastern Star, referred to in
our last issue, is causing discussion
throughout the Masonic press, none of
it complimentary, and much of it con-
demnatory of that official's action. As a
specimen of this criticism we give the
following from the "Fellowship Forum":

**Jurisprudence Committee of General
Grand Chapter Holds a Session
in Washington.**

The Fellowship Forum is able to an-
nounce that the jurisprudence commit-
tee of the General Grand Chapter of the

Order of the Eastern Star has been in session in Washington endeavoring to find some satisfactory solution of the Pennsylvania situation, caused by the edict of the Grand Master ordering Master Masons who are members of the Eastern Star to leave that organization.

The jurisprudence committee is composed of Mrs. Ellie Lines Chapin, Most Worthy Grand Matron; Dr. Alfred C. McDaniel, Most Worthy Grand Patron, and Sam P. Cochran. Dr. McDaniel and Mr. Cochran came from their homes in Texas to attend the meeting. Sam P. Cochran, chairman of the committee, is Grand Master of Ceremonies in the Southern Supreme Council of the Scottish Rite, Inspector General in Texas, and has presided over all the grand bodies of his State. Dr. McDaniel is also one of the distinguished Masons of the Southwest. Mrs. Chapin, head of the General Grand Chapter, resides in Connecticut, and belongs to a family noted for its Masonic activities.

This committee held several sessions in the offices of the Right Worthy Grand Secretary, Mrs. Keyes, in the Masonic Temple and considered every phase of the situation created by the Grand Master's edict.

No statement for publication was given out, but it is understood that the committee favors a policy most of all which will not widen the breach or cause any embarrassment in Pennsylvania beyond that which the edict itself has created.

On August 9, hoping by a frank discussion with Grand Master Sells to gain some knowledge which might enable the committee to find a solution the following telegram, so constructed as to convey to the Grand Master the obvious impression of the committee's recognition of his official rights, was sent to him:

Washington, D. C., Aug. 9, 1921.—John

S. Sells, Grand Master, Greensburg, Pa.: We will very much appreciate the privilege of an interview with you for the purpose of considering matters arising out of the recent edict concerning membership by Master Masons in the Eastern Star. This is not for controversy over your action, but with the hope of gaining such information and arriving at such understanding as will enable us to properly and satisfactorily direct the actions of our members so as to bring about results amicable and satisfactory to all.

If convenient to you would like the conference at Philadelphia or Pittsburgh on Wednesday or Thursday, preferably at Philadelphia on Wednesday. Please answer collect today, Masonic Temple, Washington, D. C.

ELLIE LINES CHAPIN.

Most Worthy Grand Matron.

DR. ALFRED C. MCDANIEL.

Most Worthy Grand Patron.

The reply was as follows:

Greensburg, Pa., Aug. 9, 1921.—Ellie Lines Chapin, Most Worthy Grand Matron, care Dr. Alfred C. McDaniel, Most Worthy Grand Patron, Masonic Temple, Washington, D. C.: Answering your telegram to the Grand Master, I am directed to inform you that Grand Masters of Masonry in Pennsylvania do not grant interviews concerning official action; that the recent edict is self-explanatory and final.

GEORGE F. KNIGHT,

Secretary to the Grand Master.

The committee, in these circumstances, was unable to get an audience or to get into communication with the Grand Master in person. The Pennsylvania case, so far as the Eastern Star is concerned, was a subject that properly could come before the jurisprudence committee, and from the attitude of quiet dignity maintained by its members while they were in Washington it is fair to as-

sume that no action has been or will be recommended that will render more difficult the problem Pennsylvania Masons have before them.

Why Not?

Commenting on the furore caused by Sells' manifesto against the Eastern Star, we are tempted to wonder if after all it is but another instance of "whose ox is being gored." That Mr. Sells' position as Grand Master of a professed Masonic body (irregular and self-constituted though the Grand Lodge of Pennsylvania be), gave him no right to interfere with or prescribe to the members of his organization what other organizations they might or might not become members of (provided, always, that said organization did not seek to control the degrees chartered by his Grand Lodge), seems to be the basis of all the objections to his edict, and this contention we must acknowledge to be sound, but, why should not the same argument hold against this same Grand Lodge when, in the interest of the Charleston Rite (misnamed "Scottish") forbade its members to take the degrees of the Cerneau Supreme Council? It would seem that the sauce that is bad for the Eastern Star goose was perfectly good for the Cerneau gander. As the immortal Burns puts it "when self the wavering balance holds it's seldom well adjusted."

The Cure.

As is well known, it is much easier to diagnose the disease than to find the remedy. The disease in this instance we diagnose as one to which Grand Masters of the Locals are peculiarly susceptible and is commonly known as the "swelled head," and usually accompanied by an obliquity of vision which prevents the person thus afflicted from seeing more than one side of any question. The cure in this case is for the

lady members of the Eastern Star to apply for charters from the Grand Lodge of the Scottish Rite of Adoption which, besides being the most ancient Adoptive, or Androgynous Masonic system in existence, is purely a LADIES' order, free from all masculine control and consequently immune from the attacks of any pooh-bah who, being "clothed with a little brief authority," can only make his presence known by "braying." Think of this Sisters, get a charter from the most ancient Adoptive Rite body in the world and be independent.

BIBLE ANALYSIS.

The Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,189 chapters and 66 books. The word "and" occurs 46,277 times; the word "Lord" 1,855 times; the word "reverend" occurs but once, which is in the ninth verse of the 111th Psalm. The middle verse of the Bible is the eighth verse of the 118th Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter J. The nineteenth chapter of Second Kings and the thirty-seventh chapter of Isaiah are alike. There are no words or names of more than six syllables.

PROPER REQUIREMENT

Every petitioner for the degrees in a lodge in New Zealand is required to sign the following: "That I am possessed of sufficient means to enable me to meet the charges of my Initiation and the support of my membership in the Craft without detriment to my family and connections."—Missouri Freemason.

PROCEEDINGS OF THE FIFTH TRIENNIAL COMMUNICATION OF THE SUPREME LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF THE SCOTTISH RITE (Symbolic) FOR THE UNITED STATES OF AMERICA IN THE INTERNATIONAL MASONIC FEDERATION, INC.

The Supreme Lodge held its Grand East in the Scottish Rite Masonic Temple, 161 South Second East, Salt Lake City, Utah, August 22nd to August 25th, 1921.

The Supreme Lodge was opened in due and ample form on Monday, August 22nd, 1921, at the hour of 10 a. m., by the Most Worshipful Brother Matthew McBlain Thomson, Grand Master Mason, and President General presiding in the East, with BB. occupying stations as hereinafter named:

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

Grand Master Depute, Bro. George Wilson, No. 117.

Grand Master Substitute, Bro. G. A. Muller, No. 81.

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

Assistant Grand Secretary General, Bro. W. C. Mason, No. 6.

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

Grand Senior Warden, Bro. Wm. G. Adams, No. 124.

Grand Junior Warden, Bro. Mitchell Zarcone, No. 26.

Grand Almoner, Bro. Eli Gordon, No. 12.

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

Grand Chaplain, Bro. August Spilmer, No. 20.

Grand Marshal, Bro. Harry Fieldhouse, No. 15.

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

Grand Junior Deacon, Bro. Thomas Houston, No. 138.

Grand Senior Steward, Bro. Paul Raden, No. 44.

Grand Junior Steward, Bro. Maurice Grosso, No. 2.

Grand Inner Guard, Bro. F. A. Rankin, No. 78.

Grand Tiler, Bro. William Atchinson, No. 6.

The minutes of the previous Communication, also Special Communications were read and approved as read.

Allocution of Grand Master Mason.

The Grand Master Mason then delivered his Allocution and the same was referred to the proper committees.

ALLOCUTION.

Right Worshipful, Worshipful BB., members and officers of the Supreme Lodge of Scottish Rite Masons for the U. S. A. Since the last Triennial meeting of the Supreme Lodge, Masonic history has been rapidly making, not only in this our own great country, but in the world at large. As you are all aware what has been the dream and earnest wish of all good Masons since the transition from the regime of independent lodge government to that of rule by Grand Lodges, has been the unification of the Order: provision to maintain and safeguard which had been lost sight of in the rapid spread of the fraternity from the two little islands where it had been preserved when feudal and priestly tyranny had banished it from elsewhere in the world. Lodges and Grand Lodges were formed in countries not yet prepared to receive and accept the teachings of true fraternity, the democratic principles which were the basis of the

Craft and which only had been to preserve and transmit it through the ages, were not appreciated, aristocrates and aristocratic customs replaced the worker and the symbols of his craft with their sublime lessons and symbolic teachings until Masonry in some countries was but a name. Efforts to effect the restoration of Masonry to its ancient purity and universal fraternity had often been made, but without success until last year the foundation laid at the International Masonic Congress in Switzerland, a real and solid foundation was laid on which we have good reason to believe a structure will be raised, perfect in every part and honorable to the Builders.

As your representative, I was sent to this Congress and as a full account of the meetings held and the work accomplished has been published in the "Universal Freemason." It is needless for me to rehearse it here. Suffice it to say that the dream and desire of countless earnest BB. now long gone from labor is in the way of being accomplished, and the A. M. F. has taken not the least important part in its accomplishment. That the BB. in Europe recognized and appreciated this, they showed by electing your Grand Master, first President of the world's confederation of Freemasons.

Our entry into the International Masonic Federation made it necessary that changes should be made in our constitution to meet the changed conditions, and to gain the sanction of the Lodges and BB. a special session of the Supreme Lodge was called, to either ratify or reject the actions of its representative at the Congress, and if the former, to enable the Executive Board to make the necessary transfer of power, prerogative and property from the old to the new order or regime.

Between the issuance of the summons for the special session of the Supreme

Lodge and its meeting, the Executive Board took legal advice as to the best, safest and most expeditious method of meeting the changed conditions acceptance of the representatives report by the Supreme Lodge would entail. This advice was that the best way to effect the desired object would be by a new incorporation, as amending or altering the existing incorporation of the A. M. F. besides being a tedious and lengthy process, might affect rights that were possessed under it in states where prohibitory laws had been engineered by the enemies of universal Masonry in an attempt to stay our progress, and the American Branch of the International Masonic Federation was incorporated under the laws of the State of Utah.

At the special session of the S. L., the vote was in unanimous favor of accepting the charter from the I. M. F., ratifying the action of the representative and giving the executive board the power to make all the necessary transfer of powers or property from the A. M. F. to the I. M. F., the latter being the inheritor and successor of the former.

The A. M. F. was not dissolved but remains active within the I. M. F., which administers both incorporations.

It is with pleasure that I announce to the chartering of thirteen new lodges since the meeting of the Supreme Lodge less than two years ago while eight dispensations for new lodges have been granted. The condition of the lodges throughout the jurisdiction has been on the whole, satisfactory and the spirit of the members, with but few exceptions has been commendable in the extreme. Peace and harmony has prevailed within our borders to a greater extent than ever before, the list of suspension or expulsion being notably less, than during any like previous period.

In our foreign relations we have been also fortunate, not a cloud has come be-

tween us and the Foreign Masonic Powers with whom we exchange gages of amity, while several more powers have directly exchanged gages of amity with us both in Europe and America, the latest being the Grand Lodges of Roumania in Europe and Rio Gran do Sul, Brazil, America, while indirectly through our membership in the I. M. F. there has been a still greater accession to the number of our foreign co-respondents as the latest advices received from the General Secretariate announces that the adherents to the I. M. F. now number over 20.

There have been but few decisions asked from me during the term and they were in most cases only to confirm the decisions rendered by my deputies in the lodges. The only decision asked of me otherwise was as to the eligibility for initiation of a candidate who had lost one hand, my decision was that if he was so disabled as to prevent him making himself known esoterically, and was able to comply with the ritual requirement, "able and willing to work for his daily bread, and under the tongue of good repute" that he was eligible.

The financial affairs of the Supreme Lodge need careful attention and perhaps revision, since the organization of the A. M. F. our financial arrangements have suffered no change, and this while in the early days of the A. M. F., all our financial engagements could be easily met by the arrangements then and since then in force, this, however, can no longer be done and some steps will have to be taken, either to reduce the expenditure, or increase the revenue. Perhaps both could be effected with benefit, e. g., in the early days of our organization but little expense was incurred by the G. M. Mason in officially visiting the Lodges, and visits were paid frequently, seldom less than twice annually, and the precedent then set came to be considered an established custom,

and these visits become continually more expensive, for although the G. M. M. receives no salary, the cost of train fare, and hotel bills with the per diem of \$5, allowed him for expenses totals some hundreds of dollars annually. These official visits could easily be cut down to be annual or even bi-annual, and thus quite a sum could be saved for other purposes. I would suggest also that the salaries of the paid officers should be so arranged that at no time would the entire income of the Supreme Lodge be paid in salary, as might possibly be during time of financial depression, this could be effected by putting the secretariate on a commission basis.

I would suggest also as further in line with the above, that more initiative executive and legislative power be conferred on the Grand Lodge of States or provinces, thus the need for the frequent visits from the G. M. M. referred to would be lessened, if not avoided entirely. Let all matters of a strictly local nature be dealt with by the P. G. L. and only come to the S. L. on appeal. Let all secretarial business relating solely and peculiarly to the lodges in a particular province be conducted through the P. G. Secretary of that Province; let the P. G. M. be given the like power and prerogative in matter relating to his Province that the G. M. M. has in the federation at large, subject always to appeal to the Executive Board or S. L.

The Universal Freemason has never paid financially since it was started, with the possible exception of the first year or two. It is getting more and more a drain upon the funds as time goes on, and the question has to be faced whether it be continued as a drain on the treasury, or to be suspended, or some step taken to make it at least self-supporting. The latter course I would strongly recommend, as to suspend publication would be not only a severe blow

to the prestige of the I. M. F., but an even severer blow to the work of propaganda.

The change of the term of office in the S. L. from triennial, to biennial was tentatively made by the Executive Board under the I. M. F. incorporation for the double reason: first, to give the lodges the opportunity to select officers under the new regime earlier than could have been done under the triennial method, and the sooner to get their voice on the advisability of such change, in favor and against which much can be said. There is the objection that it entails expense on delegates going so often to S. L. meetings, many travelling great distances to attend, and the objection that so many vacancies occur during so long a term, it is for you to say BB. which of the objections you consider the least.

Election of officers. In electing officers of the S. L. the chief object borne in mind should, of course, be to select such as can give the necessary time to the duties of the office to which they are elected, as all the offices with the exception of the Secretaries, are honorary and a labor of love on the part of the BB. holding them, there will be no striving after office for the money emoluments, and there can be little honor in having the name of holding an office if the holder does not mean to magnify it, therefore it is to be hoped that no one will accept the nomination to any office to the fulfillment of which he cannot devote the necessary time.

Concerning the office of Grand Master Mason, I particularly desire to speak. This office I have held for fourteen years and I hope acceptably to the BB., during that time I have travelled in the interest of the Federation more miles than would circum-navigate the globe. I have always been willing to go at any time and to any place where duty called me, but the weight of years begin to bear

heavy on me, and I am not as able to do this traveling as I once was, and I had so seriously considered the advisability of resigning in favor of some younger man, that on my last journey through the lodges I bade the BB. all good-bye in anticipation of retiring. So many of the BB. and lodges have requested me to re-consider this decision that though I can no longer consent to devote the time to the office that I have done in the past, I am willing to serve the BB. for another term, on the following conditions:

(a) That I be required to do only what Grand Masters in other organizations, Masonic and others, do, viz., to preside at the special and regular sessions of the S. L., or at special meetings of committees, sign Charters and Dispensations and superintend the work of organization.

(b) That I will not be expected as heretofore to do secretarial or office work that would necessitate my attendance in an office at any regular hours, or conduct any correspondence except with my Deputies in the Lodges or P. G. LL. That all other correspondence for the I. M. F. of whatever nature be attended to by the Secretariate.

In making these conditions a *sine quo non* for my further continuance in the office of G. M. M. I trust that the BB. will see their reasonableness. As Grand Master Mason I do not receive one cent of pay, and while in the past I have been glad and willing to do the duties of Grand Master without monetary compensation (and would still do so if need be), advancing years bring with them notice of needed rest. Therefore, if the BB. consider my retention of the office of G. M. M. on these terms to be of benefit to the federation, I am willing to continue for another term, and I am equally willing to aid by any advice and experience I can give or that I have, to any

other brother whom you choose and who will assume the duties of the office on the old terms.

The International Masonic Federation Congress will meet in session next year in Europe, the place of meeting has not yet been decided on. Switzerland, Scotland and Luxemburg have been suggested. If you BB. consider the S. L. of the American Branch of the I. M. F. should be represented there, arrangements should be made at the present meeting, consideration should also be had of the financial obligations we owe to the central secretariate and the means of meeting them.

Report of Grand Secretary General.

The report of the Grand Secretary General was then read and referred to the proper committees.

At this time the Grand Master Mason appointed the following committees:

Committee on Credentials: Bros. Adolph Westerberg of Fidelity No. 73; Paul Raden of Trinity No. 44; Maurice Gross of Justice No. 2.

Committee on Complaints and Appeals: Bros. John Burton Keener of No. 29; G. A. Muller of No. 81; Mitchell Zarcone of No. 26; Wm. G. Adams of No. 124; Mark Cozzens of No. 6.

Auditing Committee: Bros. George Wilson of No. 117; Paul Raden of No. 44; J. M. Dixon of No. 38; Wm. S. Alley of No. 21.

Ways and Means: Mark Cozzens of No. 6; August Spilmer of No. "0"; J. M. Dixon of No. 38; Harry Fieldhouse of No. 15; F. A. Rankin of No. 78; Wm. G. Adams of No. 124; G. A. Muller of No. 81.

Magazine: Bros. J. M. Dixon of No. 38; F. A. Rankin of No. 78; E. M. Andersen of No. 117; G. A. Muller of No. 81.

Foreign Relations: Bros. Wm. G. Adams of No. 124; John Burton Keener of No. 29; Thomas Houston of No. 138; Mark Cozzens of No. 6.

Publicity: Bros. John G. Dunn of No. 117; E. M. Andersen of No. 117; Steven S. Jensen of No. 152.

The Lodge was then called off at the hour of 1:00 p. m. until Tuesday at the hour of 10:00 a. m.

Tuesday, August 23rd, 1921

At the hour of 10:15 a. m., the Supreme Lodge was Called On again and the Roll was called.

The Credential Committee made its report and on motion was accepted and the Representatives and Proxy Representatives were seated.

Ruling

Bro. John G. Dunn at this time asks for a ruling on certain points regarding what votes should be counted under particular circumstances and the Ruling was made by the Grand Master Mason.

Off

The Supreme Lodge was then Called Off at 11:15 until 2:00 p. m.

Afternoon Session

2.00 p. m.

The Supreme Lodge was Called On at the hour of 3:30 p. m. and the Roll was called.

Publicity Committee

The Publicity Committee reports recommending the establishment of a Publicity Bureau to consist of three members and the same was accepted unanimously.

Committee on Appeals.

The Committee on Appeals reports recommending that the Suspension of P. J. Wilkie of Rising Star Lodge No. 84 be made permanent and the vote of the Lodge was that he be expelled for gross unMasonic conduct.

Resolutions.

The printed Resolutions as proposed were then considered and No. 1, 3 and 4 were rejected, No. 5 and 6 were adopted.

The Supreme Lodge was then Called Off at 4:00 p. m. until Wednesday at the hour of 10:00 a. m.

WEDNESDAY, AUGUST 24, 1921

The Supreme Lodge was Called On at 10:00 a. m. and the Roll was called.

Committee on Report of Secretary

The Auditing and Finance Committee then made its report and on motion the same was accepted and adopted.

Communications

Communications were then read from the Secretary of the International Masonic Federation of the World; also from Saint John's Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts, both communications were favorably received and referred to the proper committee.

The Supreme Lodge then was called off at 12:00 m., to the hour of 2:00 p. m.

Afternoon Session

2:00 p. m.

The Supreme Lodge was Called On and the Roll was called.

Ways and Means

The Ways and Means Committee then made its report and the same was accepted and adopted.

The Supreme Lodge was then Called Off at 5:00 p. m. until 9:00 a. m., Thursday, August 25th, 1921.

THURSDAY, AUGUST 25th, 1921

At 9:30 a. m., the Supreme Lodge was Called On and the Roll was called.

Communications

A Communication was received and read from the Colored Branch of Universal Freemasons of the United States and the same was well received and referred to the proper committee.

Foreign Relation Committee.

The Foreign Relations Committee rendered its report and the same was accepted unanimously.

Library

On motion made and carried unanimously a certain amount of money was ordered set aside for the purpose of establishing a Masonic Library.

Grand Representative

By a unanimous vote Bro. Matthew McBlain Thomson was selected as the Representative to attend the World's Congress of Universal Masons in the year 1922 and represent the Supreme Lodge of Ancient Free and Accepted Masons of the Scottish Rite (Symbolic) for the United States of America.

Salaries of Grand Secretary General and Assistant Grand Secretary General.

At this time the Supreme Lodge regulated the salaries to be paid to the Grand Secretary General and the Assistant Grand Secretary General for the ensuing term of three years.

Magazine

The Committee on Magazine then rendered its report and the same was accepted and adopted unanimously.

The Supreme Lodge was then Called Off at the hour of 1:00 p. m. until the hour of 2:00 p. m.

THURSDAY, AUGUST 25th, 1921**Afternoon Session**

At the hour of 2:00 p. m., the Supreme Lodge was Called On and the roll was called.

Masonic Home

The matter of a Masonic Home was then taken up and after considerable discussion thereon the Committee was instructed and given full power to act in the matter of purchasing a site for a Masonic Home.

Assessment

A special assessment was then levied on each member in good standing to provide for the purchase of the aforesaid Masonic Home.

Nomination, Election and Installation of Office-Bearers

The following BB. were then nominated, elected and installed as the Office-Bearers of the Supreme Lodge for the ensuing three years.

Grand Master Mason—Bro. Matthew McBlain Thomson of No. 6.

Vice Grand Master Mason—Bro. John Burton Keener, No. 29.

Grand Master Depute—Bro. G. A. Muller of No. 81.

Grand Master Substitute—Bro. Eli Gordon of No. 12.

Grand Secretary General—Bro. Thomas Perrot of No. 44.

Assistant Grand Secretary General—Bro. W. C. Mason of No. 6.

Grand Treasurer General—Bro. D. Pergera of No. 5.

Grand Senior Warden—Bro. Thomas Houston of No. 138.

Grand Junior Warden—Bro. Wm. G. Adams of No. 124.

Grand Almoner—Bro. F. A. Rankin of No. 78.

Grand Orator—Bro. Harry Fieldhouse of No. 15.

Grand Chaplain—Bro. Right Rev. C. H. Carfora, D. D. of No. 35.

Grand Marshal—Bro. Paul Raden of No. 44.

Grand Senior Deacon—Bro. Mark Cozens of No. 6.

Grand Junior Deacon—Bro. Adolph Westerberg of No. 73.

Grand Senior Steward—Bro. John G. Dunn of No. 117.

Grand Junior Steward—Bro. Maurice Grosso of No. 2.

Grand Inner Guard—Bro. James Clark of No. 6.

Grand Tiler—Bro. William Atchison of No. 6.

On motion, which was carried unanimously, Bro. Harry Fieldhouse was made the official regalia House for the I. M. F.

Grand Honors

On motion made and carried unanimously a rising vote was given together with the Grand Honors to BB. Matthew McBlain Thomson and to August Spilmer for services rendered to the Order while in Europe during the year 1920; and to Bro. George Wilson for special services rendered to the Order.

The Supreme Lodge was then closed after a most successful session at the hour of 4:30 p. m.

THOMAS PERROT,
Grand Secretary General.

FRIDAY, AUGUST 26th, 1921

9:30 a. m.

Convocation of the Supreme Council

The Confederated Supreme Council of the Early Grand National Scottish Rite, Ancient and Accepted Freemasons of North America, was opened in full cere-

monial form on the 33rd and last degree of the Rite.

The following named Fratres were Crowned and Enthroned as Sovereign Grand Inspectors General, viz: Fratres J. H. Hamner, E. M. Andersen, W. C. Mason and F. A. Rankin.

During the session Frater Mitchell Zarcone, Provincial Grand Master of California, was presented with his Patent as a Sovereign Grand Inspector.

Nomination, Election and Installation

The following named Fratres were elected and installed as the office bearers of the Supreme Council for the ensuing term of three years, viz:

Most Puissant Sov. Grand Commander, Frater Matthew McBlain Thomson.

Sovereign Grand Commander Depute, Frater G. A. Muller.

Sovereign Grand Commander Substitute, Frater Wm. G. Adams.

Sovereign Grand Treasurer General, Frater D. Bergera.

Sovereign Grand Secretary General, Frater Mark Cozzens.

Sovereign Grand Almoner, Frater Paul Raden.

First Lieutenant Grand Commander, Frater J. M. Dixon.

Second Lieutenant Grand Commander, Frater Eli Gordon.

Grand Minister of State, Frater John Burton Keener.

Grand Master of Ceremonies, Frater Thomas Houston.

Grand Keeper of Archives, Frater Dr. Eugene Brown.

Grand Marshal, Frater P. G. Burford.

Grand Prelate, Frater Herman Juchartz.

Grand Orator, Frater W. S. Pulver.

Grand First Standard Bearer, Frater George Wilson.

Grand Second Standard Bearer, Frater H. M. Lorntsen.

Grand Expert, Frater E. A. McIntyre.

Grand Pursuivant, Frater A. O. Thomas.

Grand Captain of the Gaurd, Frater Stanley Inlarsky.

Grand Sentinel, Frater D. Conta.

The Supreme Council was closed in form at 12 M.

FRIDAY, SEPT. 26th, 1921

2:00 p. m.

Convocation of the 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 convened for the purpose of transacting important business and for the election of Office-Bearers for the ensuing term of three years.

The call to arms was sounded by the Grand Master Frater Mathew McBlain Thomson at the hour of 2:00 p. m. and after transacting the business necessary for the proper conduct of the Rite the assembly proceeded to the election of Office-Bearers.

Nomination, Election and Installation

The following named Fratres were then elected and installed as the Office-Bearers of the Regional Grand Encampment for the ensuing term of three years, viz:

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. Fr. Wm. G. Adams.

Deputy Grand Commander—Fr. Herman Methmann.

Grand Marshal—Fr. John Burton Keener.

Grand Captain General—Fr. G. A. Muller.

Grand Central Captain—Fr. J. M. Dixon.

Grand Recorder—Fr. Mark Cozzens.

Grand Treasurer—Fr. D. Bergera.

Grand Prelate—Fr. Thomas Houston.

Grand Captain of the Blue—Fr. W. C. Mason.

Grand Captain of the Red—Fr. Harry Feldhouse.

Grand Captain of the Black—Fr. F. A. Rankin.

Grand Orator—Fr. Eli Gordon.

Grand Sword-Bearer—Fr. A. O. Thomas.

Grand Beauceniffer—Fr. Alexander Busch.

Grand Bearer of Vexillum Belli—Fr. P. G. Burford.

Grand Conductor—Fr. John G. Dunn.

Grand Receiver—Fr. G. F. Bushman.

Grand First Usher—Fr. W. S. Pulver.

Grand Second Usher—Fr. Herman Juchartz.

Grand Herald—Fr. Joseph Blust.

Grand Sentinel—Fr. William Atchison.

At the hour of 5:00 p. m. the Sentinels were withdrawn and the Regional Grand Encampment was closed.

SPOILED HIS ILLUSTRATION.

A temperance lecturer, aiming to make a telling point, said: "Now, supposing I had a pail of water and a pail of beer and then brought on a donkey, which of the two would he take?"

"He'd take the water," came a voice from the gallery.

"And why would he take the water?" the lecturer asked.

"Because he's an ass," was the quick reply.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

TOLERATION

What matters if what faith or creed
My brother holds.

If it to him through thought or deed
The truth unfolds?

If on life's way to pain and cares
He bears the sign?

For his own soul must learn the right
And his own eyes must see the light

Not mine—not thine.

The same sun shines on all men's ways
And chasses none.

How should I think he spreads the rays
On mine alone?

The life eternal dwells in all

The germs of power;

How shall I then pronounce his doom
When in my brother's heart may bloom

The holy flower.

—The New Age.

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.



OFFICERS AND MEMBERS OF THE SUPREME LODGE OF THE U. S. A.

Programme.

MONDAY, AUGUST 22, 1921

- 10:00 A. M. Opening of the Supreme Lodge.
Appointing of Credential Committee.
Seating of Representatives.
Address of Welcome by Lodge Garibaldi
No. 6.
Allocation of the Grand Master Mason,
Bro. M. McB. Thomson.
Report of the Grand Secretary General,
Bro. Thomas Perrot.
Report of Grand Treasurer General, Bro.
D. Bergera.
Appointing of Committees.
- 12:00 M. Calling off.
Photographs taken at front of Temple.
- 2:00 P. M. Meeting of the Regional Grand Lodge
Scottish Rite of Adoption for election
of Officers and other competent business.
- 8:00 P. M. Exemplification of the work of the Scottish
Rite of Adoption by Heatherbell
Lodge.
Working the Apprentice Freemason Degree
and Side Step of the Eastern Star

TUESDAY, AUGUST 23, 1921

- 10:00 A. M. Supreme Lodge called on.
General Business of the Order.
- 12:00 M. Called off.
- From 12:00 to 1:00 P. M.
Organ Recital on the largest Pipe Organ
in the World in the famous Mormon
Tabernacle, through the courtesy of
the Presidency of the Church of Jesus
Christ of Latter-day Saints.
- 2:00 P. M. Supreme Lodge called on.
General business of the Order.
- 4:00 P. M. Supreme Lodge called off.
- 8:00 P. M. Exemplification of the 30th Degree by
De Molay Council of Kadosh, No. 21.

WEDNESDAY, AUGUST 24, 1921

- 10:00 A. M. Supreme Lodge called on.
General business of the Order.
- 12:00 M. Supreme Lodge called off.
- 2:00 P. M. Supreme Lodge called on.
- 8:00 P. M. Joint meeting of Lodges Garibaldi No. 6,
Beehive No. 117 and Deseret No. 152.
Exemplifying the Work of the Sub-
lime Degree of Master Mason by Gari-
baldi No. 6.
-

THURSDAY, AUGUST 25, 1921

- 10:00 A. M. Supreme Lodge called on.
Nomination, Election and Installation of
Office-Bearers.
- 12:00 M. Closing of the Supreme Lodge.
- 2:00 P. M. Opening of the Grand Consistory of the
Early Grand National Scottish Rite,
Ancient and Accepted Freemasons of
North America.
- 4:00 P. M. Closing of the Grand Consistory.
- 8:00 P. M. Exemplifying the degrees of Pilgrim and
Knight Templar by Robert Martin
Encampment No. 53.
-

FRIDAY, AUGUST 26, 1921

- 10:00 A. M. Opening of the Supreme Council of the
Early Grand National Scottish Rite,
Ancient and Accepted Free Masons of
North America. Conferring the 33d
Degree.
- 12:00 M. Closing of the Supreme Council.

- 2:00 P. M. Assembling of the Office-Bearers of the Regional Grand Encampment for the U. S. A. of High Knights Templar in Costume and on horseback. Knights will escort the visitors from their hotel to the Scottish Rite Temple.
- 4:00 P. M. Exemplification of the Pilgrim and Knights Templar Degrees by the Office-Bearers of the Regional Grand Encampment working under authority of the Grand Encampment of the Temple and Malta of Scotland.
- 6:00 P. M. Closing of the Regional Grand Encampment.
- 8:00 P. M. Banquet with Address and Musical Program.

SATURDAY, AUGUST 27, 1921

- 10:00 A. M. Assembling at the Scottish Rite Masonic Temple for sight-seeing trip through the City by Althea Lodge.
- 12:00 M. Trip to Saltair, the great dead sea of America.

COMMITTEE ON ARRANGEMENTS

Chas. White
C. R. Parry J. J. Munganest Al. Faulkner

TRANSPORTATION COMMITTEE

George Karras F. G. Dust

RECEPTION COMMITTEE

Gertrude Gregor Bertha Jones Marie Evans

DOCORATION COMMITTEE

Georgia Chinn Lillian Fitzimmons Anna Brown

REFRESHMENT COMMITTEE

Al. Faulkner J. J. Munganest F. G. Dust

KITCHEN COMMITTEEAssisted by Heatherbell Lodge Scottish Rite of
Adoption**DINING ROOM COMMITTEE**Anine Andersen Lena Rodgers Ely Maine
Erika Christensen Ella Ackerman Anna Magnuson**PROGRAMME COMMITTEE**

S. S. Jensen C. R. Parry

***** Menu. *****



Celery

Olives

Pickles

Saratoga Chips

Special

Half Spring Chicken Fried

Special Cream Potatoes and Peas

Combination Salad

French Dressing

Hot Home-made Rolls

Sweet Butter

Coffee

Desserts

Vanilla Ice Cream

Assorted Cake

LODGE DIRECTORY.

Alpha Cesare Battisi of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1349 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary. Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Lodge Sego Lilly No. 13 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litherty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B. B. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

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.

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., R. B. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex. Dabney, Dan Williams, Mingo Saunders.

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. Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Frueh.

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.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh, No. 28 of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m., in the California Hall. E. H. Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15½ Tacoma Ave., at 8 p. m.; R. W. M., Erick Siburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1222 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 25 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 667 Eleventh avenue, Seattle, 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 avenue.

Washington Council of Kadosh of F. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1427 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Beulid, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Beulid, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 155 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532

E. Streicher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.: R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 9:00 p. m. at 1119 Broad St., R. W. M. S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis

At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street. Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

October 1921

Number 1

OFFICIAL.

The charge of suspension resting against BB. C. J. Charles and J. S. Fraser of Lodge Ebenezer No. 128, Port Limon, Costa Rica, has been raised and they are thereby restored to full membership in their lodge.

CHARITY FUND.

Inasmuch as all the Lodges have not yet made returns for the third quarter we have left the report until the November issue.

INSTALLED OFFICE-BEARERS.

The following are the installed office-bearers in Lodge Alpha Passaic No. 89, Clifton, N. J., for the ensuing term: R. W. M., Joseph Roth; W. M. D., Herman Virag; W. M. S., Samuel Slaff No. 1; W. S. W., Adolph Newman; W. J. W., Bernard Sternick; Secretary, Michael Ger; Treasurer, Samuel Slaff No. 2; Orator, Michael Slavin; Chaplain, Adolph Newman; Almoner, John Munkacsy; Marshal, Steve Praxl; Senior Deacon, Isidor Israel; Junior Steward, Andrew Adam; Inner Guard, Hyman Kramer, and Tiler, Frank Salvay.

The following are the installed office-bearers in Lodge Dante No. 131, Cleveland, Ohio, for the ensuing term: R. W. M., Archille DiBartolo; W. M. D., Egidio E. Pucci; W. M. S., A. Maiello; W. S. W.,

Louis Lanza; W. J. W., M. Bontempo; Secretary, Fabio Di-Santo; Treasurer, R. Dodero; Orator, P. Coreno; Almoner, John Pugliese; Marshal, Joseph Spina; Senior Deacon, G. Mileti; Junior Deacon, G. Codispodi; Senior Steward, V. Paradiso; Junior Steward, J. Rocco; Inner Guard, M. Gati, and Tiler, R. Guiliano.

HISTORICAL SKETCHES

The following historical sketches of Capitular and Cryptic Degree is taken from the circular of the Seventy-fifth Annual Convocation of the Grand Chapter of Missouri, held at Sedalla, April 26-27, 1921:

The Degree of Mark Master is the first in the Chapter series, and was conferred in England as early as 1769 and in Scotland in 1778. It was introduced into the United States about 1791, and became officially a part of the Royal Arch Chapter in 1853. The story of the Degree is founded upon the ancient customs of Operative Masons, who placed a distinguishing mark upon each piece of finished work, that the Craftsman might receive credit accordingly. The degree illustrates the Fellowcraft lesson concerning the payment of wages.

The Past Master's Degree—In former times no one was deemed worthy of reception into the Royal Arch who had not actually "passed the Chair" in his Lodge. In order that other deserving Masons might not be debarred from exaltation, this degree was instituted cre-

ating "virtual" Past Masters. As an indispensable prerequisite to exaltation in the Royal Arch the degree of Past Master teaches a necessary lesson of obedience, and contains elements of great effectiveness.

The Most Excellent Master is a degree designed to mentally and spiritually prepare the candidate for the Royal Arch, but was not originally held to be obligatory. It has been conferred in this country since the Mark degree was introduced (1791) and has had a regular place in Capitular Masonry since 1800. Given the rich setting and solemnity it deserves, this degree becomes truly a sublime ritual of spiritual preparation."

The Royal Arch first appeared in the Masonic system of England about 1740, and in America in 1758. The "Idea" of this sublime degree is attributed to the Chevalier Ramsay, who is also credited with having invented some of the degrees of the Scottish Rite. Mackey says of it, "No event in the history of speculative Freemasonry has had so important an influence upon its development as a system of symbolism as the invention of the Royal Arch degree. It is evident that the limitation of the system to three degrees left the cycle of symbolism in as incomplete a condition as would be a novel with the last chapter unwritten."

For many years the Royal Arch was conferred as the fourth degree of the Blue Lodge, but its importance finally caused it to be incorporated in its fitting place at the summit of the Chapter degrees. Here the TRUE WORD, and all that it symbolically signifies, is revealed. The degree is therefore really indispensable to every earnest seeker after Masonic light, and he who attains it is truly "EXALTED."

VARIOUS KINDS OF BRETHREN.

By Bro. S. T. Thorne.

A very great amount of misinterpretation and misconception, as well as criticism, exists, and is uttered, unwittingly, of course, by those who are not associated with a Masonic Lodge. The same is the case with many who are members, and it is the sincere and earnest desire of the writer that every member of the Craft should carefully read what follows, believing that no true Mason will scoff at honest conviction and ardent zeal in the cause of what one believes to be truth and justice, for the reason that the higher our attainment of intellectual purity, the nearer is our approach to perfection.

Freemasonry teaches religious truth, but it does not offer it as a substitute for Christian truth and obligation. A man has no more religion than he acts out in his life; likewise a man is no more a Mason than in so far as he fulfills the requirements imposed by Masonry. Freemasonry is closely akin to religion in this respect, that it is a mode of life, rather than a theory. Theology is a complicated system of doctrine, and appeals to the intellect. Real religion consists not merely of faith and worship, but of works that conform to the rules of righteousness. It is a state of active, rather than dormant or passive piety, and real Masonry consists of carrying out in active life the principles instilled within the pale of the Lodge.

In our Fraternity we have the intellectual Mason, the practical Mason, and the superficial Mason. The first-named is strong on symbolism. The scheme of morality, as taught in our stately ritual, appeals to his intellect, and he delights in study of the philosophy and history of the institution. In the majority of cases he is sincere in his admiration for the principles of Freemasonry.

and tries to exemplify them in his daily life. He is a useful member of society.

The practical Mason, so-called, is not filled with vivid imagination, but is strong on common sense. Mysticism, symbolism, philosophy, make no special appeal to him. The antiquity of the Institution may inspire a feeling of reverence, but it is the square deal, the rugged honesty, the principles of equality and equity, that command his allegiance. He finds in Masonry a system of morality that is suited to every-day use, and under its influence he practices true charity and the cardinal virtues of fortitude, prudence, temperance, and justice. Brotherly love inspires the practical Mason, and where love exists creeds and theories are superfluous. Such Masons exemplify "practical" religion without being conscious of the analogy.

The superficial Mason is an all too common type. He becomes a Mason because the Institution is popular; because he has friends in the Lodge; because he wants to wear the badge, and have the world know that he belongs to the most influential secret society in the world; because he thinks the Lodge will be a good place in which to have a "good time"; and because, possibly, he may have imagined that "being in" would increase his business relations, and therefore is not sincere. He likes the final act, but has no patience to sit out the intellectual first and second; and no time to devote to the study of the attitude a Mason should assume before the eyes of the world—no time to visit the sick or attend the injured; no time to put his hand on the back of a failing brother; no time to whisper words of encouragement in the ear of a brother upon whom misfortune has fallen. He is "member only," knowing nothing of Masonic attributes or requirements; never sensing that Masonry is an Art

to which a man must give his life if he is to become worthy to disseminate it. Therefore we may well say that superficial Masons are not a very great asset to a Masonic Lodge. In fact, a Lodge would be better off without them, and they would be better off without the Lodge. They should have united themselves with some other sort of association.

In ancient times a Master Mason, when he completed a stone, made his mark upon it, in order that it might be known should future occasion require; and I may say this—when an old master made a painting he put his signature on it, because he was proud of it. He had put his life into it. He had put his soul into it. He was not ashamed to be judged by it for all time.

Are you ready to be proved? Are you satisfied with your work? and willing to set your seal upon it? or are you ashamed to be judged by it? After having carefully read what has been written in this little article, ask yourself this question: Am I a Mason?

SCANDAL MONGER

After God had finished making the rattlesnake, the toad and the vampire, He had some awful substance left, with which He made a scandal monger. A scandal monger is a two-legged animal with a corkscrew soul, a water-sogged brain and a combination backbone made of jelly and glue. Where other men have their hearts he carries a tumor of decayed principles. When the scandal monger comes down the street honest men turn their backs, the angels weep tears in heaven, and the devil shuts the gates of hell to keep him out.—Virginia Masonic Journal.

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EDITORS:

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

All letters or articles for publication
should be addressed to M. McB. Thom-
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EDITORIAL.

ANOTHER NEW LODGE.

The new official term just started has
begun auspiciously, a number of BB. re-
siding in Youngstown, Ohio, having ob-
tained a Dispensation to organize a
lodge there. From what we have learned
the prospects for a large lodge is good,
and with the number of lodges chartered
and Under Dispensation in Ohio that
state promises to occupy a prominent
place if not the foremost place in the
family of state organizations.

An item in the old Charges and Regu-
lations reads as follows: "Item, that
every Master and Fellow shall come to
the assembly upon the first citation if it
be within five miles of him," shows that
the brethren even then were alive to the
benefits derived from regular attend-
ance at the lodge and had the duty of
attending their meetings more strongly
impressed upon them than their modern
successors have, and without doubt lived
more in line with their duties and obli-
gations. Why the present generation of
Masons place so little importance on at-
tending the lodge meetings, compared
with those of even one generation past,
and a remedy therefor, are problems that
engage the attention of those placed in
authority. We have seen lodges with
a membership of over 100 not having
enough members present to make a quo-
rum on a regular lodge night, and in-
variably the burden of working the lodge
devolves on the "faithful few." This in-
attention is more marked in the city than
in the country lodges, perhaps because
there are more to distract the attention
of the city brothers than of the rural
ones, but be that as it may some remedy
must be found and it would not be a
bad idea were the lodges to enact a law
that every member must attend at least
so many meetings in the year under pen-
alty of fine or suspension. There are al-
together too many Pin-Masons who seek
all the credit attached to Masonic mem-
bership while refusing to meet any of
the obligations attached thereto.

We in our younger days have known
BB. of sixty and seventy years traveling
five miles to lodge and never missing one
meeting, and that BB. in some places
still highly prize the privilege of attend-
ing lodge we quote the following on the

subject from our esteemed cotemporary, the South African Freemason:

"We will tell Bro Polmear's story in as nearly his own words as we can. Standing outside the hotel at Pietersburg he was accosted by a brother whom he had not met for some time, and after greetings had been exchanged, Bro. Polmear said he supposed the brother lived fairly close to the town to be able to get into Lodge. "Oh, yes," said the Northerner, "quite close. I am only thirty-two miles away now, so, of course, it is an easy matter for me, and I never miss."

"Wonderful," exclaimed Bro. Polmear, whose mind was running on some brethren who live a few streets away from Freemason's Hall and the Masonic Temple in Plain street, and who find it difficult to traverse even that distance to their lodge. "Fancy coming thirty-two miles to a Masonic meeting." The other man looked surprised. "Why," said he, "that's nothing. There's old So-and-So over there—he comes in forty-eight miles, and the roads to his place—well, you should see them." And then they went on to another brother who was Worshipful Master once of the Pietersburg Lodge, and who rode seventy miles on an ordinary "push-bike" (and seventy home again) to each meeting, and during his year of office attended every regular meeting and one emergency."

SOLICITATION OF MEMBERS.

We had thought that we had said all that there was to say on the subject of the lawfulness or unlawfulness of soliciting members for Masonry, and had put the position of the Supreme Lodge on this subject squarely before the BB., but like Banquous' ghost "it will not down," and some brother has been told by some Local Mason that solicitation for membership is a Masonic offence, and is much exercised thereby.

Proper solicitation of good men to become Masons is not only not forbidden, but is enjoined. Improper solicitation is forbidden and rightfully so. If in Masonry or Masonic membership there is something noble and elevating that is possessed by it in a greater degree than by any other human institution, that indifferent men were made good, and good men better by membership therein, would not the man be heartlessly selfish who, possessing such, would not be not only willing, but anxious to share its benefits with his fellow?

And those good Local Rite BB. who so persistently speak against solicitation might be able perhaps to rise and explain what is meant by the notices so frequently met with of drives to raise the membership of some lodge to some desired number? and tell us, if it is accomplished by some mystical process of thought transference, or by plain solicitation, verily we are inclined to the latter belief. But why are they such humbugs?

CHANGE IN OFFICE.

Prominence is given in the Profane and Masonic press last month to the resignation of Barton Smith of Toledo, Ohio, as Grand Commander of the Northern Jurisdiction Council of the so-called Scottish Rite, and the election of Leo M. Abbott of Boston, Mass., in his place. Doubtless we will have inquiries from some of our BB. who ought to, but do not, know the history of their own organization, asking if this has any relation to us, and to anticipate such we answer in advance that it has not, it being termed Scottish, no more makes it so than sausage being called hamburger or Vienna makes them German or Austrian. The organization of which Mr. Abbot has been elected Grand Commander while styling itself "Scottish" denies that it came from

Scotland or has any connection with Scottish Masonry, one writer aptly describes it as a triple fraud as shown by the name "Ancient and Accepted Scottish" that it is not "Ancient" is proven by its own admission that it was founded in 1801, using portions of then existing Rites in its composition; it is not "Accepted" as it claims both as to origin and antiquity have been denied and exposed time and again; and finally, it is not "Scottish," as it has been forced to acknowledge after its contemptuous rejection by the Masons of Scotland. Were it only to drop the name "Scottish", which it disgraces by its use, and which it acknowledges it has no right to. Call itself e. g. "Charleston Rite," after the place of its birth, it has already dropped the claimed of having Frederic of Prussia as its founder, and as a fraud pure and simple, but a fraud of respectable age it might be permitted the peace which the retention of its borrowed name and false history will never assure it.

WHY LIE ABOUT IT?

From our esteemed co-temporary, "The Masonic Sun," of Toronto, Canada, we cull the following specimen of History-as-it-is-not:

"How the Shrine Came to Be Here.

Kalif Alu was the son-in-law of the prophet Mohammed. He lived in the city of Mekkah, Arabia, about 644 A. D. Whether he was the founder of the Order which we today call the Mystic Shrine nobody can truthfully say. Tradition tells us that he formed a band of sterling men whose ostensible object was to punish evil-doers. The aim of Kalif's institution was to strengthen the fidelity of all true believers in religious tolerance. The ritual of the Order was first reduced to writing by the renowned Persian poet, Anasafi, the Hafiz.

The present ritual in use by the Nobles of North America is a translation from Marraccl, except when a local reference required the substitution of American for Oriental names. During the year 1870 William Jermy Florence, an actor, was traveling through France when as a Mason of high degree, he was admitted to a meeting of a Shrine in Marseilles. He was so impressed with the ceremonies he was permitted to see that he persuaded the Potentate to initiate him into its deeper mysteries.

Later he traveled into Algiers and Egypt gathering material and sending the same to Walter Fleming of New York City. On June eighteenth in eighteen seventy-one, Florence and Fleming initiated the first class of Shriners in America."

An old Masonic writer in talking of Masonic fables and the harm they do to enquirers into or after authentic history, says: "Those who invent and propagate such tales, do not, surely, consider that they bring discredit on their order by the warmth of their zeal, and that, by supporting that which is false, they debar thinking men from believing that which is true." The facts are that Bro. Florence on the theatrical tour referred to was, while in Scotland, made a member of an order known as the "Arabian Adepts," and he made known to the Scottish BB a side degree called the "Sons of Malta," and from the two was evolved the Mystic Shrine, only the Scottish form contains none of the foolery so prominent in the American branch.

IS IT IGNORANCE OR MALICE?

The full account of the origin and organization of the American Masonic Federation has been so often published in the columns of the "Universal Freemason"

son", and in pamphlets and leaflets published and sent broadcast by the Supreme Lodge that there is no excuse for anyone being ignorant who desires to be informed on the subject. Through ignorance some of our own members make loose and unauthorized claims which, being incapable of historical support or proof, are maliciously seized upon by our enemies, refuted, and claimed as disproving our whole claim to regularity of descent and Masonic standing. Among these unauthorized claims is that the Supreme Lodge works by authority of a charter granted to it by the Supreme Council of Louisiana. A variation of this story claims that this charter was granted by the Lodge Polar Star of New Orleans, La. Needless to say, both these stories are erroneous, and whether the result of well-meant zeal on the part of ill-informed BB. or malicious perversion on the part of our Local enemies, the effect is the same, equally hurtful. Following we give the official version of our origin taken from a pamphlet which was printed for and circulated by the Supreme Lodge twelve years ago that should leave no room for misconception:

"The Grand Council of Rites of Scotland had within its bosom in addition to the native Scottish Rite of XLVII degrees (the higher degrees of which alone it controlled) the Rites of Mizraim of 90, Memphis of 95, and the Franco-Scottish of 33d in all their degrees of these Rites. The three last had been received from various sources and worked by the Grand Council from early in the nineteenth century and its title thereto confirmed and renewed when it became a member of the confederated Supreme Councils of the world of which the late Ill. Bro. G. B. Pessini of Naples, Italy, was at the time Grand Hierophant. Authorized copies of the 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 of the X Masonic month, Egyptian, Pagni. A de V. L. 000 000.1900, corresponding to the 9th day of December, 1900, sent to the Grand Council of Rites. These were given by the Grand Council of Rites to Bro. M. McB. Thomson for the progress of the work in the U. S. A.

Thus the patent given Bro. Thomson by the Grand Council of Rites of Scotland, referred to above, gave him the power to establish High degrees under the Early Grand National Scottish Rite of XLVII degrees, and the Craft and higher bodies under the Mizraim, Memphis and A. A. S. Rites, he and the BB. associated with him in the formation of the Grand Lodge Inter-Montana (and subsequently of the Supreme Lodge for the U. S. A.), preferred to work the latter, but as there was already a governing body of the A. A. S. Rite in the U. S. A., recognized by and in affiliation with the Scottish Grand Council, viz., the Supreme Council of Louisiana, and as his Patent only gave power to establish bodies in territory not already occupied, it was necessary to have the endorsement and consent of the Body already in possession. This was accomplished by the Sovereign Grand Commander of the Sup. Co. of La., the late Ill. Bro. Joseph N. Cherrion, September 14th, 1906, making the requisite endorsement on Bro. Thomson's Scottish Patent as before mentioned. This was the beginning and the end of the connection between the A. M. F. and the S. C. of Louisiana."

"UNIVERSAL FRAMASONO."

The above is the title of a new monthly magazine published by the Grand Orient of Switzerland of the Scottish Rite, An-

cient and Accepted, as its official organ. Switzerland is a tri-lingual country, German, French and Italian, and this magazine has articles in all three languages, and also in "Ido," a variation of "Esperanto," the international language.

The motto adopted by the magazine "Paco. Toleremeso, Vereso Di Omni Ad Omni," should commend itself to all men. The price is seven francs, fifty centimes, Swiss money, per annum, and is well worth it.

We commend "Universal Framasono" to our readers and BB. generally. Elsewhere in this issue we give the introduction in English, German and Esperanto, and translations of some of the contents of the first issue.

NEW FUNDAMENTAL PRINCIPLES OF THE MASONIC FEDERATION.

Proposed by the Supreme Council of
Switzerland.

(Translation by H. Methmann)

Preface: The following "New Fundamental Principles" were worked out and written by Bro. H. Schuetz, who was ordered to do this by the Supreme Council of the Grand Orient for Switzerland.

We submit these "New Fundamental Principles" to our Fraternity and hope they will find universal acknowledgment so that we may recommend the acceptance of the same at the next congress of the "International Masonic Federation." Upon these Fundamental Principles it should be possible to accomplish a Union of all Masonic Systems, Rites and Powers.

The main objects of the attempt are to stimulate all Masonic rites to work for the unification of all mankind into one bond of social union, to cause all questions of dispute regarding recognition and regularity, which have always

been the main causes of divisions, to be settled by a true Masonic criterion

First Landmark: The Masonic fraternity aims to educate each member to become noble, generous, unbiased and tolerant, and thereby establishes the principle that knows no distinction of station, birth or creed.

Comment: Freemasonry is to be called a community of interest society and not a secret society. The duties in the book of constitutions of 1723 are replaced by the conception of "noble, generous, unbiased and tolerant." The Mason who stands upon the platform of pure humanity is noble; the Mason imbibed with love toward all mankind is generous; the Mason who thinks and acts justly is unbiased; and insight into the innermost being of things teaches him tolerance.

When a Mason is more than a mere lodge brother, when he takes his work upon the rough ashlar seriously then he works practically upon the fraternization of humanity. It is clear that this fraternization of humanity will be realized without any further assistance as soon as all people act according to the teachings of Masonry. The Mason's duty is the deed, the good example. By redeeming others, he redeems himself. In that light are we to understand the parting contents of the first landmark

Second Landmark: Ideals common to all Masons are:

(a) Every Mason has the feeling that he belongs to World Masonry and believes in the fulfillment of the life duties as given in the first landmark.

(b) Every Mason believes in the primitive ceremonies or customs, symbols and recognition signs of the symbolic degrees.

Cement: When a Mason acts according to the principles of the first landmark, the feeling is formed in each and every Mason that he belongs and is a

part of the whole or World Masonry. He will not discuss the question, "Who has the right to call himself a Mason?" and he will be glad when as many people as possible work Masonically. The true Mason and the pretending Mason will then soon be known.

A Mason is one who, through honest endeavor, at least tries to be what the principles of the first landmark demand of him. He who is satisfied with superficialness (not a Mason at heart or only an outward Mason) must be instructed properly. If he does not heed the advice, then he should be left alone. He may sit in the Temple, ornamented with decorations and do and listen to things which he does not understand, as does the church hypocrite, and the true Mason will pity him. When he cannot be hewn into shape and cannot be used as a fit stone for the Temple building, let him lay untrimmed according to his wish.

All ideals common to Masonry are considered to be contained in the three St. Johns or symbolic degrees, because the spirit of Masonry can be sufficiently conveyed in them. The high degrees only serve to deepen the symbolic degrees. They are to be compared to ritualistic working committees who devote themselves to specific work in order to offer their knowledge to the whole fraternity.

Third Landmark: A Mason is one who belongs to a Masonic Lodge and in a true Masonic manner strives to fulfill the objects of the Order. The requirements for admission into the Masonic fraternity are: blameless conduct, good reputation, full age, possession of civil honors and rights, belief in a Supreme Being symbolized through the G. A. O. T. U., willingness to practice Masonic usages, readiness to make sacrifices, and a unanimous ballot.

Comment: In the book of constitutions

of 1723 it is required that a Mason be not an atheist or agnostic. What is meant by the G. A. O. T. U. each Mason must decide for himself. Under no circumstances does this mean the belief in a personified deity. It is clear, on the other hand, that followers of any moral confession may become Masons, but not gross-minded materialists. The conception of unanimous ballot may mean according to common usage as for example the plural ballot or six-seventh vote of the members present.

Fourth Landmark: All systems, rites, and Masonic powers which coincide with the sense and wording of these new fundamental principles are just or legitimate. A Masonic lodge is legitimate which consists of at least seven members; which strives, in a true Masonic manner, to fulfill the objects of the Order; which observes the three landmarks when admitting members; which works according to the ideals common to all Masons; which recognizes all true Masonically working lodges and considers its members as brethren; and which is willing to enter into friendly relations with all true Masonically working lodges.

Comment: The main point of the meaning of legitimacy lies in the true Masonic work. All Masonic bodies are in duty bound to recognize as just and lawful, irrespective of descent, system or rite, all other bodies working according to true Masonic principles and in a Masonic spirit, and, if they wish, to enter into friendly relations with these other bodies in order that both parts, through the exchange of spiritual blessing, may be given the opportunity to develop themselves Masonically.

The isolation of some groups is one of the main reasons for the division in Masonry. The whole Order is hurt by their isolation and by their intolerance. True Masonically working lodges have no need

to seek recognition from bodies whose right to exist is merely derived from descent or common possession of certain usages. If these bodies possess the true Masonic spirit, friendly relations are a matter, of course; if not, a good lodge only loses because of the intercourse. A good apple lying among bad ones does not make the bad ones good, but will itself be spoiled by the others.

Fifth Landmark: Illegitimate lodges are those who pursue party politics or whose objects are nationalistic, purely social, or material, in other words, those who do not conform to the first landmark. The term "historic descent" is changed to "true Masonic work" and the term "accepted" or "recognized" to "Masonic friendly relations." Independent lodges, without connection, shall be searched out, invited to accept these new fundamental principles and in that way serve the objects of our fraternity.

Comment: Party politics, nationalism, materialism, and exclusive sociability are therefore to be considered illegitimate, since they rather impede or render more difficult the fulfillment of our objects; at any rate they do not promote them. Descent and outward appearances alone do not make a man a Mason any more than the baptism of a man makes him a Christian. A Christian is one who obeys the teachings of Christ, and a Mason is one who works Masonically.

The so-called "recognition" is usually extended by groups, powerful in certain districts, and in order to be able to enter into communication or social intercourse with that group you must first be recognized by it. This recognition is usually based upon might rather than upon fact. True, Masonically working lodges cherish friendly relations toward all true Masons. Therefore they do not know the term "recognition," and do not seek it. Should a Masonic power reject a proposal to enter into friendly re-

lations with another legitimate lodge or Grand Lodge, believing in the principles laid down, then this power debars itself from the fraternity of true Masons.

Sixth Landmark: Those Masonic bodies agreeing to the new fundamental principles herein laid down form the "International Masonic Federation." It is incumbent upon the congress of delegates from this Federation to decide which bodies are to be considered legitimate according to the new principles. The I. M. F. gives out a register of all legitimate and illegitimate Masonic bodies and controls, through its governing power, the observance of these principles.

Comment: The International Masonic Federation is not created or governed by a National Grand Lodge, but is composed of all legitimate Masonic lodges and its governing power is the meeting of their representatives. These representatives elect officers who shall invite existing and new Masonic bodies to subscribe to these new fundamental principles, to censure and to punish the offenders and, if necessary, to expel those bodies who no longer satisfy the demands of these principles.

Seventh Landmark: All Masonic bodies, in order to belong to the legitimate World-Masonry, obligate themselves to the executive officers of the International Masonic Federation in the following manner:

"We declare our assent to the new fundamental principles, to comply with them in sense and text and place ourselves under the control of the International Masonic Federation."

Comment: Through this declaration friendly relations will be created, without further ceremony, between those Masonic powers that signs it.

T. T. G. O. T. G. A. O. T. U.

The foregoing translation was taken from "Universala Framasono," or in Eng-

lish, "Universal Free Mason," a monthly publication of the Supreme Council and the Grand Orient of Switzerland of the Ancient and Accepted Scottish Rite in the International Masonic Federation. This magazine is being edited in Zurich, Switzerland, the headquarters of the International Masonic Federation and therefore seems destined to be the official organ of the I. M. F. In order to make the contents of the principle articles comprehensible to the brethren who are not familiar with the German language, they have therefore decided to use, in addition to the International, Reformed Esperanto, Ido system. Articles in other languages may from time to time be used in addition to the languages mentioned, should occasion require it, and therefore it would be well for brethren interested in Universal Masonry to subscribe for this magazine.

The above "New Fundamental Principles," upon which platform the I. M. F. is to stand, were published in the first issue of the "Universala Framasono."

While these Fundamental Principles are called new, most of the landmarks are as old as Masonry itself. In these New Fundamental Principles there are only three words, namely "legitimate, recognized and accepted," that differ in their interpretation, from that of the so-called recognized powers. I say advisedly recognized, because there are only a very few legally constituted Masonic bodies, most all have flaws, but never the less they may be recognized by other powers.

How many Grand Bodies are there today that are recognized by all? Very few. You could probably count them on the fingers of one hand, therefore it is perfectly proper to interpret the words "legitimate, recognized and accepted" as has been done in the above New Fundamental Principles.

I once read in a Masonic magazine that a Mason, while being tortured by Indians, gave the distress sign and in that manner was saved by the chief of the tribe. Did that Indian chief ask, "Are you a legitimate Mason? Do you belong to a regular or recognized lodge?" No! He was only too glad to aid a brother in distress. The brother, on the other hand, was overjoyed at his delivery and gave the true Masonic grip regardless of the chief's legitimacy or regularity. This chief belonged to no lodge, but evidently received the work from a Mason whom he had befriended and who recognized the true qualities of character and manhood in that chief.

I myself have heard a brother Mason state that, while in Mexico during the revolutionary turmoil, he was arrested by one of the numerous warring factions and was sentenced to be shot at sunrise. The officer in whose charge he was placed learned that his prisoner was a Mason, investigated, and allowed him to escape. That officer did not ask him whether or not he belonged to a legitimate or recognized lodge. It was enough for the officer to know that his prisoner was a Mason whose life was endangered because of petty and useless revolutions.

We all know that Masons are dispersed all over the world. Then why not recognize them wherever they may be? Why not recognize all Masonic bodies that strive, in a true Masonic manner, to fulfill the objects of our Order. Let us educate ourselves to become "noble, generous, unbiased, and tolerant," and let us settle "all questions of dispute regarding recognition and regularity by a true Masonic criterion." "United we stand, divided we fall" is as true a maxim today as it ever was. The start has been made in the establishment of the Interna-

tional Masonic Federation which will be only too glad to take in all bodies subscribing to the "New Fundamental Principles."

Fraternally yours,

H. METHMANN.

From "Universala Framasono."

With this first number the Monthly Review issued by the Grand Orient of Switzerland of the Ancient and Accepted Scottish Rite 33 degree in the International Masonic Federation, is commencing its voyage through the world.

As can be concluded from the title "Universala Framasono," we wish to go beyond the boundaries of our country, to send our messages to all those Brethren in the world, who are willing to join us in our task to realize the purposes of Universal Masonry and who will reject the narrow-minded local Masonry as being unbrotherly and not in accordance with the real aims of the Federation.

We are well aware, that our new undertaking will meet with some adversaries in the ranks of the national masons and political quarters; this, however, shall not hinder us in following our principles and working assiduously for the benefit of coalition of Brethren. Fraternal collaboration of all Masonic systems and from all nations will be quite welcome to us in the form of a free exchange of ideas and as long as the principle of tolerance is respected.

The Supreme Council bearing the responsibility have appointed as editors Brothers Schultz and Pargaetzi, who are responsible to the Supr. Council, for the contents.

In order to make the contents of our principle article comprehensible to the Brethren who are not conversant with the German language, the Supr. Council, have decided to use in addition to the

German language, the International language Reform-Esperanto, Ido system. After an accurate examination of the two principal systems Esperanto and Ido, the experts of the Supr. Council, have recommended the adoption of the Ido system, as being more simple and easier to understand by all nationalities, therefore being more International. We do not intend to discuss any controversial questions respecting the systems of International languages Esperanto and Ido, this would not be following the intended purpose.

We recommend to all the Brethren to spend the little time which is necessary to learn Ido, thus contributing to an international understanding in the spirit of Universal Freemasonry.

For the Supreme Council of the Grand Orient of Switzerland of the Ancient and Accepted Scottish Rite 33d deg. in the International Masonic Federation.

H. R. HILIFIKER-DUNN.

Grand Master-Commander

INTRODUKO

Per la unesma numero la revuo, genitita dal "Gr. Or." Suisiana dil Skoto Ritno 33 deg. en la "Internaciona Federuro Framasona," komencas sua vojago en la mondo. Quale ja dicas la nomo "Universala Framasono" ol deziras turnar su, trans la streta frontieri di nia patrio, ad omna frati qui en vere framasono senco asumus la skopi di mondo-framasonio e desaprobos la lokal-masonio nejeneroza kom nefratata ed opozanta al skopo dil federo.

Ni bone koncias, ke formacesos adversari kontre nia yuna entrepreno de parte nacional-masona e politikala, quo ne impidos ni, laborar neshanceligante por nia knovinkeso, zelante konkordanta fratefederuro qua cirkumas la tero.—Fratala

laborigo da omna framosona sistemi ed ek omna nacioli esas deririnda a ni, seĝan quante ol traktas libera kambio di opinioni e ne violacas la principo di toleremeso.

Responsanta editero dil revuo esas la Superiora Konsilo dil Gr. Or., qua veninis kom redakteri la FrFr., schutz e Parzaetzi. Ilici esas responsanta al Sup. Kons., de lia parto por la kongreso.

Por komprenigar la cheftartikli anke a la ne-Germanlingua frati, la Sup. Kons. decidis, editar la revuo ultre Germane anke en Reform-Esperanto, sistemo "Ido", la Linguo Internaciona Ido, chevalte parlaborita da la internaciona delegitaro en Paris, 1907, aceptesis da ni per yuro di libera selekto, pos ke experti dil Sup. Kons. asumabis komparala trobo inter la du chefsistemi Esperanto ed Ido e pos ke komprenebleso plu facilis per la apartenanti di omna lingui, do la plu granda internacioneso adjudikesabis ad Ido. Ni ne engajas ni en questioni linkuo-polemikala pri Esperanto ed Ido, pro ke tali ne apartenas a la tendenco di nia revuo.

Ni invitas omna frati, sakriflikar a la fernado di Ido la poka tempo necesa por to e servar per to en mondo-framasona senco ad internaciona komprenigado!

Zurich, Junio, 1921.

Por la Sup. Kons. dil Gr. Or.:

La Grand-Maestro-Komandoro:

H. R. HILFIKER-DUNN.

WITH OUR EXCHANGES.

THE COUNCIL OF ROYAL AND SELECT MASTERS

Only Royal Arch Masons are eligible to membership in the Council, but it is not obligatory to join the Council before taking the Commandery. A Grand Master of Massachusetts has said: "The

Cryptic Rite stands on its Masonic merits. We glory in a companionship which is the result of Masonic love—not compulsion." A New York Grand Master asserts: "Only Royal Arch Masons who love Masonry for itself, and not as a means to attain some end, should be invited to join the Council."

Albert Pike states that the two degrees of Royal and Select Master came to America from France about 1766. They also existed as "detached" degrees in the Masonic system of Frederick the Great. Their history in this country is unusually interesting. No less than three branches of Freemasonry claimed jurisdiction over them, namely: The Supreme Council of the 33d degree, A. A. S. R., various Grand Chapters of the Royal Arch and various Grand Councils, R. and S. M. Throughout more than 100 years discussions frequently arose as to whether the degrees should precede or follow the Royal Arch. No longer ago than 1850 the Supreme Council of the Scottish Rite for the Northern Jurisdiction U. S. A., published a decree, which was concurred in by the Southern Jurisdiction, claiming supremacy over these degrees as "their exclusive property from time immemorial," but since 1870 all such claims have been very properly surrendered to Grand Councils of the York Rite.—"Iowa Masonic Library."

THE PRESIDENT'S CABINET.

Harry M. Daugherty, Attorney General, is an Entered Apprentice of Fayette Lodge No. 107, F. & A. M., Washington Court House, Ohio. He has taken steps to have the remaining degrees conferred by a lodge in Columbus, Ohio, in the very near future. He and his family are members of the Broad Street Methodist Church, Columbus, Ohio.

Henry C. Wallace, Secretary of Agri-

culture, is a member of Pioneer Lodge No. 22, A. F. & A. M., Des Moines, Iowa.

Edwin Denby, Secretary of the Navy, is a member of Oriental Lodge No. 240, F. & A. M., Detroit, Mich.

James J. Davis, Secretary of Labor, is a Knight Templar and Scottish Rite Mason.

Will H. Hays, Postmaster General, is a Knight Templar and a Scottish Rite.

Herbert C. Hoover, Secretary of Commerce, is a Quaker and member of the

Friends Order, of Salem, Oregon. Not a Mason.

W. A. Mellon, Secretary of the Treasury, is a member of the Presbyterian Church. Not a Mason.

John W. Weeks, Secretary of War; Charles E. Hughes, Secretary of State;

Albert B. Fall, Secretary of the Interior, are all Protestants, but are not members of the Masonic fraternity.

APPLICATION FORM ADOPTED BY THE GRAND LODGE OF IOWA "LOCALS."

Sec. 121. **Petition, Form Of**—(As Amended 1921)—Petitions for the degrees shall be in writing, signed by the applicant's own hand and substantially in form as follows:

PETITION FOR THE MYSTERIES OF MASONRY

To the Master, Wardens and Brethren of.....
Lodge No....., of Ancient Free and Accepted Masons:

The subscriber, residing in.....
of lawful age, (..... years), by occupation a.....
born in....., I.....
settled in this State....., I....., begs leave to
state that, unbiased by improper solicitation of friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Masonry; and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow citizens.

*He avers that he has never before petitioned a Masonic Lodge for initiation.

**He has heretofore petitioned.....Lodge.
No....., located at....., for initiation
but on or about the..... day of....., I....., he was
rejected.

Should this petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity.

NOTE: Cancel one of the paragraphs marked (*) and (**) according to the facts in the case.

QUESTIONNAIRE (Answer Questions Fully)

1. Full name.....
2. Residence address.....
3. Business address.....
4. Bus. phone No.....
5. Res. phone No.....
6. Are you a citizen of the United States?.....
7. What has been your occupation during the last ten years?.....

8. If employed, give employers' names and addresses for the last ten years.....
9. Single, married, divorced or widowers.....
10. Wife's name.....
11. Names and ages of children.....
12. Names, ages and relationships of other dependants, if any.....
13. Are you living with your wife?.....
14. Have you been married before?.....
15. Have you any physical disability?.....
16. To what organizations or associations, (religious, fraternal or otherwise) do you belong?.....
17. Have you made provision for yourself and family in case of your disability or death?.....
18. Do you understand that Free Masonry is not primarily a charitable or insurance organization?.....
19. State your reasons for seeking admission into the Masonic Fraternity.....
20. Give names and addresses of three men to whom you can refer, other than those already on the petition.
- | | |
|------------|---------------|
| Name | Address |
| Name | Address |
| Name | Address |
- Dated at....., this..... day of..... 19.....
- Fee enclosed \$.....

This certifies that we, the subscribers, being personally acquainted with Mr. for and years respectively, and from a confidence in his integrity and uprightness of his intention, do cheerfully recommend and propose him as a proper candidate for the Mysteries of Masonry.

Recommenders.

WHO WAS THE ARCHITECT?

It is interesting to Masonic students to read the expressions of those who, apparently, cannot discern between the real and the seeming when undertaking to harmonize what they term historical and traditional accomplishment. Like unto the treatment of some phases of the subject of symbolism: "Fact cannot be easily winnowed from allegory."

In the early development of our great

fraternity the only means of transmitting much of the great truths which lie at the foundation of the institution—as we know it today—were handed down from mouth to ear. Therefore, much confusion has resulted from wrong construction or misinterpretation given names, dates, incidents, etc., which would or could give direct knowledge of much that appeared hazy or misty in the minds of those who came not with clean hands and good intentions.

A recent writer in the "Christian Science Monitor" (Boston) Discourses in an interesting manner of one of the three characters, who was said to have taken a conspicuous part in the building of a great temple. The article is readable, if not informing, and demonstrates the resourcefulness of the human mind when it is permitted to run riot:

"More legend than fact has been woven around the character of Hiram, the widow's son, of Tyre; or as he is more generally known, Hiram Abiff. This last name, however, does not occur in the English Bible. It is first met with in the German translation, which was the work of Martin Luther. He translated the words 'Hiram, his father,' in II Chronicles ii: 11-14, as Hiram Abiff; and the same reading is now to be found in the Swedish version. Calmet, in his dictionary of the Bible, has pointed out that the word 'Hiram' signifies 'high intelligence,' and says that Hiram was called 'father' by Solomon and the king of Tyre because he was the chief director of the work on the temple. It is clear that Hiram could not have been the father either of David or of the king of Tyre.

"It is of interest to recall that Khurum, or Hurum, is identical with the Egyptian Her-ra, Hermes or Hercules. The word Abi or Abiff, regarded by some writers as a surname, was a title bestowed by the Hebrews as an honor upon their chief advisers and the intimate friends of the reigning monarch.

"Hiram is described, first, as the son of a widow of the tribe of Naphtali, in I Kings vii: 13-14; and, secondly, as the son of a woman of the daughters of Dan, in II Chronicle, ii: 11-14. This is an obvious impossibility, as a woman could not belong to two tribes.

"The Rev. Morris Rosenbaum, a well-known Hebrew and Masonic scholar, maintains that two Hirams are spoken

of, and points out that they were engaged upon different work in connection with the building of the temple. One was a brass-smith only, but the other was an all-round workmen, skilled in every kind of metal work, also in stone and timber—consequently a builder and a master of device—an architect.

"One Masonic tradition runs that, about four years before the building of the temple, Hiram Abiff, as the agent of Hiram, king of Tyre, purchased some curious stones from an Arabian merchant and upon inquiry where he met with them he was told that they had been found upon an island in the Red Sea. King Hiram at once sent his agent to investigate, and he had the good fortune to discover many precious stones and, among the rest, an abundance of topaz, with which the king of Tyre adorned his palaces and temples, as we read in Ezekiel xxvii: 13. Subsequently according to Pliny, the island was called Topaz, from the abundance of the stone found there.

"The story familiar to Freemasons is that Hiram Abiff was slain before the temple was completed; but if only one Hiram was referred to in the Old Testament, this story lacks corroboration either there or in Josephus. Masonic tradition asserts that he met his fate within the precincts of the temple before the work was completed, which is at variance with I Kings vii: 40 and II Chronicles iv: 11.

"The tradition runs that it was the duty of Hiram Abiff to superintend the workmen, always examining the reports of his officers with the most scrupulous exactness. At the opening of the day when the sun was rising in the east it was his custom, before the commencement of labor, to go into the temple and offer up his prayers for a blessing on the work. In like manner when the sun was setting and the labors of the

day were completed, he returned thanks. Not content with these devout expressions, he always went into the temple at midday, when the men were called from labor to refreshment, to respect the work, to draw fresh designs upon the tracing board and to perform other labors, never forgetting to consecrate his duties by solemn prayer. These practices are said to have occurred for the first six years in the secret recesses of the 'lodge,' but for the last year in the precincts of the 'most holy place.' At length, on the very day appointed for celebrating the copestone of the building, he retired as usual at the meridian hour and did not return.

"According to the Rev. Morris Rosenbaum, the legend of Hiram Abiff's murder can be substantiated by the scripture narrative, although there is no mention of it in the Old Testament. 'Hiram, his father,' he contends, refers to the father of Hiram the second, who is said to have carried out the casting of the huge brass articles, and that the proper interpretation of the passage in Chronicles is: 'And Hiram (the father) made the pots and the shovels, but Hiram (the son) finished all the work which he made for King Solomon, viz., the two pillars, the sea and the lavers.'

"In the history of the Masonic degree of architect we are told that on the stoppage of the work in consequence of the passing of the chief architect of the temple, King Solomon assembled all the masters who were distinguished for their talents and formed them into a lodge or council to supply the place of Hiram Abiff and conferred on them the privilege of entering the sanctum sanctorum, on the portal of which had been engraved the letter 'G' enclosed within a blazing star. From this period the plans and designs of the temple were placed at the disposal of the Lodge of Architects. King Solomon is said to

have founded the degree of grand architect with the view of forming a school of architecture for the instruction of the brethren employed in the temple, and of animating them with the desire of arriving at perfection in the royal art.

"The Ghiblim, or stone squarers, polishers and sculptors, says Dr. Oliver, a high Masonic authority, were the Dionysiacs, a society of architects, who built the temple of Hercules at Tyre and many magnificent edifices in Asia Minor before the temple of Solomon was projected. They were the masters and wardens of the lodges of Masons during the erection of this famous edifice; to them was intrusted the execution of these works of art and genius which were projected by the chief architect, Hiram Abiff; they maintained order and regularity throughout the vast number of inferior workmen and laborers.

"There was in Egypt a body of builders known as the Hiero Latomi (or sacred builders), and the tradition runs that they migrated along the shores of the Mediterranean, eventually settling in Tyre; and they would naturally bring with them much of the wisdom of the Egyptians, particularly the arts of building and architecture. Tyre thus became a centre of learning and civilization, and a most likely place for Solomon to turn when in need of skillful workmen and artificers for the building of the temple.

"Hiram Abiff lived toward the end of the tenth Century B. C., at which time, and many centuries later, in the time of Tutmetes III (about 1600 B. C.) Hiram's countrymen were renowned for the production of works of art. Dr. Henderson, in his 'Book of Constitutions,' issued in 1738, says: 'Solomon had the laborers of his own, but was much obliged to Hiram, king of Tyre, for many of the Ghiblim and Bonal, who lent him his best artists and sent

him firs and cedars of Lebanon; but, above all, he sent his namesake, Hiram Abiff, who, in Solomon's absence, filled the chair as deputy grand master and in his presence was the senior grand warden, or principal surveyor and master of work.

"Some continental brethren hold that the art and mystery of the Masonic order was first introduced at the building of the Tower of Bable; thence handed down by Euclid, who communicated it to Hiram Abiff, under whom, at the building of the temple of Solomon, was an expert architect named Mannon Grecus, who according to legendary lore, introduced it into England.

"Tatlian, in his 'Book Against the Greeks,' relates that among the Phoenicians flourished three ancient historians, Theodotus, Hyscrates and Mochus, who all of them delivered in their histories on account of the league and friendship between Solomon and Hiram, when Hiram gave his daughter to Solomon, and furnished him with timber for the building of the temple. The same is affirmed by Menander of Pergamus. This Hiram, of course, was the king of Tyre."—The Keystone.

WHAT MASONRY NEEDS

Masonry needs Masons more than it needs members. Were every member a Mason in all that the name signifies, were the education that Masonry gives thoroughly comprehended by men, and established as the universal system of ethical instruction for human guidance and conduct, and its form of government adopted and put into effect by nations and states everywhere, there would be such a forward step in all the uplifting, ennobling and altruistic things of life that the smoke and thunder and savage cruelty of war, with the selfishness, bitterness and hatred that have so long nourished them, would disappear never

to return, and the first gleaming rays of the millennium would ere long be flashed to every part of the earth, and "Peace on earth, good will toward men," would be made a reality.

"Then let us pray that come it may—
As come it will for a' that—
That sense and worth o'er a' the earth
May bear the gree, and a' that.
For a' that and a' that.
It's coming yet, for a' that,
That man to man the world o'er
Shall brothers be for a' that.

LEXICON.

Free and Accepted.—Free and Accepted, sometimes with the added prefix "Ancient" is the generic title of all Free Masons regardless of the particular Rite or System to which they may adhere, many fanciful derivations have been given for the title which is simply one more of the inheritances derived from our operative predecessors. The Apprentice who had served his master for the term for which he had been indentured became "Free" of his Craft, and in some cases could at once become a member thereof, in others it was required of him that he should travel and work in other places first, that in effect he should become a "Journeyman" before being admitted to full fellowship and "accepted" by his guild as a "Fellow" of the Craft. The term Ancient is a prefix to the title "Free and Accepted" was originally used by the "Ancient" or as it was sometimes termed "Athol" Grand Lodge of England to distinguish them from the premier Grand Lodge which they termed "Moderns. The Lodges chartered by the "Ancients" styled themselves "Ancient, Free and Accepted" the others "Free and Accepted." When the two English Grand Lodges united this distinction was done

away with. In America it has been retained without the Lodges using the different terms knowing neither the meaning or significance.

Freemason.—In ancient operative times a Free Mason was one who had regularly served his apprenticeship and become "Free and a regular Fellow of his Craft and guild-brother. Now to be a Freemason means membership in the Masonic Fraternity.

Free Will and Accord.—Masonry being free requires a perfect freedom of action in every aspirant. The candidate must not be forced or unduly influenced, but voluntarily and freely present himself for membership.

French Rite.—The multiplicity of Rites and Degrees invented in France early in the 18th century together with their absurd claims for special privileges induced the Grand Orient of France in 1786 to make a selection of degrees from the various Rites which they adopted as official and termed "The Modern French Rite." The Rite consists of seven degrees, the three first are the E. A., F. C., and M. M., which are after the fashion of the English "Moderns," having the E. A. and F. C. transposed and new S. and W. for the M. M. The punishment of the three Ruffians is omitted from the work, the other degrees are, 4th Elect, or First Order of the Rosy Cross; 5th Ecossais, or Second Order of the Rosy Cross; 6th Knight of the East or of the Sword; 7th Sovereign Prince of the Rosy Cross.

Fund of Benevolence.—In every masonic lodge there should be a special fund separate from the general fund of the Lodge termed the fund of benevolence this fund consists of 10 per cent of the clear income of the Lodge, the contribution of the B.B. at the close of each meeting and voluntary contributions from the B.B. The General Benevolent fund consists of 10 per cent of all the

free income of the Supreme Lodge.

Funeral Lodge.—A Funeral Lodge, or as it is sometimes called a Lodge of Sorrow is held at the death or burial of a Brother. When the deceased Brother is to be buried with Masonic honors the Lodge is opened on the degree of Funeral Master, after opening it is called off and the B.B. march to the Grave in regular order, after the prescribed ceremonies are performed at the grave, the B.B. return to the Lodge room in reverse order when the lodge is called on, the Orator delivers an oration after the ritual toast "to the memory of our deceased Brother" has been given and responded to by "Dumb Fire" and the Lodge is closed.

Funeral Master.—The degree upon which a Funeral Lodge is held, this degree though well known and always practiced on appropriate occasions by our ancient B.B. is now only known and practiced in the lodges of Universal Masonry. The degree commemorates the purchase by the Patriarch Abraham of a burial place for his Wife. The jewel of the degree is a Raven with a twig of a tree in its mouth.

Furniture of the Lodge.—The Furniture of a Lodge consists of, the Book of the Law, the Square and the Compasses, dedicated according to the ancient ritual to God, the Master and the Craft. There should also be two Pillars representing those that stood in the Porch of Solomon's Temple. Three smaller Pillars placed East, South and West of Doric, Ionic and Corinthian orders, representative of the three Masters of the Lodge and their respective characteristics: "Wisdom, Strength and Beauty." An Altar, lesser "Lights" a rough Ashlar placed in the south and a perfect Ashlar placed in the West. These with the Tesselated Pave, the Indented Border and the Blazing Star complete the furniture of the Lodge.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

AMERICAN FREE AND ACCEPTED MASONS IN ROUMANIA.

(Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescue No. 1.

Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Metings are held in the Lodge address above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Lodge Alpha, U. D., of Pittsburgh Pa., meets the second and fourth Thursdays of each month at 8:00 p. m. at 1349 1/2 5th Ave., Fifth Ave. Bank Bldg. R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No 4 Acorn St., Hazel Sta., Pittsburgh, Pa.

Raising Center Lodge No. 5. A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

Lodge Ebenzer No. 28 of Port Limon, Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows hall. R. W. M., Edmond B. Moore. P. O. box 32, Pt. Limon. Secretary, Thaddeus A. D'Cordova. P. O. box 36, Pt. Limon.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m. Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Garibaldi No. 143, Newark, N. J. A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Wm. A. D'Addio, 262 Littleton Ave. Newark, N. J., Secretary.

LODGE DIRECTORY.

Alpha Cesare Battisti of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1319 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel St., Pittsburgh, Pa.

Merca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Lodge Sego Lilly No. 13 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge King Solomon No. 79, St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive Street, Odd Fellows hall, No. 2, at 8 p. m.: R. W. M., M. A. Wilson, 4567 Laclede Avenue; Secretary, Frank J. Petelik, 3926 "A" Utah Place.

Alpha Litherty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

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.

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. Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary. George Freuh, 442 Joost Avenue.

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.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, Eli Gordon, 6 Sacramento St., Chancellor, E. A. Rower, 144 Joice Street.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; R. W. M. Erick Silburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1222 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.

Lodge Trinity No. 44, Seattle, Wash. meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinfarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 811 Broadway.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Beid, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Beid, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street. Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 155 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 170 Allen St., New York City, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Golsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron. R. I.: R. W. M., Archille Di Bartolo, 10522 Woodland Ave.; Secretary, Fabio Di-Santo, 10907 Grandview Ave.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

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LEGENDS OF HIRAM ABIFF.

More legend than fact has been woven around the character of Hiram, the widow's son, of Tyre, or, as he is more generally known, Hiram Abiff. This last name, however, does not occur in the English Bible. It is first met with in the German translation, which was the work of Martin Luther. He translated the words, "Hiram, his father" in II. Chronicles ii, 13, and iv, 16, as "Hurum Abiff," and the same reading is now to be found in the Swedish version. Calmet, in his "Dictionary of the Bible" has pointed out that the word "Hiram" signifies "high intelligence" and says that Hiram was called "father" by Solomon and the King of Tyre because he was the chief director of the work on the temple. It is clear that Hiram could not have been the father either of David or of the King of Tyre. It is of interest to recall that Khurum or Hurum is identical with the Egyptian Her-ra, Hermes, or Hercules. The word Abi or Abiff, regarded by some writers as a surname, was a title bestowed by the Hebrews as an honor upon their chief advisers and the intimate friends of the reigning monarch.

The story of Hiram is given in the Old Testament, I. Kings vii, 13-45, and II Chronicles, ii, 11-14. In the first place Hiram is described as the son of a widow of the tribe of Naphtali, and in the second as the son of a woman of the daughters of Dan, an obvious impossibility, as a woman could not belong to two tribes. The Rev. Morris Rosenbaum,

a well known Hebrew and Masonic scholar, maintains that two Hirams are spoken of, and points out that they were engaged upon different work in connection with the building of the temple. One was a brass-smith only, but the other was an allround workman, skillful in every kind of metal work, also in stone and timber—consequently a builder and a master of device, an architect.

One Masonic tradition runs that about four years before the building of the temple, Hiram Abiff, as the agent of Hiram, King of Tyre, purchased some curious stones from an Arabian merchant, and upon inquiry where he met with them he was told that they had been found upon an island in the Red Sea. King Hiram at once sent his agent to investigate, and he had the good fortune to discover many precious stones and, amongst the rest, an abundance of the topaz, with which the King of Tyre adorned his palaces and temples, as we read in Ezekiel xxviii, 13. Subsequently, according to Pliny, the island was called Topaz, from the abundance of this stone found there.

The story familiar to Freemasons is that Hiram Abiff was slain before the temple was completed, but if only one Hiram was referred to in the Old Testament, this story lacks corroboration either there or in Josephus. Masonic tradition asserts that he met his fate within the precincts of the temple before the work was completed, which is at variance with I Kings vii, 40, and II Chronicles iv, 11. The tradition runs that it was

the duty of Hiram Abiff to superintend the workmen, always examining the reports of his officers with the most scrupulous exactness. At the opening of the day when sun was rising in the east, it was his custom, before the commencement of labor, to go into the temple and offer up his prayers for a blessing on the work. In like manner, when the sun was setting and the labors of the day were completed, he returned thanks. Not content with these devout expressions, he always went into the temple at midday, when the men were called from labor to refreshment, to inspect the work, to draw fresh designs upon the tracing board, and to perform other labors, never forgetting to consecrate his duties by solemn prayer. These practices are said to have occurred for the first six years in the secret recesses of the "Lodge," but, for the last year, in the precincts of the "Most Holy Place." At length, on the very day appointed for celebrating the copestone of the building, he retired as usual at the meridian hour, and did not return.

According to the Rev. Morris Rosenbaum, the legend of Hiram Abiff's murder can be substantiated by the Scripture narrative, although there is no mention of it in the Old Testament. "Hiram, his father," he contends, refers to the father of Hiram, the second, who is said in the verses immediately preceding to have carried out the casting of the huge brass articles, and that the proper interpretation of the passage in Chronicles is: "And Hiram (the father) made the pots and the shovels, but Hiram (the son) finished all the work which he made for King Solomon," viz, the two pillars, the sea and the lavers.

In the history of the Masonic degrees of architect we are told that on the stoppage of the work in consequence of the passing of the chief architect of the temple, King Solomon assembled all the

masters who were distinguished for their talents, and formed them into a lodge or council to supply the place of Hiram Abiff and conferred on them the privilege of entering the Sanctum Sanctorum, on the portal of which had been engraved the letter "G" inclosed within a blazing star. From this period the plans and designs of the temple were placed at the disposal of the Lodge of Architects. King Solomon is said to have founded the degree of grand architect for the instruction of the workmen and of animating them with the desire of arriving at perfection in the royal art.

The Ghiblim, or stone-squarers, polishers, and sculptors, says Dr. Oliver, a high Masonic authority, were the Dionysiaes, a society of architects, who built the temple of Hercules at Tyre, and many magnificent edifices in Asia Minor, before the temple of Solomon was projected. They were the masters and wardens of the lodges of Masons during the erection of this famous edifice; to them was intrusted the execution of those works of art and genius which were projected by the chief architect, Hiram Abiff; they maintained order and regularity throughout the vast number of inferior workmen and laborers.

There was in Egypt a body of builders known as the Hiero Latomi, or sacred builders, and the tradition runs that they migrated along the shores of the Mediterranean, eventually settling in Tyre, and they would naturally bring with them much of the wisdom of the Egyptians, particularly the arts of building and architecture. Tyre thus became a center of learning and civilization, and a most likely place for Solomon to turn when in need of skillful workmen and artificers for the building of the temple.

Hiram Abiff lived toward the end of the tenth century B. C., at which time, and many centuries later, in the time of

Tutmes III (about 1600 B. C.) Hiram's countrymen were renowned for the production of works of art. Dr. Anderson, in his "Book of Constitutions," issued in 1738, says: "Solomon had the laborers of his own: but was much obliged to Hiram, King of Tyre, for many of the Ghiblin and Bonai, who lent him his best artists and sent him the firs and cedars of Lebanon; but, above all, he sent his namesake, Hiram Abiff, who, in Solomon's absence, filled the chair as deputy grand master and in his presence was the senior grand ward-en, or principal surveyor and master of work."

Some continental brethren hold that the art and mystery of the Masonic order was first introduced at the building of the Tower of Babel: thence handed down by Euclid, who communicated it to Hiram Abiff, under whom, at the building of the temple of Solomon was an expert architect named Mannon Graecus, who, according to legendary lore, introduced it into England.

Tatian in his "Book Against the Greeks" relates that among the Phoenicians flourished three ancient historians, Theodotus, Hysicrates and Mochus, who all of them delivered in their histories an account of the league and friendship between Solomon and Hiram, when Hiram gave his daughter to Solomon, and furnished him with timber for the building of the temple. The same is affirmed by Menander of Pergamus. This Hiram, of course, was the King of Tyre. —Christian Science Monitor.

LARGE FEES.

A craze for largely increasing initiation fees seems to have seized many lodges recently. There are times when an increased fee is justified, but more often it would be far more appropriate to increase dues, if a real necessity exists for additional funds.

Speaking in a broad, general way, the smallest possible initiation fee and dues should be made that will enable any lodge to provide itself with a proper home, maintain its ordinary running expenses, supply reasonable social facilities and, last but most important of all, care for the charitable necessities of the body.

Neither a Masonic lodge nor any other Masonic body was ever intended to be a commercialized, money making institution, and anything that tends to degenerate Masonry to this level should be opposed by real Masons with all the power at their command.

Any Masonic lodge is far better off to receive into its membership a clear, intelligent worker at an initiation fee which he can honestly afford to pay than it would be to take in a moneyed drone and idler, at double the fee, whose only ambition is to join the lodge so that he can rush through to the Shrine and wear its emblem and a fez.

Masonry is living up to its ideals and teachings when it aids any worthy and well qualified man, poor or rich, to become a brother, and is lowering its standards any time it raises either fees or dues to such an unnecessarily high figure that the tendency is to exclude all but moneyed men or to encourage unnecessary extravagance on the part of those less fortunate financially in order to gain membership.

As stated at the outset "there are times when an increased fee is justified," but true Masons will ever make certain that the time has actually arrived for such an increase and that the aims and objects prompting any proposed increase are worthy of the best traditions of the craft.—Masonic Bulletin.

When a woman marries it's better or for works.

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EDITORS:

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

All letters or articles for publication
should be addressed to M. McB. Thom-
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EDITORIAL.

MEXICAN GRAND LODGE.

A good brother sends us a clipping
from a California newspaper, in which it
is stated that the Grand Lodge of Cali-
fornia, F. & A. M., had accorded recog-
nition to the Grand Lodge of York Ma-
sons of Mexico, and asks if the body thus
named "York," salving their conscience
Mexico. It is not the regular Grand
Lodge of Mexico, nor is it Mexican in
any sense except in name, having been
organized some few years ago by Masonic
Cucoos from the States who, for a time,

used the lodges of the Grand Lodge of
the Federal District of Mexico as nests
in which to hatch their treason until
feeding themselves numerally strong
strong enough for the purpose they
capped their iniquity by organizing a
clandestine body to which they gave the
name "York," salving their conscience
with the argument that as the Mexican
Masons worked in the Scottish Rite they
were, by the adoption of the new name
itself historically a lie) they were ab-
solved from Mexican allegiance. Read-
ers of Masonic history may remember a
parallel case in the State of Louisiana
in the early history of Masonry in that
state. History repeats itself.

WHEN IS A MASON?

A Masonic co-temporary replying to
the question: "Is an Entered Apprentice
entitled to any benefits?" makes the fol-
lowing reply: "All Masonic benefits are
for members of lodges only; an Entered
Apprentice is not a member as yet, there-
fore he is not entitled to benefits of any
kind." We have long known that the
American system of Masonry is a fear-
ful and wonderful thing, not to be judged
by the standards which regulate the
Craft Universal, and this belief is being
continually strengthened by such ques-
tions and answers as the above. Uni-
versal Masonry teaches that it is the
O.B. that makes a man a Mason and that
as soon as the "Profane" has given his
assent thereto, he is a Mason, entitled to
take part in all the business of his lodge
and share in all the benefits accruing, ex-
cept holding office or voting in the elec-
tion for officers or being present when
the lodge is working in a higher degree
than he has taken. Had our good
brother been modest enough, or candid
enough, to have qualified his reply by
saying "Such is the custom under the
State Grand Lodges in the U. S. A." we

would have no fault to find, as the reply would then have been correct. Without such qualification it is entirely erroneous and misleading and opposed to all the genuine principles of Masonry the world over.

INFORMATION THAT MIS-INFORMS.

Just one more question and answer as illuminating as the foregoing:

Q When and where was the first Temple of the Mystic Shrine instituted?"

A The first Temple in North America was instituted September 26, 1872, in New York City, and christened "Mecca" by the founders, Dr. Fleming and Wm. Florence, who were initiated into the Mystic Shrine at an Egyptian Temple in Cairo, and other prominent Scottish and York Rite Masons."

Had our brother stopped after telling when Mecca Temple was instituted, and by whom, the information given would have been correct. He spoils all in the finishing paragraph of his reply, as there never was a Shrine Temple either in Egypt or elsewhere prior to 1872, unless the "Order of Arabian Adepts," known in Scotland long prior to that date, and which is practically identical with, and in reality the parent of the Mystic Shrine be so understood.

CALLED FROM LABOR.

It is with sorrow that we have to record the death of two BB. of the jurisdiction of California. Brother John Farquhar served as Tiler for the Lodges, Chapters, Council and K. T. Encampment in San Francisco uninterruptedly for the past 12 years, and it will be some time before the brethren there will become accustomed to the absence of John at the door of the Lodge, or to seeing another in his place. Bro. Bert Culbertson of Oakland, Calif., though not so old

a member or known to so many as Bro. Farquhar, having been but four years a Mason, was an earnest and enthusiastic worker for the order. He filled several offices in his mother lodge, Eureka No. 119, before taking the East, a position he filled with credit to himself and to the benefit of the lodge. Bro. Culbertson leaves behind him a widow and children to mourn his loss. To them we extend our heartfelt sympathy.

THE LAST OBLIGATION DUE A BROTHER.

It has ever been held among Masons as a sacred duty to attend the funeral of a departed brother, to see his remains consigned to mother earth with the solemn and impressive rites that have descended from our remote predecessors. The brother neglecting to render this last token of respect is most assuredly derelict in his duty and should be disciplined by his lodge. We believe it a good idea to incorporate in the by-laws of each daughter lodge a law imposing a fine on every member who neglects this duty without a good and perfect excuse therefor. In fact we do not consider the recommendation of the Grand Master of Prince Edward Island that the member who neglects to obey the summons to attend the funeral of a brother without satisfactory excuse should be deemed ineligible for holding office in the lodge for two years, a bit too drastic.

PUTTING ON THE BRAKE.

While we believe in increasing the membership of our lodges to the utmost point consistent with the preservation of harmony and good feeling we are opposed to rushing candidates through the degrees without first properly understanding the lessons already sought to be impressed on them. We are further opposed to large classes of candidates. It

is much better to have extra sessions of the lodge, have less at a time, and the candidate will better understand and appreciate our teachings. And above all things, be careful whom you admit. Better cut down the prospective class one-half and err on the safe side, than admit one unworthy member. We do not advocate making any certain limit beyond which a lodge should not go in receiving entrants, like, for example, the Grand Lodges of Nebraska and Massachusetts (Locals), one with a law forbidding a lodge to have more than four hundred members, the other proposing a law to prohibit raising more than thirty-five Master Masons in one year, but we do advocate care in the selection of material, and increase of membership only when the material is good.

THE VISITOR AND THE CHARTER.

The question, Can a visitor to the lodge demand to see the Chapter before submitting to examination, is an ever-recurring one, and one we have replied to more than once. A brother in a strange city naturally desires to visit a lodge as the readiest and best way of becoming acquainted, as well as from the desire of all good Masons to give and receive light. Before making such visit, the strange brother should exercise due caution in ascertaining whether the lodge he intends to visit is a regular lodge of Masons. For while in every lodge of Masons the visitor should be a welcome guest, the strange brother being an uninvited guest, it is the duty of the lodge he visits to be assured first that he possesses the necessary qualifications, that he is a Mason, a member of a regular lodge and in good standing therein, not he to be assured of the regularity of the lodge he desires to visit, a fact of which he should have been assured be-

fore presenting himself as a visitor. As well might the traveler before entering the home of him whose hospitality he has solicited, require his host to show the abstract of his title to the premises. Demand is the right of the host to prove the qualification of the visitor, a civil request from the visitor to know the authority under which the lodge held, should be courteously replied to and the required information given, a demand to see the Charter would then be equivalent to doubting the veracity of his informant, and would be suitably rewarded by summary ejection from the premises.

DEGREE TINKERING.

From the Washington Times of Sept. 21st we cull the following:

"Boston, Sept. 20.—Members of the Supreme Council of Scottish Rite Masons here for the annual meeting of the northern jurisdiction, opening today, were guests of the Massachusetts Consistory last night at the working of the twentieth degree under a new ritual, the adoption of which is under consideration. The work under the proposed revision is based on early American history, rather than on European history, as in the present ritual."

Lest the misuse of the name "Scottish Rite" in the item quoted might mislead any of our BB, we will state that the body mentioned claims to be the northern branch of the Charleston fraud perpetrated under the forged constitutions ascribed to Frederick of Prussia. We had thought that degree tinkering, like Rite manufacturing, was a thing of the past, that it had died with Albert Pike. That this is not so the item quoted proves, but if there must be degree tinkering, what more natural than that it should be done by those who have proved themselves adepts at the job. Genuine Masonry, however, need not fear the in-

novations of the tinkers, the ancient ways will last when the innovations, like the innovators, are forgotten.

ANOTHER RICHARD IN THE FIELD.

A brother send us a cutting from an Italian paper published in New York announcing the visit of Commander Raoul Palmeri of the Grand Orient of Italy, who proposes to attend an "International Masonic Congress" to be held in Washington, D. C. We are asked if this International Masonic Congress is THE "International Masonic Congress," and if the Grand Orient of Italy mentioned is THE Grand Orient of Italy. We reply in the negative to both questions. The Grand Orient, so-called, of which Bro. Palmeri is Grand Master, is a split from the regular Italian Grand Orient. The secession took place about ten years ago under the leadership of Svera Fera, a clergyman of Florence, now dead. Palmeri is the fourth to hold the Grand Mastership. The body is not recognized by the regular Grand Orient of Italy. It is sponsored by the Southern Jurisdiction Council of the U. S. A., and no doubt the Congress which Bro. Palmeri intends to attend is under the auspices of that body. Certainly it has no connection with the regular "International Masonic Congress" held in Zurich, Switzerland, last year. Its use of the name is a plagiarism, a tribute no doubt to the successes which has attended the regular organization.

WITH OUR EXCHANGES.

LOVE STORIES OF THE BIBLE.

The way of a man with a maid has been the same way since recorded time. The Rev. Thomas B. Gregory is writing a

series of "Love Stories Taken from the Bible" which are published in the New York American. His latest is that of Moses and Zipporah, Jethro's daughter. Moses was the Abraham Lincoln of Jewish history. Lincoln freed our slaves; Moses delivered the children of Israel out of bondage. He once saw an Egyptian slave master put the lash on the bare flesh of a Jewish slave, and he killed the master. Here's the Bible story:

And when Pharaoh heard this thing (the slaying of his official), he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to their father he said, "How is it ye are come so soon today?" And they said, "An Egyptian delivered us out of the hand of the shepherds, and moreover, he drew water for us, and watered the flock." And he said unto his daughters, "And where is he? Why is it ye have left the man? Call him, that he may eat bread." And Moses was content to dwell with the man; and he gave Moses Zipporah, his daughter. And she bare him a son, and he called his name Gershon, for he said, "I have been a sojourner in a strange land."

We can imagine him, with the same courage displayed in the rescue of the Jewish slave, defending the seven maidens from the rough shepherds. But, as Dr. Gregory says, the episode did not end there. Among seven maidens by the well was one whose beauty had enthralled the strong man's heart, and when offered a reward by the father for his gallantry to his daughters, Moses said, "Give me Zipporah."

Moses passed what may be called his honeymoon in Midian, acting as the keeper of his father-in-law's sheep, and we may be sure that as he watched his flock by night under the big stars of those cloudless heavens he had by his side his beloved Zipporah as assistant in his vigils.

It was indeed an idyllic existence and should have lasted forever! But the stars up to which Moses looked there in the desert were about to call him to wider fields and a larger destiny. While watching over his flock one day at the base of Horeb, the Eldenad called him to the task of delivering Israel from the Egyptian bondage, and he did the work as only a great man could. It was one of the heaviest jobs that man ever had to do, but it was done with completeness.

But midst the excitement and responsibility of his great task, Moses did not forget his Zipporah. "And Moses took his wife and his sons and set them upon an ass, and he returned to the land of Egypt."

Later on, after the Red Sea had been crossed and Moses and his people were well into the wilderness, Jethro overtook him, doubtless by Moses' orders. "And he said unto Moses I, thy father-in-law, Jethro, am come unto thee, and thy wife and her two sons with her. And Moses went out to meet his father-in-law and did obeisance, and kissed him." We may be sure that there were other kisses—for Zipporah and her sons.

This is the last glimpse we have of the maiden who smote the stranger's heart at the well in Midian, but we may be confident that "as the sunflower turns to its god when he sets the same look that it gave when he rose." Moses remained to the very end faithful to his first love.

There was another remarkable thing about Jethro's visit to his son-in-law. Moses was then in the wilderness with

the children of Israel. The Book tells us that he "was judging them from morning until night." Jethro told him the task was too much for one man, and advised him to appoint a judge over every ten people, another over every hundred, and yet another over every thousand. They should hear the ordinary difficulties that arose, and decide them, and "every great matter" should be brought to Moses.

This suggestion by the old priest of Midian was, doubtless, the basis for the modern judiciary of inferior and superior courts.

STORY OF JEPHTHAH'S DAUGHTER.

The sacred historical sitting, on basis, of the story of Jephthah and his daughter is found in the eleventh chapter of Judges. When the war broke out between the Ammonites, Israel, seeing the want of an intrepid and skillful leader, invited Jephthah to command them. At first he refused, because of the injustice which had been done to him by Israel, but finally he yielded on the condition of his success he should be acknowledged as their chief.

As soon as Jephthah was invested with the command of Israel, he sent a deputation to the Ammonites, demanding to know the reason for taking up arms against Israel. The answer was wholly unsatisfactory. Whereupon, Jephthah marshaled his forces and proceeded against the enemies of Israel. The spirit of the Lord came upon him, and he was inspired with unshaken confidence in the God of the armies of Israel.

Jephthah made a vow unto the Lord, "That if He would deliver the Ammonites into his hands, whatever came forth out of the door of his house to meet him when he returned should be the Lord's and he would offer it up for a burnt offering."

Jephthah was successful. But upon

his return to his house at Mizpah, his daughter, his only child, came out to meet him with timbrels and with dances, accompanied by a chorus of virgins, to celebrate the victory. On seeing her Jephthah rent his clothes and said:

"Alas, my daughter! Thou hast brought me very low, for I have opened my mouth unto the Lord, and I cannot go back."

His daughter replied: "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; for as much as the Lord has taken vengeance for thee of thine enemies, even of the children of Ammon."

She said unto her father: "Let this thing be done for me; let me alone for two months, that I may go up and down on the mountains accompanied by my maidens." And he said, "Go."

"At the end of two months she returned unto her father, when he did with her according to the vow which he had vowed to the Lord."

This daughter is given the name of Adah, which means ornament or beautiful and beyond doubt she is entitled to either or both; for she is beautiful in her character and an ornament to her sex. She is easily classed among the heroines of Scripture. She is the embodiment of fidelity to her convictions of duty and right, and her name will ever appear as an ideal one among the most famous of her sisters.—Exchange.

FACTS ABOUT THE WHITE SHRINE OF JERUSALEM.

There appears to be some misunderstanding in reference to the legitimacy and regularity of the White Shrine of Jerusalem. This misunderstanding arose through a false and ridiculous claim made by the founders of the White Shrine some fifteen years ago, that it was a

higher degree of the Order of the Eastern Star. This claim was set forth in the literature of the White Shrine and naturally brought it in direct antagonism with the Eastern Star. This claim went so far as to assert that the White Shrine stood in the same relation to the Eastern Star as Royal Arch Masonry stood to the degree of Master Mason. This absurd claim brought it into direct controversy and antagonism with the O. E. S., as represented by its supreme body, the General Grand Chapter of the United States. Much ill feeling was engendered and in some Grand Chapters the charters of chapters were arrested because of the recognition and connection of the members with the White Shrine.

At the triennial session of the General Grand Chapter held in St. Louis, 1904, this question came before the General Grand Chapter, and the White Shrine was declared to be an outlaw in its claim of being a higher body of the O. E. S., and the General Grand Chapter emphasized its position by declaring that there were no higher degrees of the O. E. S.

This action of the General Grand Chapter rang the death knell of the White Shrine which contained many fine people who were loyal to the O. E. S. and had never been in accord with its absurd claims. They believed that the White Shrine contained too much that was good and should not be discarded because of its former absurd claims. A reorganization of the White Shrine was made, all claims of being a higher order of the O. E. S. were eliminated and disavowed, and the White Shrine made an independent order, sovereign in its own rights, claiming in no sense to be a part of the O. E. S., yet basing its membership on the O. E. S. Basing its membership on the O. E. S., or to state it otherwise, making the O. E. S. a prerequisite to membership in the White Shrine, is legitimate and within

the rights of the White Shrine. This at once removed it from any argument that it was a rival to the O. E. S. It does not strive for a large membership, as this very dependence and selective ballot necessarily limits its membership. The nature of its dramatic work precludes the possibility of being organized outside of the large cities or towns. There ought therefore, be no antagonism between the O. E. S. and the White Shrine.

It may be argued that the White Shrine had no right to base its membership on the O. E. S. A careful and fair analysis of this argument will cause it to fall to the ground. An organization has the right to base its membership on any other body it may elect, as long as it does not presume or arrogate to itself the claim of being a higher, superior organization to the one from which its membership is taken and in no way interferes with such an organization.

The O. E. S. draws its membership from the Master Masons, but it does not claim to be Masonic. The Mystic Shrine bases its membership on the Commandery of Knights Templar and the Consistory, but it does not claim to be a Masonic organization, or a part of the Commandery or the Scottish Rite. The White Shrine bases its membership on the O. E. S., but does not claim to be a part of the O. E. S. If it is lawful for the O. E. S. to base its membership on the Master Masons and his close relatives; if it is lawful for the Mystic Shrine to base its membership on the Commandery and the Consistory, it surely is lawful for the White Shrine to base its membership on the O. E. S. The White Shrine of Jerusalem is therefore just as legitimate an organization as the others.

The White Shrine can in no sense be considered a rival of the O. E. S., because it takes its members from the O. E. S., but absolutely the opposite is the condition. Besides, the religious teach-

ing of the O. E. S. is purely deistic, while that of the White Shrine is not only deistic, but is essentially Christian. If any members of the O. E. S. wish to belong to, or organize a body that is purely Christian, that is a question for the organization to determine, provided such organization remains loyal to the O. E. S. and loyalty to the O. E. S. is one of the cardinal teachings of the White Shrine.

Therefore, there should be no antagonism between the O. E. S. and the White Shrine, both are magnificent organizations, both teaching great truths. The unfortunate mistake made by the White Shrine years ago, has been corrected, and it stands today a legitimate body, sovereign only in its own realm, dictating to none and usurping no authority over any other organization. Its esoteric and degree work is dramatic, sublime and inspiring. No reasonable objection can be brought against it. It attends strictly to its own business.

WM. F. KUHN.

"WHY A FREEMASON?"

A friend said to me, not so very long ago, that he was somewhat taken aback when an alien asked him: "Why should I be a Mason?" His discomfiture did not grow out of his ignorance of Masonry; nor was it because he could not account for the faith that was in him, nor yet was it because as a Mason he had failed to discover the great value of that ancient and accepted organization. He was momentarily at a loss because he could not readily present, in brief statement and in consistent order, his knowledge of Masonry. In other words: His knowledge of Masonry had not been so organized that he could speak its magnificent language to one who did not already understand. Had he been speaking to a fellow-Mason he

could have spoken of those mysteries, knowing that his words were messengers of happy memories and of happier suggestion.

I am venturing, therefore, to offer a statement in answer to the question: "Why should I be a Mason?" It is not exhaustive. It does not say all that might be said. It is intentionally brief. But the writer believes it should carry weight in speaking to one to whom the secrets of Masonry may not be revealed; but who would understand in some measure wherein Masonry excels and rewards.

The first reason for being a Mason is that Masonry is an organization which offers, (a) the value of a long, and always distinguished, tradition of splendid loyalty, high ideals, and warm companionship. If it be said other organizations do the same thing, it is to be pointed out that the long history of Masonry cannot be paralleled by any other organization. That a thing persists may not be a sufficient ground for holding that it is the best, or the best of its kind. But it does establish such a strong probability that it may not be lightly considered. A man does not do justice to his own reason or to his own interests, who dismisses with easy negligence an organization which has been the comfort and security of millions of his fellow men.

(b) Masonry does not only offer a long tradition, but it offers a present, living organization of the qualities mentioned above. And if one is not intellectually candid, who dismisses a matter because it has a long history of the best type of manhood, it is not less certainly true that one is not intellectually candid who sets aside without thought and consideration an organization which is alive, and whose breath of life is secured by the loyal devotion of millions of sincere and honest men.

Nothing is more imposing today than the spontaneous and active devotion of the men who compose the Masonic order. A man reflects on himself, not on the order, who thinks he can do without the fraternity of such men as those who wear the square and compass.

But granted that all is true of Masonry which is here suggested, why even then is contact with this fraternity desirable?

(a) We live in a world which is compelled, for the sake of order, of understanding, and of expedition, to have its interests and its labors subdivided. The work of the world is too stupendous to have it carried on without some subdivision of labor. We are compelled to form into groups; and the natural thing is for men to form into such groups as their common interests and sympathies make convenient. Not all men entertain the same ideals. There are men to whom the tenets of Masonry would be repellent just because a Mason stands for certain definite things of a high and holy character. Those to whom Masonry appeals have certain things in common which, were they not organized on a basis of understanding and explanation, would still make them binding to such men. The Masonic order is but one subdivision of interest gathering around well defined ideals and serving a purpose which makes the order unique and persistent.

Masonry has no conceit; it has only that legitimate pride which is born of unselfish purpose and uniform ideals. It does not propose to suggest reproach for any other organization. But it does point with the pride, born of long trial and endurance, to the organization which has known centuries of experience and has made experiment with things sacred and enduring, and which has brought, through such experience and experiment, to happiest fullness the best thought and judgment of human kind.

(b) It is, therefore, an inevitable thing, that we should be associated with some organization. There is no avenue of escape due to the necessary subdivision of interest and labor. The Masonic group offers a great name, a remarkable instruction, a universal organization, which promises and secures, one of the finest companionships ever known to men.

(c) Those without can never know how; but they can know that it is none the less true, that the Masonic circle offers an opportunity to give one's best service and thought to all humanity. It is a vain notion, if men think that the Masonic order lives for itself or tries in any least way to live only for its own selfish ends. Could the chorus of voices which are grateful, and have been grateful, to the Masonic order, be heard in one great articulated volume men would understand with irresistible consent that the arm of Masonry has been the support of the unhappy and the disconsolate; and the hand of Masonry has been the helping hand, throughout the ages. Not alone the family of Masons would cry out for very gratitude, but the alien without would add mightily to the praise.

(d) Another sufficient reason for being a Mason is that its body of knowledge is such that without it a man is intellectually impoverished. It may be said why not give this body of knowledge to the world without encompassing it with secrecy and limiting it to the initiated? The answer is present at once:

Men come into the possession of any information or instruction by methods suited to the nature of the instruction. The Masonic fraternity employs secrecy as an agent; but secrecy is not the end of Masonry. It is in order to be able to communicate its information by a definite and impressive channel that the medium of Masonry is secret. One can

treat certain things in this world as if they were not. There is a sense in which what we do not know does us no harm; but it is none the less true that frequently what we do not know both does us harm and keeps us from possession of a great good. And if one does not know the Masonic order in its workings and its teachings, one is most surely impoverished in mind, soul and body to the extent of his ignorance. Not to feel the impoverishment does not make it any less true that one is impoverished who is without the walls of the Masonic hall.

(e) A last reason I suggest for being a Mason is: That the Masonic fraternity shows, as few organizations can, and in a way at once profound and beautiful, the loftiest elevations and opportunities of faith alike in man and in God. Life is composed of faiths, not of doubts. We may allow that there is a respectable kind of doubt, a decent sort of skepticism, which may be the handmaid of faith and knowledge. Negation has an ample and a just reason for being; its origin is doubtless as legitimate as affirmation and as worthy as regard. But after all, in the onward march of civilization along the two parallels of material and spiritual expansion, the faiths of men have been the dynamic of movement and the challenger of the unknown. There is a dual direction of faith: In one way its confidences are placed in man; in another way its confidences are towards God. Masonry, as no other human organization, strives to hold these two expressions of life in just and happy balance.

Why should I be a Mason? Because it offers me an ancient and a present active organization; because I must of necessity belong to some group; because it offers to me a well defined avenue of service; because it brings to me a finely articulated body of knowledge—without

which I am intellectually and morally impoverished; and, because it lifts me to the level of a great faith both in man and God: which is a basis of my security both of body and of soul.—Brother George Lane, University of Alabama.

PASS THE APPLES.

When every pool in Eden was a mirror
That unto Eve her dainty charms proclaimed,

She went undraped without a single
fear or

Thought that she had need to be
ashamed.

'Twas only when she'd eaten of the
apple

That she became inclined to be a prude.
And found that evermore she'd have to
grapple

With the much debated problem of
the nude.

Thereafter she devoted her attention.

Her time and all her money to her
clothes,

And modesty as well, I do suppose.

Reaction's come about in fashions recent:
Now girls conceal so little from the
men

That it would seem, in name of all that's
decent,

Someone ought to pass the apples
'round again.

THE VALUE OF FRIENDS.

Every young man at the beginning
of his career should be instructed in
the gentle art, not of making 'enemies,
but of making friends. One who
stands at the summit of life and looks
backward over the long and winding

path that leads to the crest of the hill,
sees in his own experience where good
friends have not only helped him out
of many difficulties, but have put him
in a position to make much substantial
progress.

It is not only pleasant for the young
to cultivate friendship, but it is ex-
ceedingly profitable. Still, you find
that many young men are diffident
and backward. They think that they
are modest, when, as a matter of fact,
this apparent modesty is nothing but
self-consciousness. They are afraid to
make any advances to others, especially
to older persons, for fear that their ad-
dresses might be met with a rebuff. They
wonder how they will look, or how their
remarks will sound.

Don't be afraid to make friendly ad-
vances, even to older people. Don't
worry about how you look or about
what you have to say. Occasionally you
may be rebuffed—but what of that? It
won't kill you.

And, on the other hand, if you will
reach out across the abyss that divides
people you will find many a lonesome,
weary soul that in silence has been
yearning for the kind word and gentle
hand-clasp.

The busy world is today suffering from
a lack of brotherhood. Inwardly we all
are afraid of each other. It's a great
thing just to be able to forget yourself,
and when you do you will be surprised
at some of the wonderful things you can
learn about other people.

Here is a little quotation. It is from
one of Wendell Phillips' speeches:

"What world-wide benefactors these
imprudent men are! How prudently
most men creep into nameless graves;
while now and then one or two forget
themselves into immortality."

MASONIC LECTURES AT KLOSTERS,
From 1st to 11th of August, 1921.

A year ago we and several representatives of the Universal Masonic idea were given the pleasure of meeting, to establish the first International Masonic Federation, thus laying the foundation stone for spreading the true principles of Freemasonry. From the inspired wishes to cultivate along with the organization also the spiritual work of Freemasonry, we have this summer inserted a further cornerstone by commencing the first Masonic lectures.

To be sure, it was rather a bold undertaking to execute a Masonic project of this importance at a time when we are subject to attacks from a certain party, but we are happy to state that the success has exceeded our modest expectations and it is with great satisfaction that we remember the happy days of harmony we have spent with the assisting brethren, who have gathered with their families in the picturesque village of Klosters, where they could take up the instructions given to them and where in a fraternal exchange of ideas their hearts were opened to each other in mutual accord. The best testimonial for the great satisfaction of the participating Brethren was the desire for a repetition and development of these lectures to an *Academia Masonica*, which was unanimously expressed. We shall with pleasure accede to this request, following our device: "Forward, for the benefit of the Royal Art," irrespective of the sacrifices, the fulfillment of this desire will inflict upon us. Any opposition, from whatever source it may come, will not hinder us, but encourage us in our work.

It was no incident that the 1st of August, the day of commemoration of the foundation of the oldest Republic, was chosen for the commencement of our lectures, which fact was mentioned by

the Grand Master Commander in his opening speech which he addressed to the Brethren that had come from north, south, east and west, partly from countries far away. In consideration of the personal sacrifices which everyone willingly gave for the good purpose, the Supreme Council had decided to give the lectures gratis, contrary to the statement in our prospectus. We shall probably follow this method also in the future in order to make it possible for every brother to attend these lectures and also to avoid any misconstruction of our intentions. Moreover, the program was extended with the addition of four further themes and comprised the lectures on the following subjects which were held daily from 8 to 11:30 a. m.

1. Complete course in the Universal Language IDO.
2. The foundation, the purpose and the future duties of the International Masonic Federation.
3. Jesus of Nazareth from the point of view of Freemasonry.
4. New prospects of high degree Masonry.
5. The New Landmarks of the International Masonic Federation with detailed comment.
6. The religions of the Ancient Egyptians.
7. Introduction in the Egyptian Mysteries.
8. The Greek Mysteries.
9. Introduction in the Mysteries of Eleusis.
10. Introduction in the contents of the Ancient Masonic Constitutional documents.
11. The Cooke Manuscript.
12. The Masonic examination at the 15th century.
13. A. M. Ramsay's speech of 1737 and the document of Cologne.
14. Introduction in the Psycho-Physognomics.

15. The construction of the Universe according to the doctrines of the ancient Indians and of modern science.

None of the preceding themes was treated in a dogmatic manner, but discussed freely after each lecture. These latter were worked out by the Brethren Hilfiker, Pargaetzi, Schutz and v. Bomsdorff to whom the assisting Brethren and especially Bro. Jensen of Copenhagen, expressed the sincerest thanks.

We have reason to hope, that our intentions to develop these lectures to a remaining institution, will be realized, whereby we shall have to consider about giving the lectures also in foreign languages. This will not only have the object of instructing the Brethren in Masonic philosophy, but also further the work on the rough stone through a harmonious unity and last but not least will be the means of making the Masonic work in the different Grand Lodges uniform.

Not forgetting that on Sunday, the 7th of August, the Brethren with their families made a picnic in the romantic Verinatal, favored by most lovely weather; everyone was delighted with the trip.

We tender again our fraternal thanks to all those Brethren who were not afraid of the sacrifices, which these lectures imposed upon them, and who have helped us to attain our purpose. Heartiest thanks also to our dear Brother and Sister Pargaetzi, who took it as a honor and duty in doing their utmost to satisfy the requirements of the Brethren and their families and in offering them a home in a harmonious brotherly circle, thereby showing them the difference between a sojourn in a strange hotel and a Masonic home.

We hope to meet again next year.
Klosters, August 14th, 1921.

BRO. H. R. HILFIKER-DUNN,
Gr. Mst. Com.

—("Universala Framasono")

IN THE BEGINNING.

Symbolic Masonry, as such, began in the year 1717 in London, when four of the lodges in that city united to form a Grand Lodge, the Mother Grand Lodge of the World. There were at that time other lodges in London, and many more elsewhere in England, Scotland and Ireland; yet only these four joined in this act of union. It was a bold step, with little seeming prospect of success; but that it was successful is now evinced by the fact that all the Masonry of the entire world takes its legal right to exist from this Grand Lodge of 1717. Eight years later, in 1724, a Grand Lodge was formed in Ireland, while that of Scotland followed in 1736. From these three Grand Lodges of the British Isles all other lodges are derived; and as we now understand the term, Freemasonry, there is no Freemasonry except what owes its existence to one of these three Grand Lodges.—Masonic Sun.

BOYS AND PUPS AND GRAND MOTHERS.

It was Eugene Field who wrote:
"I ain't got much use for a feller what's
growed up

With no friendship subsistin' between
him an' a pup."

The fine thing about the relations of a man and a dog is that they afford a most complete example of lordship and vassal minus the abhorrent thought of master and slave. The dog gives us about the only example of joyful obedience. His love for man is greater than his love for his own kind. No wonder a boy loves his dog. It's about the only thing a boy can boss. Sometimes there's more sorrow over the death of a dog than a member of the family. A boy was sobbing

bitterly because Major, his collie, had been killed by an automobile.

"Shucks!" said his playmate, endeavoring to assuage his grief; "shucks! My grandmother's been dead a week, an' you don't catch me cryin'."

"Yes," sobbed the owner of Major, "but you didn't raise your grandmother from a pup!"

THE MASTER'S HAT

To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The Eastern nations uncover the feet when they enter a place of worship; the Western uncover the head.

The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

In searching through various works of authority we find that the Master's hat is neither a symbol nor a landmark.

The hat was first adopted by the French Freemasons and was symbolic of superiority, the custom found its way to the American continent, and is now said to be almost a universal custom.

In Jachin and Boaz, 1814, at a certain point of the ceremony, the Master is described as putting on his hat. In Solomon in all his glory, 1768, there are illustrations of Brethren wearing their hats in Lodge.

The late Brother G. W. Speth wrote:

"An old examination contains the following: 'Where does the Master wear his hat? On nature's peg.' In early times the Worshipful Master wore his hat in open Lodge as a symbol of authority. In Germany the symbol has been perverted, and every member of

the Lodge wears his hat in token of perfect quality."

Fort (Antiquities of Freemasonry) writes: "The Master's hat was typical during the middle ages of superiority, and was so interpreted in the ceremonies of initiation by the Freemasons of France at the termination of the eighteenth century, all of whom sat in Lodge with covered heads. At the conclusion of the rites in French Lodges, the Master handed the candidate his hat, and said: 'For the future, you shall be covered in a Master's Lodge.'"

Formerly not only the Worshipful Master, but all the Brethren wore hats, as they still do in most Continental Lodges.—The Masonic Sun.

FRIDAY THIRTEENTH

"Mike Murphy" was a Jew and, as usual, ran a clothing store. An organizer of the Knights of Columbus, seeing the name above the door, left a membership blank. "Mike" signed the application, and as all Murphys are eligible to the Knights of Columbus, he was duly elected.

When too late the members discovered their mistake. They couldn't make him resign; there were no charges they could prefer against him, so they made a motion to give a banquet at the expense of the club, and that any member not attending or partaking of the food be suspended.

"Mike" spoke strong for the free banquet; the motion carried.

Some one then moved that nothing but ham, pork and pig knuckles be served at the feast. "Mike" was excited in a moment. "Mister President," he cried, "it isn't right you should have such a moshen. You know a Jew can't eat ham or any of the odder pig meat what you are gonna have, and if I don't attend you will suspend me; if I do at-

tend and don't eat you fire me. Vat kind
of monkey beezness you tink dis is. If
you Irishers are gonua be so smart, I
will show you und stend by my rights
vat the constitoschen gif me to amend
any moshen vat is made, and I moof
you. therefore, Mr. Bresident, that ve
haf the banquet on Friday night."

"A TOAST TO THE LAMBSKIN"

Here's a toast to the Lambskin, more
ancient by far
Than the fleece of pure gold, or the
eagles of war,
'Tis the badge of a Mason more noble
to wear
Than the Garter of England, or order
so rare.

Let the King wear his purple, and point
to his crown,
Which may fall from his brow, when
his throne tumbles down.
But the badge of a Mason has much
more to give,
Than a kingdom so frail, that it can-
not long live.

Let the field marshal boast of the men
he can guide,
Of infantry column and heroes who ride.
But the white leathern apron his stand-
ing outranks,
Since it floats from the East to the
death's river banks.

'Tis the shield of the orphan; 'Tis the
emblem of love,
'Tis the charter of faith from the Grand
Lodge above.
While the high and the low, in its
whiteness arrayed,
Of one blood and one skin, by its magic
are made.

Cities fall to the earth; nations crum-
ble to dust,

But the white leathern apron through
ages passed on,
Has survived with the Lodge of the
Holy St. John.

So a toast to the Lambskin, which level
uplifts,
To the white leathern apron, most
priceless of gifts.
'Tis the badge of a Mason, more noble
to wear,
Than the Garter of England or order so
rare.

BLUE LODGE MASONRY COVERS ALL.

(The Trestle Board.)

Lest we forget. It should be remem-
bered that it is the Blue Lodge that
makes us Masons. No matter how far
we advance in the craft, we are always
under control of our lodge and answer-
able to it at all times.

If a Mason is suspended by the lodge,
it automatically suspends him in all the
bodies in which he may be a member.

It is therefore meet that we should
not forget that it was in the lodge we
were raised and strive in every way to
advance its influence and welfare. Using
our every effort to make its meetings
both interesting and profitable. Encour-
aging the Master and his officers by our
personal and active participation in the
work whenever possible.

Do not forget that the Blue Lodge
that raised us to our exalted station in
Masonry is the heart and life of Free-
masonry.

To do this successfully it is necessary
that we be students of Masonic litera-
ture, and the Masonic magazine is always
in touch with the latest in thought and
expression of the brethren.

THE NUMBER SEVEN.

The universal veneration for this number, which is to be observed in every system of antiquity, tends to prove that it proceeded from some common cause. It was regarded as a sacred number in all religious systems, and Dr. George Oliver assumes that this veneration arose from the institution of the Sabbath, but Higgins ascribes it to the number of days of the week being coincident with the number of planetary bodies. Among the Pythagoreans it was regarded as a perfect number, because it was made up of the numbers three and four, which represented the triangle and the square, and two perfect figures. They also called it a virgin number, without a mother, and they compared it with Minerva, a motherless virgin, because it could not by multiplication produce any number within ten, it being the first prime number which, when multiplied produced a multiple greater than ten.

The number seven has occupied a very important part in all the ancient systems of mythology and religion. There were seven ancient planets, seven Pleiades, and seven Hyades; seven altars burned continually before the god Mithras; the Arabians had seven holy temples; the Hindus had seven deities—the Sun, the Moon, Tulsco, Woden, Thor, Friga, and Sautur, from whose names are derived the names of the seven days of the week. In the Persian mysteries there were seven spacious caverns, through which the candidate had to pass; in the Gothic mysteries the candidate met with seven obstructions, which were called the "road of the seven stages," and sacrifices were always regarded as possessed of the greatest efficacy when the victims were seven in number. Seven figures largely in the Jewish ritual, and the meaning of its root, "shabang," is perfection, or fullness, so that to both Hebrew and Pythagorean the number

was looked upon as perfect. Oaths were confirmed either by seven witnesses or by seven victims and Abimelech (Genesis xxi. 28), and both old and New Testaments contain frequent references to the number. The Sabbath was the seventh day; Noah received seven days' notice of the commencement of the Deluge, and was commanded to select clean beasts and fowls by sevens; seven persons accompanied him into the ark; the ark rested on Mount Aararat in the seventh month; the intervals between dispatching the dove were, each time, seven days; the walls of Jericho were encompassed seven days by seven priests, bearing seven rams' horns; Solomon was seven years building the Temple, which was dedicated in the seventh month, and the festival lasted seven days; the candlestick in the tabernacle consisted of seven branches.

Seven is the sacred number in Masonic symbolism, and this has always been the case. In the earliest rituals it was said that seven was required to make a perfect lodge, and the seven liberal arts and sciences are, according to an ancient legend, the foundation of the Craft.

The number seven played an important part in the architecture of temples and palaces. The famous pagoda, Churruham, is surrounded by seven square walls, painted in seven different colors, and in the middle of each wall a seven-storied pyramid, just as in the antediluvian period the temple of Borsipp now the Birs-Nimrod, had seven stages, symbolic of the seven concentric circles of the seven spheres, each built of tiles and metals to correspond with the color of the ruling planet of the sphere typified. Nearly all the ancient religious systems had their seven gods and their seven heavens. There were seven vases in the seven temples of Upper Egypt, seven holy fanes of the Arabians, seven islands, mountains, and river of India, seven Gothic deities, seven worlds of the Chal-

deans and their seven spirits, seven splendours of the Jewish Sephiroth, seven states of purification and progression in the Egyptian doctrine of metempsychosis, and seven stages of progressive development of the disembodied soul in Buddhism, allegorised by the seven stories and umbrellas of their pagodas.

In the Ramayana of India seven yards are mentioned in residences of the Indian kings, and seven gates generally led to the famous temples and cities of old; while the Frieslanders in the tenth century of the Christian era strictly adhered to the number seven in dividing their provinces, and insisted upon paying seven plumings of contributions.—The Freemason, London.

LODGE CONTRIBUTIONS

Towards the General Charity Fund

Frank B. Azzolin	\$ 1.00
Acacia No. 17½	2.20
Harmony No. 6062
Rising Star No. 84	3.20
Rizal No. 86	1.37
Ebenezer No. 28	1.00
Golden Thistle No. 12	2.45
Kottalaj No. 142	2.00
Golden Star No. 15	2.10
Trinity No. 44	3.90
St. John No. 21	16.00
Lincoln No. 136	2.52
Beehive No. 117	1.30
Special (no name)	7.64
Fidelity No. 73	1.20
Palhoa No. 137	2.46
Garibaldi No. 6	1.32
Kilwinning No. 140	2.60
White Eagle No. 127	3.05
Savior No. 35	3.50
William McKinley No. 121	1.60
Progress No. 141	2.25
Ireling No. 100	4.90
Union No. 8	1.09

LEXICON.

Freemasonry. To define Freemasonry in brief is an impossible task, suffice it to say that it is the oldest existing fraternal organization in the world. It has played a prominent part in ameliorating the condition of the human family wherever it is found, Civilly, Politically and Religiously, for while Freemasonry is not a religion itself in so far as requiring subscription to particular creed or dogma save only the belief in the Grand Architect of the Universe, it teaches religion in those things that are best in all religions, to be charitable; humane, helpful and tolerant, doing good wherever opportunity offers and evil at no time. It has accomplished much in making for peace and fraternity among people of widely divergent ideas and will without doubt be the greatest factor in bringing about the much to be desired time when all men shall be Brothers and wars and contentions cease. Prominent Brethren have thus defined it:

"Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols."—Hemming.

"Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of moral life and social virtue."—Calcott.

"Freemasonry is an institution calculated to benefit mankind."—Andrew Jackson.

"From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man."—Rev. Erastus Burr.

"Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—Lafayette.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

AMERICAN FREE AND ACCEPTED MASONS IN ROUMANIA.

(Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescu No. 1.

Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Metings are held in the Lodge address above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Lodge Alpha, U. D., of Pittsburgh Pa. meets the second and fourth Thursdays of each month at 8:00 p. m. at 1349 15th Ave., Fifth Ave. Bank Bldg. R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4 Acorn St., Hazel Sta., Pittsburgh, Pa.

Raising Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

Lodge Ebenzer No. 28 of Port Limon, Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows hall. R. W. M. Edmond B. Moore, P. O. box 32, Pt. Limon. Secretary, Thaddeus A. DeCordova, P. O. box 36, Pt. Limon.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m. Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Wm. A. D'Addio, 262 Littleton Ave., Newark, N. J., Secretary.

LODGE DIRECTORY.

Alpha Cesare Battisti of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1319 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Mosca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Frank-En, Secretary, 596 Courtland Ave.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 318 Cottage Ave., Salt Lake City, Utah.

Lodge Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge King Solomon No. 79, St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive Street, Odd Fellows hall, No. 2, at 8 p. m.: R. W. M., M. A. Wilson, 4567 Laclede Avenue; Secretary, Frank J. Petelik, 3926 "A" Utah Place.

Alpha Litherty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

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.

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., Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

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.

Blue Ridge Lodge, A. A. S. R. "Symbolic." "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, Eli Gordon, 6 Sacramento St., Chancellor, E. A. Rower, 144 Joice Street.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:13½ Tacoma Ave., at 8 p. m.; R. W. M., Erick Siburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., in the Prudential Hall, North Ave. and Halstead St. Secretary, E. J. Castellano, 1140 Felton Ct., Chicago, Ill.

Pacific Council of K. D. S. H. No. 33 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Dignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BPs. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 21th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 841 Broadway.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Reald, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Reald, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Gor, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 155 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Roma No. 153, Canton, Ohio, meets every first and third Wednesday of each month at 8 p. m. in the "Tigers Hall." R. W. M., G. Carlini, 736 Piedmont Ave., S. E.; Secretary, Joseph Crea, 1502 Cherry Ave., S. E., Canton, Ohio.

THE UNIVERSAL FREEMASON

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 170 Allen St., New York City, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.: R. W. M., Archille Di Bartolo, 10522 Woodland Ave.; Secretary, Fabio Di-Santo, 10907 Grandview Ave.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m. in O'Brien Hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

December 1921

Number 18

OFFICIAL.

EXPULSIONS.

S. C. Villegas of Rizal Lodge No. 86 of San Francisco, California, has been expelled from the Lodge for gross un-Masonic conduct.

Frank Henc and Victor Zawicki of Concordia Lodge No. 130 of Newark, New Jersey, have been expelled from the Lodge for gross un-Masonic conduct.

ALBERT PIKE AND HIS CREATION

Albert Pike has become the patron saint of Scottish Rite Masonry, having the same amount of actual saintly qualities as was possessed by most human beings who have enjoyed the high honor of being canonized. Again, in common with most saints, he was gifted with some of the highest attributes of the benefactors of mankind.

Certainly no one would withhold from anyone the full mead of praise for all his good works done in the flesh. At the same time, truth compels us to unvell to the world traits which tend to debase ideals, or to reduce to mental slavery those unable or unwilling to investigate for themselves.

Notwithstanding his high literary ability, Pike's mind lacked that rare element of judicial quality to seek out the truth and proclaim it, though the heavens fell. His was rather the mind of

the special pleader, whose whole effort was expended in bending the facts to fit the exigencies of his case.

He was a man of strong antipathies, who would brook no opposition that he was capable of riding down roughshod. It will probably never be known what the cause was for his ill-concealed antagonism for Ancient Craft Masonry, or the so-called York Rite. His writings maintain a scorn for the humble foundation upon which he reared his princely structure, and his attempt to engraft on to it is wild Galic olive was strongly shown by the effort to hide its rugged strength, or detract from its stern simplicity, by covering its rough oak by a would-be sacred mistletoe.

Ancient Craft Masonry is essentially a symbolic dedication of the humble acts and tools of a working man's trade; the building art of men who gave their livelihood by the labor of their hands and the sweat of their brow. Every effort of Pike and every degree and ritual written by him was with the intent to wipe out this "labor organization" and replace it with one of priestly, princely and regal design.

Regardless of the fact that he was a "child of the people," Pike was by nature, training and education an aristocrat. He had the most profound distrust of the ability of the "common people" to govern themselves. Had he succeeded in his ambition to control Ancient Craft Masonry, he would, without question, have denied to the "common Mas-

ter Mason" the right to think or to exercise the right of conscience. His life was spent in struggle with the Roman Church, and one of the greatest masterpieces of logic expended in showing up the fallacies of our great antagonist, is from his pen. At the same time he frankly adopted the example of the Hierarchy as a model for his creation of the Scottish Rite, and attempted to erect a spiritual kingdom of Masonry in America on the bank of the Potomac, a counterpart of the religious—and would-be temporal—kingdom in Rome on the banks of the Tiber.

The close analogy between the government, forms, ceremonies and titles of Rome and of the Scottish Rite are startling when the attention is first directed to it. The Sovereign Grand Commander and the Supreme Council are selected in much the same way that the Pope and the College of Cardinals are, and like them are self-perpetuating, all-powerful, and amenable to no one in the conduct of all affairs, including spiritual and temporal. The use of bulls, allocutions, letters dispensatory, decretals and others terms are almost interchangeable and have the same intent and purpose in both bodies. The Pope may excommunicate a member of the Roman Church, as judge, jury and executioner, without hearing or trial, while the same power is retained in similar hands in the Rite. The titles assumed by the officials of the College of Cardinals is the same in meaning as in the Supreme Council.

The history of the church, ever since its advent into power, has been one long career of intolerance and aggression, resounding with "Anathama Marantha," while the authentic history of the Rite has been a continual warfare with "heretical" brands of Rites, whose origins have been fully as authentic as

its own, or as any of the claims of the Protestant Scots to apostolic succession.

Notwithstanding all of this, the Rite, like the Roman Church, possesses many truths, and aside from its governmental form and dogmatic assumption of power, is the only Masonry possessed by many, just as the religion of Rome is the only one possessed by a vast multitude, and is probably best fitted for their needs and uses. In both cases, so long as the Rite does not conflict with the landmarks of Masonry, and the Church of Rome remains out of politics, there is undoubtedly good work to be done by each of them.—Square and Compass (Denver), July, 1921.

GEMS OF MASONIC THOUGHT

A plain obligation rests upon Masons, as citizens, to rally to the defense of our institutions against attacks from every quarter, to harmonize conflicting views, and to exert their individual powers upon all proper occasions as, for example, those of our forefathers were exerted in the American Revolution.—Masonic Home Journal.

It is generally conceded that speculative Masonry is a system of teaching moral truths by and through symbolism, allegories and typical representations. Men arrive largely at their understanding of these truths by the aid of the light that surrounds them.—E. A. McHan, in *Masonic Herald*.

There is room in Masonry for men with varied interests, for the student of history and philosophy, for the seeker after spiritual truths, for the one whose soul delights in ritual and the dignity of a beautiful ceremony, for the jolly comrade who counts nothing dearer than good fellowship.—George R. Cady, in *DeMolay Bulletin*.

Masonry is not the fanatical propa-

gandist of any creed or theory; nor does it proclaim itself the enemy of kings. It is the apostle of liberty, equality, and fraternity; but it is no more the high-priest of republicanism than of constitutional monarchy. It contracts no entangling alliances with sect or theorists, dreamers or philosophers.—Albert Pike.

Let it be promised that the bulk of American citizenry is still sound at heart and sincere in purpose, as was abundantly proved in the hour of fateful decision and high resolve; but that many men have since strayed after strange gods is not to be wondered at, when the influence of disturbed conditions and social injustices upon untrained or undeveloped minds is considered.—Joseph E. Morcomb, in the Trestle Board.

The unprecedented popularity of Freemasonry is largely attributable to the fact that it has never permitted any sectarian, political or other questions discussed about which men held different opinions. A cheerful regard for the rights of every brother, is one of the fundamental teachings which is stressed continuously. The future prosperity will depend upon a faithful adherence to these principles and landmarks.—Ohio Mason.

One of the charms of Masonry is its antiquity. Another is its simplicity. Let us retain the old forms and ceremonies that possess so much of heart interest. Let us not, by "modernizing" the institution, appeal only to the mind, and not to the heart, of the candidate. After all, it is from the heart that flow the issues of life and death, of sin and righteousness, of that which is temporal and that which is eternal.—Masonic Herald.

There is crying need that speculative Masonry become operative; not with the tools of the ancient craft, but with the

virtues they symbolize, made no less real in their use, by those who are building manhood, and character, and institutions, by the lines of the Masonic trestle board.—Masonic Mome Journal.

The Supreme Council of the Scottish Rite of the Southern jurisdiction has gone on record as in favor of compulsory education in public schools with English as the only language taught.—"Masonic Voice Review."

GRAND LODGE OF THE I. M. F. IN SCOTLAND.

The election of the Grand Office-bearers of the Supreme Lodge of the Scottish branch in the International Masonic Federation took place at Kilmarnock on Saturday, October 8th. The following brethren were duly appointed, viz:

William Young.....	Grand Master
James Sword.....	Dep. Grand Master
Hugh Sloan.....	Sub. Grand Master
J. W. C. Drever.....	Grand Secretary
Wm. Findlay.....	Asst. Grand Sec'y
Jas. A. Ronald.....	Grand Treasurer
John Anderson.....	Grand S. W.
Robert Jamieson.....	Grand J. W.
Wm. Steel.....	Grand Almoner
Wm. W. Walker.....	Grand Orator
E. S. Ling.....	Grand Chaplain
Jas. Nimmo.....	Grand Marshal
Jas. Cross.....	Grand Sen. Deacon
Robert McCracken.....	Grand Jun. Deacon
W. K. Scott.....	Grand Sen. Steward
Jas. Thomson.....	Grand Jun. Steward
David Ross.....	Grand Bible Bearer
Alex. Smith.....	Grand Standard Bearer
J. Douglas.....	Grand Inner Guard
Thos. Ross.....	Grand Tyler

All communications will now be sent to Bro. J. W. C. Drever, 8 Main Street, Newmilns-Ayrshire.

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EDITORS:

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

All letters or articles for publication
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EDITORIAL.

STILL PROGRESSING.

It is again our privilege to record an
increase in the family of lodges of Uni-
versal Masonry, dispensations having
been granted during the past month for
lodges in California and Pennsylvania.
The distance between the two places
shows the spread of the work and augers
well for its speed triumph.

IS IT A COMPLIMENT?

We are informed through press reports
of the recent meeting of the Supreme
Council of the Charleston (so-called

Scottish) Rite that its next meeting will
be held in Salt Lake City, the last week
in August, 1922. The motives that
prompted the selection of Salt Lake City
for the 1922 meeting is, of course, for us,
a matter of conjecture. Still, we believe
that it needs no great gift of prescience
to conclude that the fact of the head-
quarters of the Supreme Council of the
GENUINE Scottish Rite being located
here may have had an influence in that
selection. The event should be interest-
ing, as it certainly is novel, it being the
first occasion in its history when the
real and the pseudo Scottish governing
bodies have met in the same city. Might
it be that the passing years have pro-
duced a further change of heart with the
members of that product of Fraud, Forg-
ery and Imposition, already seeing the
further futility of adhering to their or-
iginal claim of royal descent through the
Prussian Frederick. They have discarded
the claim and openly avowed their self-
creation and previous imposture by
adopting the title of Mother Council of
the World. Will they throw away the
last vestige of that imposition by re-
linquishing the title "Scottish" to which
they were never more entitled than they
were to royal origin, acknowledge, in the
words of one Masonic writer, that their
Rite is but "the progeny of five mercen-
ary Israelites of Charleston, S. C.," and
adopt some designation that they can
honestly call their own. To do this may
involve some stepping down from the
high-and-mighty role it has been their
pleasure to adopt, but they could solace
themselves with the thought "that virtue
is its own reward." But alas, we have
little hope that such a course will be
adopted by them if we are to judge the
future by the past, we have Scriptural
warrant for the impossibility of the leap
and changing his spots, or the Ethiopian
his skin.

A CHANCE LONG LOOKED FOR.

The ancients had an adage that is often quoted, but is none the less true because of that, it is, "Whom the Gods would destroy they first make mad," and it sure does seem as though the Utah Locals have been cursed with madness when they were induced to engineer a suit against the officers of the Federation in the Federal Court of Utah. An indictment was found April 25th and a warrant served on November 23rd. We have long waited to have a chance to put an end to the petty persecution of the Locals in trumping up cases against our BB., in which, it is true, we have always been victorious, but at the cost of money that could have been used to better advantage. We have never had a chance to take any of these cases to a superior court, as we were always the victors. Now this chance is afforded us and we will sure make all the use of it we can. The crime charged is that of using the U. S. mails to defraud, it being alleged that we are an irregular and fraudulent organization. In the attempt to prove this allegation members of the Local system will be employed and thus give us the long looked-for chance of making them testify on the witness stand to their own illegality, and thus from their own mouths condemn them.

AN APPROPRIATE NAME.

Our esteemed co-temporary, "The Southwestern Freemason," has on several occasions of late fallen foul of the so-called and self-styled Scottish Rite for its mis use of the name and suggested that it be changed to "Prussian Rite." We submit that that would be no improvement, being as much a mis-nomer as the other. Further, it would not be playing the game, but rather, like kicking a man when he is down, to accuse the Germans, on top of all else that has been laid to their blame, of being the parents of

this Masonic monstrosity might prove the proverbial last straw. We are inclined to think that the title we ourselves use is the most distinctive and best descriptive, viz. "Charleston Rite," as it originated there and its adoption as a title need not necessarily place any stigma on the City of Charleston any more than does the organization of other fraudulent schemes injure the reputation of the place where it was concocted.

MASONRY NOT A BENEFIT CLUB.

In a recent issue of the "Masonic Voice Review" we find the following editorial comment:

"Every Mason owes it to the Fraternity to make it clear to his Family that Masonry is not a benefit society in any sense of the word, that it pays no sick or death claims, and that its charity is purely voluntary. If this can be done a great deal of misunderstanding and hard feelings will be done away with."

Were this recommendation borne in mind by the brethren and acted up to it would indeed prevent much misunderstanding and sometimes, hard feelings also. It is true when we say of Masonry that "its Corner Stone is charity," that we mean all that the words express, but in saying so we must not be understood as classing Masonry with Insurance Societies which pledge themselves contingent on certain sums being paid at stated times, that during sickness, or at death certain other sums will be paid to the beneficiary regardless of the financial standing of said beneficiary, and that on such agreed upon sums being paid the account is closed. The Masonic Lodge on the contrary makes no pledge or contract of this nature. If a brother, or a brother's family is in need it is the duty of his brethren, and we fearlessly say it is a duty never shirked—to come to the aid of such. Neither is there a time limit to granting such aid,

not even with the death of the brother does the responsibility end. It continues to those whom he has left dependent.

But it is the free will offering of the Lodge or its members, not the satisfying of a legal obligation. And the only limit to the gift is the resources of the giver, and the only qualification the need of the applicant. Under the laws of the Supreme Lodge for the U. S. A. there are certain forms to be observed in applying for aid from the Provincial Secretary's office. But with a Daughter Lodge to one of its own brethren there are no requirements, but such as its own by-laws provide.

HOW IT IS DONE IN AUSTRALIA.

Our brethren in Australia are firm believers that "of these, Charity is the greatest," also that "it is more blessed to give than to receive," and above all, they show their faith by their works.

From the "Keystone" of New South Wales in its issue of September we read What Free Masonry Has Done in the Way of Charity. "The Grand Lodge fund of benevolence is a fund created by the Grand Lodge of New South Wales, and governed by the board of benevolence. To this board any distressed brother of any recognized Constitution in the world may apply for relief, and relief may also be granted to the indigent widows and children of Masons; and, in addition to voting large sums for such purposes, it also annually, by special vote, supports various hospitals and other public institutions. This fund has already expended over 45,000 pounds in relief, and its votes to hospitals, etcetera, exceed 7,000 pounds. The Freemasons Orphan Society has for its object to maintain, and if desirable, apprentice, children or orphans of deceased or indigent Freemasons under the United Grand Lodge of New South Wales. The amount expended by

this society exceeds 21,000 pounds, and 69 orphans are at present being cared for. Then there is a Masonic Convalescent Home containing six beds. The Grand Masters War Fund which has distributed 17,000 pounds among the BR who fought in the war for liberty, or made the supreme sacrifice. Also the Freemasons' Benevolent Institution, the objects of which are to grant permanent relief to aged and distressed Freemasons and their wives or widows. This has at present 192 annuitants on its register, and has distributed in relief 39,499 pounds. Its income is by voluntary contributions and its workers, like those of the other organizations, are all voluntary. There is much competition among the lodges for the first position on the list of contributors to the fund, the collection of one lodge for the year reaching the sum of 164 pounds 4 shillings, others ranging all the way from 102 pounds to 51 pounds. In very sooth our brethren there practice what they preach.

NO ROYAL ROAD TO MASONRY.

How fond we are of saying we merit upon the level, and in theory we are all in accord with the sentiment, "The Prince must mate the Peasant when he treads the chequered floor," but it is to be feared that we are somewhat of humbugs in this, as in some few other things. Little over a year ago President Hardine was elected to the high and honorable position he now holds. He has since become a Mason and that fact has been heralded abroad. Now he is nominated a 33d. In mentioning these facts we have not the slightest intention of denying that the president is worthy of all the honors that either the Masonic Order or any other organization could confer on him, but why not be honest about it and acknowledge that it is the President of the United States on whom the honors are

conferred, and not the temporary incumbent of that high office? Yes, we like both to humbug and to be humbuged. It is human nature.

A NEW DEPARTURE.

From a co-temporary we learn that the Grand Lodge of Massachusetts has adopted a rule permitting membership in more than one lodge at the same time, and that the experiment is giving excellent results. This is really no new departure, but rather a return to ancient usage. Dual membership has always been allowed in the Scottish Masonic system, even the granting of a demit to allow a brother to become a member in another lodge of the same obedience. All that was necessary was for the applicant for membership to take a pledge to obey the laws of that lodge, and work for its interests, after his Mother Lodge, as according to Scottish Masonry no action on the part of a brother can lessen the tie that binds him to his Mother Lodge. We remember a circumstance that occurred in our young days at the laying of a foundation stone: one of the lodges present was numerically weaker than the R. W. M. liked; he knew that a number of members of his lodge had affiliated with other lodges of the city. He went around the other lodges, gathered there before the procession started for the scene of action and wherever he saw a brother who had been Raised in his lodge he said to him: "Brother, your Mother needs you," and the brother addressed, even though he held office in the lodge of his adoption, had to divest himself of his regalia of office and return to his Mother lodge.

FEMALE MASONS AGAIN.

From the following clipping from the press it would seem that there is some

disension among the followers of the co-Masonic system, some of whom prefer mixed lodges of men and women but cater to the male element, even to the extent of styling the female members "Brethren." The other seems to exclude the male element entirely. And yet some say that there is nothing new.

"WOMEN BECOME 'MASONS.'"

"Organize "Order of Universal Free Masonry" in England.

By Cable to The Star and Chicago Daily News. Copyright 1921.

London, England, October 8.—Masonic circles here are worried by the claims of two self-styled Masonic organizations which admit women. They contain more than 2,000 women, and assert that they follow the genuine Masonic ritual and abide by all the rules except that relating to the admission of women. They are named the "Order of Universal Free Masonry" and the "Honorable Fraternity of Ancient Masonry." The latter, which is composed entirely of women, has applied formally to the Grand Lodge for recognition and has been refused.

"No women can possibly be Free Masons," said a prominent Grand Lodge member. Nevertheless, these women claim that they possess the complete ritual and all Masonic secrets."

THEY CAN'T LEAVE WELL ALONE

Some people are unfortunately so constituted as to be always on the opposite side, and will not even accept that which they have longed for for years, simply because it is offered them by one not bound by their own little narrownesses. We are prompted to thus remark when we consider how often in the last two hundred years the brightest and best minds in Masonry have sought some via

media by which the differences existing in the various members of the body Masonic throughout the world might be reconciled, that in the words of the Psalmist we could say truthfully, and not as a ritualistic euphuism, "Behold how good and how pleasant it is for brethren to dwell together in unity," after much labor and travail this much-to-be-desired object if not entirely consummated, had at least the foundation laid at the Masonic Congress held in Zurich, Switzerland, last year, which resulted in the formation of the "International Masonic Federation," the old story of Columbus and the egg was repeated and the feat was accomplished by those who knew how to do it. But the doing of it has caused offense to the Pooh-bahs who tried and failed, and now they refuse to see what is patent to all the world beside and have sought to hold another congress and by professedly seeking to accomplish that which is already accomplished, blind their dupes to the futility of their previous attempts, and belittle, if possible, the credit of those who have succeeded. We append a translation of a letter sent by the Secretary of the "International Masonic Federation," and published in "Universala Framasona," the official organ of the Federation to this other so-called Masonic Congress, the temperate and Masonic tone of which should shame these mischievous meddlers, if anything can do so.

MESSAGE TO THE INTERNATIONAL MASONIC CONGRESS IN GENEVE. (19-23 October, 1921.)

Brethren: You assemble to start an International Masonic Federation. It is known to some of you that an International Masonic Federation was founded in Zuerich, July, 1920, by delegates from eight Masonic powers. The news appeared in the press, and the Masonic

World Business office in Neuenburg was notified verbally and by letter about this founding, etc. A few months later we received an invitation from Neuenburg to join another International Masonic Federation, which was started after ours, with the identical same name under the protectorate of the Grande Lodge Alpina. After we had already taken steps to unite all Masons of the world, we could under such conditions not be expected to join in a second trial. The developments of the International Masonic Federation justified our greatest hopes, and it would have been foolish on our part to jeopardize the hoped for unity by joining another organization.

We mention this on our behalf, so it may not be said later on that we had not responded to the invitation for co-operation in your International Masonic Federation.

Brethren: Inasmuch as you commence to start a new International Masonic Federation, you have to face the fact that such a Federation already exists and grows. We have to leave it, therefore, to the judgment of Masonic history, if under such conditions, it is for the advancement of the Masonry of the world, when instead of building up on this foundation with united efforts, a new foundation is laid, if there exist side by side two International Masonic Federations. This tactic does certainly not further the purpose you strive to reach. You want to bring unity into the world's Masonry. Choose the road which brotherhood and prudence would suggest; rise above the damaging principle of power, which has done so much harm in the world.

You would build upon sand, if you build on this principle, and your success would be but a temporary vanishing one.

Use reason! What is said today of the once powerful German empire? That

it had the power to keep peace, and that it misused this power. At present you are numerically stronger than we are. We will not judge who represents the ideals of Masonry most pure and dignified.

Your power makes it your duty, to prove by deeds the beautiful words of unity and brotherhood. We cannot force you to do this any more than the small states, who were possessed by the spirit of peace and humanity, could force once the great powers to use their power for the establishment of a world's peace.

Brethren: Prove yourself! Fight the influence of sectarianism which has till now prevented the unity of the Masons in the world! Resolve which alone would justify your assembling; the uniting of all true Masonic corporations into one International Masonic Federation. Rise above the old prejudices and un-Masonic thoughts like regularity, recognition, etc.!

Collect all willing brethren in a wider surrounding, as we did for a trial in "New Foundations." Then Masonry will be what it should be. Then is the future ours! Then shall we be the blessing guaranty of progress and world's peace. Then, and only then, will we join with your federation. Then, but only then, will your work be crowned by success.

The star of wisdom enlighten you!

(Secretariat of the Int. Mas. Federation, Zuerich.)

"UNIVERSALA FRAMASONSA."

THE MARK DEGREES

This article is headed "The Mark Degrees" rather than "The Mark Degree," and is done so advisedly, as though it may not be matter of common knowledge, it is nevertheless a fact, that there were originally no less than four Mark Degrees, viz.: Mark Man and Mark

Master (or Masters Mark), parts of Craft Masonry, the first given to a Fellow Craft, the second to a Master Mason, the "Fugitive Mark" given to a Royal Arch Mason, and the "Christian Mark" to the Chivalric Grades. Since early last century the Mark-Man and Mark-Master have, as separate Degrees, been practically unknown, the degree known generally as Mark Master being supposed to be a combination of both, this is not so as what is now known generally as the "Mark Degree" or "Mark Master" is the old "Mark Man," while the "Masters Mark" is still preserved and worked in the Scottish Rite of Masonry. By the latter term we refer to the Masonry of Scotland, not to the Charleston fraud, falsely called "Scottish Rite."

As to when the several Mark Degrees originated there is much diversity of opinion, and their status in different countries is as diverse. That choosing Marks by Fellows of the Craft, and more rarely by Apprentices, is proven by history to a custom of great antiquity, and that there was some ceremony attached to the chosen or conferring is reasonable to suppose, especially is this so in Scotland where the "Schaw Statutes" of 1598. Ordain that the name and "Mark" of each "fallow of craft or master" should be inserted in the lodge books, and this was not the introduction of a new custom, but enforcing respect for an old law, as witness, the oldest preserved minutes of Scottish lodges, though the mention of the ceremony of giving, or conferring the marks is of later date.

The first known mention of giving the mark degree in post-Grand-Lodge times in England is found, according to Gould, in the Minute Book of a Royal Arch Chapter at Portsmouth, England, under the date September 1, 1769, while the oldest preserved record of the de-

gree in Scotland is a minute of Lodge Operative of Banff dated January 7, 1778, which reads:

"That in time coming all members that shall hereafter raise to the degree of Mark Mason shall pay one Merk Scots, but not to obtain the degree of Mark Mason before they are passed Fellow Crafts, and those that shall take the degree of Mark Master Mason shall pay the sum of one shilling and six pence sterling into the treasurer for the behoofe of the Lodge, none to attain the degree of Mark Master Mason until they are Raised Master."

That this minute does not record the introduction of something new, but only as regulating the fees to be paid in the future for existing degrees, is perfectly evident, and it is worthy of note, also, that the sum mentioned as the fee for the degree of Mark Man, a "Merk or Mark" in Scottish money is still mentioned ritualistically in the Scottish's working of the degree where the Candidate is said to pay "a Mark for his mark." These marks were invariably made of such lines or curves as could be made with the workman's chisel, and for the Craftsman had an odd number of points, the mark of an Apprentice only had an even number.

The status of the Mark Degree in the various countries where it is practiced is another one of the many peculiarities of Masonry, e. g., while it is well known that prior to the union of the two rival English Grand Lodges in 1813, the degrees of Mark Man and Mark Master were recognized by at least one of the factions, and practiced in Lodges of both, that by the terms of union only the three Craft degrees with the completing part of the Royal Arch were recognized as genuine ancient Masonry.

In consequence the brethren who desired to continue the work of the Mark degrees had to seek some other source of

authority. This they could not procure or Scotland as the Mark degree in both these countries had an acknowledged and recognized position, they, however, procured charters from the Grand Royal Arch Chapter of Scotland to work the degree, and continued thus to work until in 1856. Some of these Lodges united to form "The Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown." The same year, at a meeting of the Grand Lodge of England, it was resolved unanimously.

"That the degree of Mark Mason, or Mark Master, is not at variance with the ancient Landmarks of the Order, and that the degree be an addition to and form part of Craft Masonry, and consequently be conferred by all regularly warranted Lodges under such regulations as shall be sanctioned by the Grand Master." This resolution was negatived at the next meeting of the Grand Lodge, and further emphasis given to non-recognition in reply to a memorial from the Grand Chapter of Scotland, which was discussed at a meeting held on June 7th, 1865, when it was decreed:

"1. That the Grand Lodge of England in its book of Constitutions, has declared and pronounced that pure ancient Freemasonry consists of three degrees and no more, viz., those of Entered Apprentice, Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch and consequently it gives no sanction to the working of the Mark Masters degree in England.

"2. That the Grand Lodge of England does not acknowledge the Mark Masters degree to be a part of pure ancient Freemasonry, and does not recognize the body styling itself 'The Grand Lodge of Mark Masters of England, Wales and the Colonies of Dependencies of the British Crown.' Thus in England the 'Mark' is not recognized as a Masonic

degree. In Ireland it is recognized as a legitimate Masonic degree, but without the direct control of Grand Lodge, under the control of the Royal Arch Chapter.

In Scotland the status of the Mark degree differs entirely from any other jurisdiction (unless where the Scottish System is worked) as while the ceremony of Advancement is recognized, it is not as a degree, but as the completing part of the degree of Fellow of the Craft, though a separate diploma is issued for it to those demanding it. Subsequent to the Edict of 1800 by which the Grand Lodge of Scotland prohibited her Daughter Lodges from working other degrees than those of the Craft the Mark degree languished in the eastern part of the Kingdom where the Grand Lodge was strongest and ultimately was only worked in the Royal Arch Chapters, a grand body for which was formed in 1818. In the western districts where the Mother Lodge was more considered than the Grand Lodge the practice of the degree continued, and in course of time spread again through the other lodges in the country.

The ritual of the Mark degree according to the Scottish system differs in several respects from other systems, very slightly from that of England, the latter having been adapted from the former when the English Mark Lodges worked under Scottish Charters. The Irish work is also very similar to the Scottish. Of the peculiarities of the Scottish working two stand out prominently, one was the form in which the letters peculiar to the grade were arranged, the modern form in a circle on a keystone is a later introduction there. In the old form none of the letters are repeated. The other peculiarity is in the use of what is termed the "Blind Mark," a peculiar and binding form of summons. The use of a token or "Penny" is unknown.

The degree of the "Masters Mark" is so far as I know only now known to the Scottish system though once universal. The "Stone" mentioned in it is "Cope Stone." On four sides of it are engraved symbols of work taught in the degree. The legend on which the degree is founded is peculiar and upsets some previous ones. I will quote an account of the degree given in "The secret tradition of Freemasonry," by A. E. Waite. "The degree at the present day is known only in Scotland, unless it has passed to America from that country; it seems, moreover, to be conferred automatically as one of a series rather than worked in Lodge. If legends of the Masonic kind counted in the Masonic sense for anything one might be disposed to think that Scotland was also the place of its invention, but nothing attaches to the speculation. It has a curious and ingenious legend, which belongs to the early period of the Master-Builders connection with the enterprise of the spiritual Temple; it is, however, anomalous enough, for it is in opposition to the spirit of the Craft and the entire Masonic motive. For the one and the other, the traditional builder is always the Master-Builder, the kings who are described as his coadjutors being only employers and patrons. On the other hand the legend of the Marked Master represents him as being in the first instance subordinate to Cavelum, one of the royal knismen, who was in charge of the operations prior to the arrival of that artist whose genius and fidelity have filled the world of Masonry with praise forever. This is the anomaly on the surface; but that which follows, also on the surface, is worse, for it is a blot on the scutcheon of the Builder. He is depicted as discontented and jealous because of his inferior position and his negligence led to a fatality which bears almost a homicidal aspect. A particular coping-stone had been set

over the northern gate and under the supervision of the master had been set so badly that it fell from the height specified its collapse destroying the Intendant-in-Chief of the works. A further examination of the legend shows, however, that the anomaly and impeachment are little better than pretexts, which serve to connect the stone with early symbolic Masonry. It is really a legend of Paradise, for on that stone there once stood the angel with the Flaming Sword at the expulsion of man from the garden. It was called the Stone of Destiny, and if such was its purpose, as I have said, on the side of severity and judgment, on that of concealed mercy it became in latter days the altar upon which Abraham prepared to immolate his son Isaac. The dual memorial of enforced suffering, of resignation and sacrifice, was somehow preserved in Jewry, and at many points and corners of the mystic Temple it was sought to erect it in fine, but there was no place found for it except on the coping stone above mentioned. The death of Cavellum seems thus to suggest a working of fatality, rather than a negligence. Whether it was culpable neglect or not in either case, there follows the curious and anomalous intimation that the great King in his wisdom walked up the North gate, a remarkable suggestion, seeing that it was a place of egress upon that memorable occasion—which is in the mind of all Masons—when the bond of union in treachery found its victim."

The "Fugitive Mark" explained the means by which through signs and marks, the Masons of ancient days helped each other in times of persecution and distress, to direct friends, and escape enemies. The degree was anciently one of a series called "Ark, Mark and Wrestle." It is given in the Royal Arch series.

The "Christian Mark" is given in a Council of Kadosh, it was given under

the auspices of the Knight Templar as early as the latter part of the eighteenth century, probably long anterior to that date. It is very seldom worked in full ceremonial detail, and generally only communicated in the Council when there is instruction meetings.

In the U. S. A. the Mark Degree is a prefix to the Royal Arch, the ceremony, like all the other Masonic degrees, has suffered much since its introduction from Europe, many anomalies and even absurdities have been grafted on it; much of the ancient work has been lost, or so changed as to be almost unrecognisable, even some of the distinctive words and signs differ from those universally used.
—Editor.

Taken in connection with the portrait on the opposite page of the Grand Master of Roumania following is the complete list of the Officers of the Grand Lodge.

AMERICAN GRAND LODGE OF FREE AND ACCEPTED MASONS IN ROUMANIA

Officers Composing the Grand Lodge and Supreme Council of Roumania.

Grand Master.....	M. Carniol Fied
Grand Depute Master.....General G. Solacolu
Grand Substitute Master.....Lt. Colonel J. Fick
Grand Senior Warden.....	M. Zagarin
Grand Junior Warden.....	Alex. Davidson
Grand Treasurer.....	B. F. Hornstone
Grand Secretary.....	M. Davidovic
Grand Chaplain.....	Dr. H. Alperin
Grand Senior Deacon.....	Prof. M. Schor
Grand Junior Deacon.....	M. Muster
Grand Almoner.....	Ignance Herdan
Grand Marshal.....	M. Rubens
Grand Senior Steward.....	John Winkler
Grand Junior Steward.....	Arthur Popescu
Grand Inner Guard.....	M. Barthell
Grand Tyler.....



Most Worshipful Brother M. Carniol, Grand Master of the Grand Lodge of Roumania, of which Eminent Body the Editor has the Honor to be "Honorary Grand Master."

LAW OF THE BALLOT.

In England the United Grand Lodge provides that three black balls reject, and lodges have the right to enact a bye-law for a less number. Scotland requires three, but gives permission to its dependent lodges to limit the number to two. Ireland requires a unanimous bal-

lot, unless the by-laws of a lodge provide otherwise. American jurisdiction requires a clear ballot. In Canada, the Grand Lodges of Alberta, Saskatchewan and Manitoba require two black balls, and British Columbia three; Nova Scotia and Prince Edward Island require the ballot to be unanimous.

WITH OUR EXCHANGES.

A NEW MASONIC LEXICON

Craft History and Legends Brought UP-to-Date, by R. W. Bro. A. E. Waite

Bro. Dr. Mackey published his "Lexicon of Freemasonry" in the nineteenth century. Bro. Waite publishes his "Encyclopaedia" today. Therein lies the essential difference and the comparative values of the two publications. Since the Mackey period, the Masonic world has advanced in research and philosophy, criticism and experience. Hence we expect greater knowledge from this century's author, and we are agreeably satisfied.

Bro. Waite is critical, and demands proof. Without proveable facts, he will promulgate nothing. The consequence is that this "Encyclopaedia," published in two volumes, is of immense usefulness in the realm of Freemasonry. Since Gould issued his "History of Freemasonry," no author has produced so notable and important a work. Bro. Waite's candour is as refreshing as it is instructive. For instance, at last, we have an authority of high standing in the Craft, who is courageous enough to deal with the Hiram legend in consonance with modern interpretation. First, take Mackey's reference:—

HIRAM THE BUILDER—Among the workmen sent by Hiram, King of Tyre, to Solomon, was one whom he styles "a cunning man, endued with understanding," and he is in another place described as "a widow's son of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work in all works in brass." This is the workman to whom

Solomon was indebted for the construction of all the ornaments of the Temple. Hiram calls him Huram abî, that is, "Hiram my father"; which is an evidence of his high standing, at the Tyrian Court; for the title abî, or father, was among the Hebrews often bestowed, as a title of honour and dignity, on the chief advisers and intimate friends of the King. Thus Joseph, according to some commentators, is called Abreah, or "the father of the king"; and this very Hiram is spoken of in Chronicles in the following words: Gnasah Huram Abî l'melech Shlomo, that is, "Did Hiram his father, make to King Solomon." This name is given to this Architect in the Lodges, is derived from this passage, Huram abî, meaning, in Hebrew, Hiram his father.

This Hiram, from his profession as an architect, and his birth as a Tyrian, was, in all probability, acquainted with the Dionysian fraternity, which society had extended itself to Tyre, and, if so, the union in his person of the Tyrian and Israelitish races, must have afforded him a favourable opportunity, as we have already suggested, of communicating the mysteries of that fraternity to the Jewish builders of the Temple."

Now take A. E. Waite:

"The Legend of the Master-Builder is the great allegory of Masonry. It happens that this figurative is grounded in the fact of a personality mentioned in Holy Scripture, but this historical background is of the accidents and not the essence; the significance is in the allegory and not in any point of history which may lie behind it.

BIBLICAL TESTIMONY.—The Scriptural references to the artist and craftsman are found in two texts concerning the building of the House of the Lord and the House of Solomon. In I Kings vii., 13, it is said, without preface of any kind, that "King Solomon sent and

fetched Hiram out of Tyre." He was (1) a widow's son, of the tribe of Naphtali, (2) the son of a man of Tyre, (3) a worker in brass, filled with wisdom and understanding to work in that metal. He made the two pillars of brass which are Jachin and Boaz; the molten sea which stood upon twelve oxen, the ten bases, the ten lavers, the shovels, and the basons. All these were of brass, and it does not appear that Hiram made the things that were of gold, being the altar, table of shewbread, candlesticks, censers, and so forth. The name of this craftsman in Hebrew was and of its meaning there are several explanations, i. e., exaltation of life, nobly born, he that destroys, their whiteness and their liberty—none of which are especially applicable to the Master-Builders. In 2 Chronicles II., 7, Solomon asks the King of Tyre to send him "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave." In response, thereto, Hiram sends "the son of a women of the daughters of Dan, and his father was a man of Tyre." He is described otherwise as "a cunning man endued with understanding, of Hiram my father's." This text does not distinguish the work performed by the craftsman, while the temple and all its decorations are referred to Solomon himself. What is certain from both narratives is that the craftsman was an artist in metals, dyeing, and graving, but he was not an architect.

SPECIAL PLEADINGS. — Masonic writers have done what has lain within them to show that he was, but their qualifications for textual criticism do not entitle them to a hearing; they have sought also to reconcile certain trifling discrepancies in the two accounts by the help of gratuitous assumptions, but the work is worthless. A modern allegory

woven about a Scripture personality does not call for a harmony between Kings and Chronicles to support it; it gets no help whatever from the fabulous suggestion that Tyre was a centre of the Dionysian Fraternity. Hiram's father—according to both Scriptural accounts—being a man of Tyre; nor yet by foolish meanings attached to the name of Hiram. The one question before us is the broad lesson of the allegory, and it is given plainly enough on the ethical side in the Masonic Legend. That it has other and deeper meanings I have indicated without prejudice to the import which lies within the measures of "a system of morality."

In both cases, the heavier type is our own, and the real value of Walte's new "Encyclopaedia" is apparent at once. Another of its fine qualities is that, while recording facts, the author truly points a moral while adorning a tale. The article of "Initiation" is especially speculative and philosophical, and it is worthy of being published in pamphlet form for presentation to every newly-initiated candidate. It would immediately acquaint him with the fact that Freemasonry is something more than a society for benevolence and goodfellowship, even if he did not learn such a fact by external evidences in the ceremonies.

In the reference to "Kabalistic Tradition and Masonry," which extends over eleven pages, the subject of the lost Divine word is dealt with in a lucid and happy manner. Kabalism is a subject which every Master Mason and Royal Arch Mason should have at least a passing acquaintance with. Without some slight knowledge of the subject, they are greatly handicapped by not understanding how Freemasonry, as known to us today, links up with the periods and incidents celebrated in the Craft and Royal Arch degrees. In dealing with the subject of the Lost Word, Walte brings a

good deal of commonsense, as well as information to the reader, and his conclusions appear to us to be sane and apropos in the light of the vast quantity of Masonic research that has taken place in the last 20 years. This is the conclusion:

"Supposing that there is in reality no trace of the Third Degree prior to 1717; that after this epoch it was devised by a group of Masonic literati or, alternatively, by an anonymous Brother, whether famous like Desaguliers or obscure: what, then, is our position? My own at least is this: that the THIRD DEGREE was formulated on the basis of the Ancient Mysteries and illustrated by the light of Kabalism facts, about which there is no open question; that it belongs as such to an old and secret tradition, though not in respect of time; that it stands on its own symbolical value; and that, in the words of Martines de Pasqually: We must needs be content with what we have. As a student of the past, I could wish that it were otherwise; but in this as in all else, the first consideration is truth. There are High Grades of Masonry, for which no one in their senses predicates antiquity, and yet they are great Grades. They are even holy Grades, which—from my point of view—carry on the work of the Craft towards something that stands for completion. I conclude, therefore, with an affirmation which I have made in other places that antiquity *per se* is not a test of value. I can imagine a Rite created at this day which would be much greater and more eloquent in symbolism than anything that we work and love under the name of Masonry. Yet for what Masonic antiquity is—let us call it two hundred years, under all needful reserves—such as invention would not have the hallowed and beloved associations which have grown about our

Emblematic Craft. Here is the matter of antiquity which really signifies: it is part of the life of the Order. And so are all the fables and all the fond reveries, the false analogies, and mythical identifications with other and immemorial Mysteries, it is again the life which counts, the life of that great worldwide Masonic organism, in which we ourselves live and move, and have our Masonic being."

It is the fact that Freemasonry has professors, such as Walte, who dare to think independently and originally, which gives us confidence in Freemasonry's future.

"Semper eadem" was a good enough motto in the Middle Ages, and even in the Victorian era. But it will not do today. Especially will it not do in free-thinking Australia, where a very critical class of humanity is born. Our initiates "want to know." They desire chapter and verse. And to have a progressive mind such as is possessed by Ero. Walte, reasoning out origins, shedding the light of modern religious thought upon the "accepted" facts of the last century, and clothing the ritualistic ceremonies of Freemasonry with sublime speculations, and giving to them their correct spiritual aspirations, implies that our splendid Institution is capable of progress. Freemasonry is shown to be capable of appreciating modern criticism, of absorbing contemporary information, and of adjusting its helm to the current of studentile investigations. Likewise this new Encyclopedia proves that Freemasonry gains by criticism, for every fresh fact brought to light strengthens the teachings of the several degrees, by insisting that throughout the ages, man's salvation is dependent upon his own efforts, and that his advancement does really rest upon his making some daily acquisition of

Masonic knowledge. Bro. Waite is essentially a product of the lesson we are taught in the S. D., for he has advanced so far in Masonic knowledge as to be able to give us in this new publication, an informative and speculative production that will rank as the last word in Masonic research work.

We commend Waite's "Encyclopaedia" to the Brethren of the Craft for its facts and its appropriate illustrations. It is another worthy book for the Craftsman's bookshelf.

OLD WARRANTS

Two old Warrants of the "Atholl" series are herewith published in connection with lodges in the Province of Nova Scotia.

BLESINTON, Grand Master.

Wm. Halford, D. G. M.

Robt. Goodman, S. G. W. Wm. Osborn, No. 65 in England — J. G. W. No. 1 in Nova Scotia— We the Grand Lodge of the Most Ancient and Hon'ble Fraternity of Free and Accepted York Masons in ample form assembled, viz., the Right Worshipful and Right Honourable William Stuart Earl of Blesington (in the Kingdom of Ireland) Grand Master in England, William Halford Esqr. Deputy Grand Master, Mr. Robert Goodman, Senior Grand Warden and Mr. William Osborn, Junr., Grand Warden, by and with the approbation and consent of Forty-seven Regular Lodges held in the cities and suburbs of London and Westminster Do hereby authorize and empower our Trusty and Well beloved Brethren that are now or hereafter may become Inhabitants in the said Province of Nova Scotia to form and hold a Provincial Grand Lodge in the said Province independent of any former Dispensation, Warrant, or Constitution granted by us or our Predecessors to

New England or elsewhere and we do here nominate, constitute, and appoint our Trusty an well beloved Brother the Right Worshipful Erasmus James Phillips, Esqr., to be our Provincial Grand Master (in Nova Scotia afforsaid and territories thereunto belonging), our Worshipful Brother Alexander Murray, Esquire, Deputy Provincial Grand Master our Worshipful Brother George Frenchville, Senior Grand Warden, and our Worshipful Bro. — Le Compte, Junior Grand Warden, &c., and we do hereby authorize and empower our said Right Worshipful P. G. M. (of Nova Scotia) to grant Dispensations, Warrants, and Constitutions for the forming and holding of Regular Lodges within his Worship's jurisdiction afforesaid, and in his or such other Lodge or Lodges duly congregated, to admit, enter, and make Masons according to the Ancient and Hon'ble Custom of the Royal Craft in all Ages and Nations throughout the Known World. We also authorize and empower our said Worshipful P. G. Lodge to hear and determine all matters relating to the Craft within the territories afforesaid, requiring all our worthy Brethren within the jurisdiction afforesaid to be conformable to all and every of the good rules, Orders, Issues, and Decrees, that shall from time to time be issued, ordered, or decreed by said Worshipful P. G. Lodge of Nova Scotia. And lastly we do further authorize and empower our said Trusty and Well Beloved Brethren Erasmus James Phillips, Esq. Prov. G. M. Alexander Murray Esq. D. P. G. M. Mr. George Frenchville P. S. G. W. and Mr. —Le Compte P. J. G. W. (with their lawful assistants, to nominate, chuse, and instal their successors, &c. &c. &c. such Instalations to be upon or near each St. John the Evangelist's day during the continuance of this Lodge for ever, Providing that

the above named Brethren and their successors always pay due respect to this Rt. Worshipful Grand Lodge of Free and Accepted York Masons, London, otherwise this Warrant to be of no force nor virtue. Given under our Hand and Seal of the Grand Lodge this Twenty Seventh day of December,

Anno Dom. 1757

Anno Lap. 5757

Lau Dermott, Gd. Secretary.

ELESCINGTON, Grand Master.

— D. G. M.

Robt. Goodman, S. G. W. Wm. Osborn,
G. W.

We, the Grand Lodge of Free and Accepted (York) Masons in No. 2. ample form assembled, viz., (the Right Worshipful and Right Honourable William Stuart Earl of Blesington Grand Master, William Halford Esqr. Deputy Grand Master, Mr. Robert Goodman Senior Grand Warden. And William Osborn J. G. W. with the approbation and consent of forty seven Regular Lodges held within the cities and suburbs of London and Westminster) Do hereby authorize and empower our Trusty and Well Beloved Brethren Robert Gillespie Master, Edmund Whitehead Senior Warden, and John Burlidge Junior Warden (with their lawful assistants), to form and hold a Lodge of Free and Accepted Masons, at the sign of the Rowe Barge in George Street in Halifax in the Province of Nova Scotia and in said Lodge (when duly congregated) Admit, Enter, and make Masons according to the Ancient and honourable Custom of the Royal Craft in all ages and Nations throughout the known world. And we do hereby further authorize and empower our said trusty and well beloved Brethren Robert Gillespie, Edmund Whitehead, and John Burlidge (with

their lawful assistants) to nominate, choose and instal their successors whom they are to invest with their power and dignity &c. and such successors shall in like manner nominate (choose and instal their successors &c. &c. &c. such Installations to be upon or near every St. John's Day during the continuance of the Lodge for EVER. Providing that the above named Brethren and their successors always pay due respect this Right Worshipful Grand Lodge of Free and Accepted (York) Masons, otherwise this Warrant to be of no force nor virtue. Given under our hand and Seal of this Grand Lodge London this twenty-seventh day of December Anno Dom. 1757, Anno Lap. 5757.

Lau. Dermott, G. Sec.

LEXICON.

"The grand object of Masonry is to promote the happiness of the human race."—Washington.

"Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power nor fortune can bestow."—Preston.

Free-Will-and-Acord.—It is against all Masonic teaching to unduly persuade any one to become a member of the fraternity. The candidate for Freemasonry must present himself freely and voluntarily; the ancient phrase has it "of his own free will and accord."

French Rite.—Called the "Modern French Rite" to distinguish it from other Rites of Masonry practiced in France. It was instituted by the Grand Orient in 1786 as a protest against the numerous Rites with enormous lists of degrees. It

consists of seven degrees, four besides the three Craft degrees. 4th, "Elect Master," corresponding to the 11th degree; 5th, "Scottish Master," to the 15th. 6th, "Knight of the East," to the 17th. 7th, "Rose Croix," to the 18th of the A. A. S. R.

Friend of St. John.—The sixth degree of the Swedish system, similar to the degree of Knight of the East and West.

Friend of Truth.—The fifth degree in the Rite of African Architects.

Fund of Benevolence.—(Sometimes called the "Box of the Widow") raised by voluntary contributions of the BB., given before the close of every Lodge meeting. It can only be used for benevolent purposes, and must not be used for the general expense of the Lodge.

Fund of Benevolence. Grand.—Formed from ten per cent of the free income of the Supreme Lodge and special contributions of the lodges or BB.

Furniture.—The furniture of the lodge consists of the Mosaic Pavement, the Flaming Star and the Indented Tarzel. The Rough Ashlar, the Perfect Ashlar and the Tracing Board may also be classed as furniture of the lodge. The Tracing Board to the R. W. Master, the Perfect Ashlar to the Senior Warden, and the Rough Ashlar to the Junior Warden.

G.—The chief ornament in a Lodge of Fellows of the Craft, mentioned by the poet Burns in his "Farewell" to his Mother Lodge as

that hieroglyphic bright,
Which none but Craftsmen ever saw."

It is said in some lectures to refer to Geometry. We prefer the more ancient allusion to the original name of the ground on which the Temple was built, as also to the chief attribute of Diety. In the ritual of the Royal Order of Scot-

land is a lecture of which the following is a part:

Answer:

In the midst of Solomon's Temple there stands a G.

A letter for all to read and see;

But few there be that understands

What means the letter G.

Question:

My friend, if you pretend to be of this Fraternity.

You can forthwith and rightly tell what means that letter G.

Answer:

By sciences are brought about

Bodies of different kinds.

Which do appear to perfect sight;

But none but males shall know my mind.

Question: The right shall.

Answer: If Worshipful.

Question:

Both Right and Worshipful I am;

To hail you I have command.

That you forthwith may let me know,

As I you may understand.

Answer:

By letters four and science five.

This G aright doth stand.

In due art and proportion;

You have your answer, Friend.

Gaboan.—Given as the ancient name of the site on which King Solomon built the Temple. Many fanciful meanings are given for the work, e. g., Dr. Oliver explains it as meaning the third Heaven, a mountain accessible only by the seven steps of the winding stair.

Galaad.—An officer in the degree of "Perfect Mason" 14th degree, also one of the leading characters in the drama of that degree.

"If you never turn out for a Brother's Funeral,

How can you have the nerve to ask that the lodge conduct yours?"

—Detroit Masonic News.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

AMERICAN FREE AND ACCEPTED MASONS IN ROUMANIA.

(Scottish Rite.)

Bucharest, Roumania,

Temple:—Str. Nicolae Golescue No. 1.

Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Metings are held in the Lodge address above every Thursday evening at 2 p. m.

'Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master. 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary. 1844 52nd St., Los Angeles, California.

Lodge Alpha, U. D., of Pittsburgh, Pa., meets the second and fourth Thursdays of each month at 8:00 p. m. at 1349 Fifth Ave., Fifth Ave. Bank Bldg. R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4 Acorn St., Hazel Sta., Pittsburgh, Pa.

Raising Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

Lodge Ebenzer No. 28 of Port Limon (Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows hall. R. W. M. Edmond B. Moore, P. O. box 32, Pt. Limon Secretary, Thaddeus A. DeCordova, P. O. box 36, Pt. Limon.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m. Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Garibaldi No. 143, Newark, N. J. A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-12 16th Ave. Wm. A. D'Addio, 262 Littleton Ave. Newark, N. J., Secretary.

LODGE DIRECTORY.

Alpha Cesare Battisti of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1349 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Elieta Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S.R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge King Solomon No. 79, St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive Street, Odd Fellows hall, No. 2, at 8 p. m.; R. W. M., M. A. Wilson, 4567 Laclede Avenue; Secretary, Frank J. Petelik, 3926 "A" Utah Place.

Alpha Litherty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

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.

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. Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

Ionie Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge, A. A. S. R. "Symbolic." "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 524½ South Hill Street.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, Eli Gordon, 6 Sacramento St., Chancellor, E. A. Rower, 144 Joice Street.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; R. W. M., Erick Siburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., in the Prudential Hall, North Ave. and Halstead St. Secretary, E. J. Castellano, 1140 Felton Ct., Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Ore., meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue. R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinlarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 841 Broadway.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 155 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Roma No. 153, Canton, Ohio, meets every first and third Wednesday of each month at 8 p. m. in the "Tigers Hall." R. W. M., G. Carlini, 736 Piedmont Ave., S. E.; Secretary, Joseph Crea, 1502 Cherry Ave., S. E., Canton, Ohio.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 170 Allen St., New York City, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron. R. I.: R. W. M., Archille Di Bartolo, 10522 Woodland Ave.; Secretary, Fabio Di-Santo, 10907 Grandview Ave.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street. Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal. A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

January 1922

Number 19

OFFICIAL.

Bro. Carl Bercovicl has been commissioned a special representative of the Supreme Lodge to open relations of amity with Masonic powers in Europe with whom we are not at present in communication.

INSTALLATION OF OFFICE-BEARERS

The following are the installed office-bearers in Lodge Garihaldi No. 6, Salt Lake City, Utah, for the ensuing term: R. W. M., Henry Wahlquist; W. M. D., Clarence R. Parry; W. M. S., Joseph H. Dansie; W. S. W., Andrew B. Magnuson; W. J. W., John J. Munganest; Secretary, Wm. C. Mason; Treasurer, Fred G. Dust; Orator, Mark Cozzens; Chaplain, Fred Wm. Beal; Almoner, George Karras; Marshal, Emil Markt; Senior Deacon, Wm. F. Champneys; Junior Deacon, Von Davis; Senior Steward, Paul Roberson; Junior Steward, A. D. Lisonbee; Inner Guard, A. H. Mason; Tiler, Wm. Atchinson; Musician, Fred Wm. Beal and Lodge Deputy, G. F. Bushman.

The following are the Installed Office-Bearers in Lodge Golden Thistle No. 12, San Francisco, Cal., for the ensuing term: R. W. M., A. L. Fetherolf; W. M. S., C. J. Schmidt; W. S. W., R. E. Dunlap; W. J. W., John Kelly; Secretary, H. Methmann; Treasurer, H. Methmann; Orator, J. J. Silva; Marshal, B.

Tarzian; Sr. Deacon, E. L. Newcum; Jr. Deacon, J. Clementz; Sr. Steward, R. Del Palacio; Jr. Steward, A. R. Gomez; Inner-Guard, G. N. Burgess; Tiler, E. A. Rower; and Lodge Deputy, Eli Gordon.

The following are the installed office-bearers in Lodge Golden Star No. 15, San Francisco, Cal., for the ensuing term: R. W. M., Harry Fieldhouse; W. M. D., J. J. Wilson; W. M. S., E. A. Rower; W. S. W., A. Kirschenbaum; W. J. W., W. Bellevau; Secretary, George Freuh; Treasurer, Thos. Heide; Orator, J. J. Sandberg; Chaplain, W. R. Jones; Almoner, Geo. F. Burgis; Marshal, W. L. Mitchell; Sr. Deacon, W. F. Boege; Jr. Deacon, Nat. Radino; Sr. Steward, L. Morbello; Jr. Steward, P. Ronzana; Inner Guard, A. Cincotta; Tiler, Wm. Callopy; and Lodge Deputy, A. W. Nichols.

The following are the installed office-bearers in Lodge Caledonia No. 29, Tacoma, Wash., for the ensuing year: R. W. M., C. Berg; W. M. D., John Rostgaard; W. M. S., Erich Siburg; W. S. W., J. Jolley; W. J. W., E. Erickson; Secretary, John McIntyre; Treasurer, C. M. Hedburg; Orator, F. P. Heiser; Chaplain, W. J. Hanson; Almoner, John Olsen; Marshal, Aug. Anderson; Senior Deacon, J. Freelin; Junior Deacon, J. Olson; Senior Steward, J. Holmes; Junior Steward, E. A. Johnson; Inner Guard, O. M. Aarnes; Tiler, James Reid, and Lodge Deputy, M. A. Johnson.

The following are the Installed Office-Bearers in Lodge Trinity No. 44, Seattle, Wash., for the ensuing term: R. W. M., W. S. Pulver; W. M. D., W. A. Sloan; W. M. S., Theo. Carlson; W. S. W., F. W. Kotelman; W. J. W., T. Engelstad; Secretary, Paul Raden; Treasurer, H. T. Johnson; Orator, Harry Allen; Chaplain, Chas. Fredlund; Almoner, Aug. Olsen; Marshal, P. J. Brodesser; Sr. Deacon, Aug. Anderson; Jr. Deacon, A. Ander; Sr. Steward, John Halls; Jr. Steward, A. E. Swanson; Inner-Guard, N. Lindberg; Tiler, Chas. Soderstrom; Musician, Emil Sauer, and Lodge Deputy, Victor Anderson.

The following are the installed office-bearers in Lodge Harmony No. 60, Redmond, Wash., for the ensuing term: R. W. M., N. A. Bignell; W. M. S., O. E. Leeum; W. S. W., Seth I. Spurling; W. J. W., Ernest A. Adams; Secretary, F. M. Palmer; Treasurer, M. E. Leavitt; Chaplain, John C. Rishworth; Almoner, W. D. Donnelly; Jr. Deacon, John O. Sunderhau; Inner Guard, A. A. Wiley; and Tiler, J. J. Lepine.

The following are the installed office-bearers in Lodge Robert Burns No. 78, Springfield, Ore., for the ensuing term: R. W. M., M. Svarverud; W. M. S., W. M. Green; W. S. W., J. M. Williams; W. J. W., F. Snodgrass; Secretary, R. L. Cross; Treasurer, L. K. Page; Orator, E. M. Drew; Chaplain, Melvin Fenwick; Almoner, J. C. Atkinson; Sr. Deacon, J. McKlin; Jr. Deacon, J. H. McClintick; Inner Guard, Sam Rubenstein; Tiler, M. V. Endicott; and Lodge Deputy, F. E. Rankin.

The following are the installed office-bearers in Lodge Irving No. 100, Chicago, Ill., for the ensuing term: R. W. M., S. F. Sanford; W. M. D., Matt. Cindorf; W. M. S., George Rosenberg; W. S. W.,

Niels Peterson; W. J. W., Paul Scales; Secretary, John B. Verardi; Treasurer, Gustave Pfeiffer; Orator, Albert Popp; Chaplain, Andrew Sedlin; Almoner, Henry Gerst; Marshal, Valentino De Cao; Senior Deacon, Wm. Bonoguidi; Junior Deacon, John K. Michna; Senior Steward, Victor St. Germain; Junior Steward, Albert Swienton; Inner Guard, Dom. Petrovich; Tiler, Wm. W. Miner, and Lodge Deputy, Henry P. Meyers.

The following are the installed office-bearers in Lodge Beehive No. 117, Salt Lake City, Utah, for the ensuing term: R. W. M., Dan W. Bain; W. M. D., Chas. E. White; W. M. S., Leopold Friedman; W. S. W., George H. Hatch; W. J. W., C. B. Parker; Secretary, Wm. V. Herrman; Treasurer, Benj. F. Aldrich; Orator, H. P. Kusche; Chaplain, Samuel Berryman; Almoner, A. E. Anderson; Marshal, T. C. Arnold; Senior Deacon, John Hils; Junior Deacon, Albert E. Faulkner; Senior Steward, George M. Barrett; Junior Steward, Charles E. Baer; Inner Guard, James Swyers; Tiler, Wm. Atchinson, and Lodge Deputy, E. M. Andersen.

The following are the installed office-bearers in Lodge Concordia No. 139, Newark, N. J., for the ensuing term: R. W. M., M. Szulczynski; W. M. D., Stanley J. Jarmicki; W. M. S., R. Penszynski; W. S. W., V. Chwalkowski; W. J. W., C. J. Oknianski; Secretary, Karol Zdzzielho; Treasurer, R. Tyjewski; Orator, Charles J. Praizner; Chaplain, M. Tyjewski; Almoner, Stefan. Janowski; Marshal, M. Golebiewski; Senior Deacon, Anton Majewski; Junior Deacon, M. Podgorski; Senior Steward, Zyg. Slominski; Junior Steward, Jan. Drozdowicz; Inner Guard, Fred Kocon, and Tiler, Michal Getter.

The following are the installed office-bearers in Lodge Atlas No. 139, Oakland, Cal. for the ensuing term: R. W. M., D. Telesaratos; W. M. D., Theo. Georgostathis; W. M. S., N. A. Bonaros; W. S. W., John Booras; W. J. W., Harry Zacharias; Secretary, J. L. Dixon; Treasurer, P. Pantozopoulos; Orator, A. L. Fetherolf; Chaplain, H. Methmann; Almoner, E. Scontrianos; Marshal, Geo. Keremitsis; Sr. Deacon, Chris. Eliopoulos; Jr. Deacon, S. Saramaros; Sr. Steward, D. Kontulis; Jr. Steward, M. Dangott; Inner Guard, Geo. George; and Tiler, John Arnrich.

The following are the installed office-bearers in Lodge Progress No. 157, Pittsburgh, Pa. for the ensuing term: R. W. M., Giuseppe Triumviri; W. M. D., Leonardo Pisani; W. M. S., Saverio Ruperto; W. S. W., Samuel F. Molinaro; W. J. W., Pasquale Cuda; Secretary, V. Capalbo; Treasurer, Angelo Fazio; Orator, Francesco Serra; Chaplain, Giuseppe Ricca; Almoner, Francesco Cafone; Marshal, Francesco Falapali; Sr. Deacon, Giuseppe Agazio; Jr. Deacon, Ralph Fiorita; Sr. Steward, Carmelo Masi; Jr. Steward, Pietro Capazzoli; Inner Guard, Michael Maricato; Tiler, Pietro Combigano.

EASTERN STAR TWINKLINGS.

The Points.

"If you have the submission of Adah—there will be no discord after election.

"If you have the loyalty of Ruth—your Matron will never lack support.

"If you have the courage of Esther—your chapter will ever be in the right.

"If you have the faith of Martha—peace shall abide with you.

"If you have the charity of Electa—the black ball will never be a menace to your chapter."—Masonic Chronicler.

GIVE ME THE HAND.

Give me the hand that is warm, kind,
and ready.
Give me the clasp that is calm, true,
and steady;
Give me the hand that will never deceive me,
Give me its grasp that I aye may believe thee.
Soft is the palm of the delicate woman;
Hard is the hand of the rough, sturdy yeoman;
Soft palm or hard hand, it matters not
—never!
Give me the grasp that is friendly forever.

Give me the hand that is true, a brother;
Give me the hand that has harmed not another;
Give me the hand that has never fore-swore it;
Give me its grasp that I aye may adore it.
Lovely the hand of the fair, blue veined maiden;
Horny the hand of the workman o'er-laden;
Lovely or ugly it matters not—never!
Give me the grasp that is friendly forever.

Give me the grasp that is honest and hearty,
Free as the breeze, and unshackled by party;
Let friendship give me the grasp that becomes her.
Close as the twine of the vines of the summer.
Give me the hand that is true as a brother;
Give me the hand that has harmed not another;
Soft palm or hard hand, it matters not—never!
Give me the grasp that is friendly forever.

—Goodwin Barneby.

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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1, 1912.

EDITORIAL.

ANOTHER VICTORY.

It may be remembered that a few
months ago we mentioned the arrest of
two of our brethren in Oregon. That
case is now finished and our brethren
freed, there were so many peculiar as-
pects to the case that an account of
them may interest our readers.

It seems that a number of the Local
Masons had, by persuasion or other
means, induced on Bloomberg who had
taken the degrees in the Lodge working
U. D. in Portland to swear to an in-

formation charging our brethren with
larceny by bailee. A trial was had on
this charge and after the State had ad-
duced its evidence, the case was dis-
missed on motion of the attorney for the
defendants. Immediately thereafter an
indictment was found on a charge of
larceny, and the BB. were re-arrested.
The larceny charge was, however, but a
secondary affair, the real issue being
identical with that involved in the case
of the State of Oregon vs. Somerville
et al., in which three of our BB. were
arrested some eight years ago on a com-
plaint founded on a statute of Oregon
which prohibits the organizing of a lodge
within the State of Oregon without the
consent of the Grand Lodge (Locals) of
that State. The same charge could not
be brought in the present instance as
that matter had once been determined
in the previous case. Hence the substi-
tution of the charge of larceny, while
the issue remained practically the same.

The case was set for trial during the
month of November last. Before the trial,
however, the stool-pigeon Bloomberg be-
came conscience-stricken and called on
the attorney for the defense and to him
revealed the underhand methods that had
been resorted to to induce him to make
the complaint, and confessed that he
had been made a tool of by the Locals.
The greater portion of his statements
was reduced to writing which he swore
to before a Notary Public, a copy of this
confession being given herewith.

STATE OF OREGON,

County of Multnomah.—ss.

I, R. L. Bloomberg, being first duly
sworn, depose and say: That I, of my
free will and accord, and without solici-
tation, called at the office of G. G. Smith,
in the City of Portland, County of Multi-
nomah and State of Oregon, on the 11th
day of October, 1921, for the purpose of
clearing my conscious of any wrong
heretofore committed on my part in

connection with the information filed on my part wherein the State of Oregon appears as plaintiff, and Robert Blackmore and C. C. Valhos, appear as defendants, and also any wrong committed on my part in connection with the indictment found by the Grand Jury of the County of Multnomah and State of Oregon, wherein the State of Oregon appears as plaintiff and Robert Blackmore and C. C. Valhos, whose true name is C. C. Valhos, as defendants, were indicted for violation of Section 1947 O. L. Laws of Oregon, charging the defendants with the crime of larceny and to have been committed by the defendants on the 23rd day of July, 1927, in the County of Multnomah and State of Oregon. I now state that said defendants did not unlawfully and feloniously take, steal and carry away the sum of Fifty (\$50) Dollars or any other sum in lawful paper currency of the United States of America, belonging to me.

I further state that a wrong has been committed by said information and indictment against said defendants.

I further say that said indictment should be dismissed against the defendants for the reason that they have not committed any crime. That the information filed on my part aforementioned, and my testimony given at the Grand Jury was occasioned by a misunderstanding.

I further state that all transactions I had with the defendants were over and above-board, and that the defendants are not guilty of the crime charged in said information or said indictment.

I am making this affidavit voluntarily and for the purpose of relieving my mind of any wrong committed, and to exonerate the defendants, and have ordered the foregoing statements to be reduced to writing and which I have read and know the contents thereof, and all statements

herein made are made voluntarily and without coercion or solicitation. Further affiant sayeth not.

R. L. BLOOMBERG.

Subscribed and sworn to before me this 11th day of October, 1921.

G. G. SMITH,

Notary Public for Oregon.

My commission expires October 30, 1923.

Notwithstanding threats that he would be also indicted by the Grand Jury unless he would testify against the B. D., Bloomberg refused to do so, and in consequence the case was dismissed, the ostensible grounds being that the complaining witness had disappeared, though he was still residing in the city. How long will the honest men in the ranks of the Locals (for there are hundreds of thousands of such), lie back and allow the few to disgrace the name of Masonry by such persecutions of those who dare openly and honestly to disagree with them on administrative or ritualistic points? The sooner they rise in their might and assert the dignity of the Order by disowning these un-Masonic and anti-Masonic methods the sooner they will rehabilitate themselves in the eyes of the world.

PUBLICITY.

Apropos of the foregoing, it will be interesting as well as instructive to watch how much (if any) publicity will be given to the dismissal of the charge against our Portland brethren. We are safe in saying there will be none, but when the charge was made against them it was heralded throughout the length and breadth of the land, second only to the publicity given to the arrest of the Executive Board of the Federation, and we will be as willing to vouch that when the case is dismissed against them (or if our opponents are foolhardy enough to go to a trial), when we are declared victors there will be no more

publicity accorded the fact. Truly they are of those who love darkness rather than light, for their deeds are evil.

THE ACID TEST.

We have it on Scriptural authority that "A Prophet is not without honor save in his own country," which rendered into the vernacular, means where one is best known is the place to inquire into his reputation, and judged by that test we have been weighed in the balance and NOT found wanting. For while all the Lodges in the obedience for the Supreme Lodge have responded nobly to the appeal issued by the defense committee, it has been most liberally responded to by the Lodges and BB. who are located nearest to headquarters. In making this statement we have no wish to reflect on those at distance as we realize that it takes time for letters to reach the more distant Lodges, and that after receiving the letters time must pass before the Lodges meet and action can be taken, and that when the more distant Lodges and BB. have time to be heard from their response will be equally liberal. In another column will be seen the list of contributors given so far and others will be acknowledged later, but we would advise the BB. not to delay as it is possible that the case may be called in January.

MORE ABOUT THE EASTERN STAR.

As will be seen in another part of the present number the Eastern Star as an issue with the Grand Lodges is spreading beyond the jurisdiction of Mr. Sells and his Grand Lodge, where the trouble originated. It has become an issue with the Grand Lodges of Great Britain. In Scotland the degree has been worked more or less since the originator, Bro. Morris founded Victoria Chapter in Ayr, the first of its kind, and before there was

ever a Chapter in America. England has been slower to adopt the innovation, and poor Ireland has so many and great troubles of her own that she cannot be bothered with little ones. And the Grand Lodge of Scotland (Edinburgh) is finding its chickens coming home to roost. Some years ago, at the instance of adherents of the Charleston Rite it had a law adopted recognizing certain high degrees to the exclusion of others. The ones thus favored were of foreign introduction, and their recognition gave offense to many of the Scottish brethren and led to the same result as it has done everywhere else where Craft Grand Lodges interfered with things beyond their jurisdiction, viz: revolt and the institution of another Grand Lodge, to secure itself against the encroachment of this rival, the Edinburgh body sought a defensive alliance with England, and now faces the alternative of allowing itself to be bulldozed by England into repudiating the acts that led to dissension or run the risk of being defeated by the dissenters. Truly the way of the transgressor is hard.

THE SEASON'S GREETINGS.

Before this issue of the "Universal Freemason" will be in the hands of our BB. the year 1921 will have passed with its record of many great deeds and aspirations projected, and some at least accomplished. The war-worn countries of Europe are gradually, even if slowly, recuperating. Trade shows signs of reviving and it may be—as all fervently hope—that the disarmament conference in Washington will result in turning the swords of the nations into ploughshares and a reign of peace be ushered into the world. With the advent of the new year we wish the world in general and the whole Masonic Brotherhood in particular, a happy and a prosperous New Year.

May the Grand Architect of the Universe, the Lord of Hosts and Prince of Peace, so incline the hearts of men that they will strive single-minded to obey the last and greatest commandment and do unto others as they would others should do unto them. And that all who lay claim to the sacred name of Freemason shall have but one emulation and that be in the words of ritual who best shall work and best agree."

The month of January celebrates the birthday of the Grand Lodge Inter-Montana, which was created on the 9th day of January, 1907, and was the genesis of the American Masonic Federation from which evolved the Supreme Lodge A. F. & A. M. of the Scottish Rite Symbolic for the U. S. A. and the 68th birthday of the Grand Master Mason therein; and on the 25th of January is the natal day of the immortal Brother Scotias darling poet, Robert Burns, than whose there's never a voice so sweet, so glad. Floats over the lone sea foam, As the woodland wile of the Bard of Kyle, Whose notes can the mourners grief beguile Till tears that are sad wear a welcome smile

At a glimpse of the hills of home.

Dear, sweet Bobbie Burns, who is there who has not felt the pride of independent manhood when reading "A Man's a Man for a' That," or felt the tear of sympathy for his Highland Mary, or lived over the days of long gone youth in "Auld Lang Syne." Never will we forget our feelings when celebrating his birthday in his Mother Lodge when the oldest brother in the Lodge (as is the annual custom) in quavering accents of age sang the poet's farewell to his Mother Lodge and the pathos of the line.

"When yearly ye assemble a'
The round I ask it with a tear
To him the Bard that far awa'."

To Burns it mattered little, whether there was any affinity between Masonry and the Comacine builders, or whether the Craftsmen wore the Apron because it is pictured on the Egyptian monuments or for the more homely though practical motive of preserving his cloths from the stains of labor. To him Masonry was the essence of brotherly love, relief and friendship, as he expresses the idea himself:

"All you whom social pleasures charms,

Whose breasts the fire of friendship warms,

Who hold your being on the terms,

Each aid the other

Come to my bowl, come to my arms

My friend, my brother.

With him Masonry was something practical something above theorizing which if not carried into every-day life and be mutually beneficial to each member fell short of the purpose for which it was created. If we had with us today more "Who hold their being on the terms, each aid the other" even though they knew nothing of the Fabrorum Collegium of the Romans, the Essenes or the mysteries of Greek mythology, Masonry would better fulfill its mission.

The year that has passed, like the "Tessalated Pave," has been mixed with good and ill, the industrial depression bore heavy on some lodges, where large numbers of the B.B. had to migrate to other fields in search of employment, and we have had to put forth from our fellowship some who proved traitors to our cause, who had even been honored with high rang among us. And we have had to suffer the usual persecution at the instance of the un-Masonic Masons of the Local System. Yet withal we have prospered. In the latter part of the year our Lodges have shown increase in membership, new Lodges have been chartered and dispensations have been granted, and with the ending of the present despair-

ing efforts on the part of our enemies to hurt us, we look forward confidently to the coming year for success, such as we have never had before.

THANKS.

Our thanks are due our Brethren of the Grand Lodge of Roumania for fraternal greetings and good wishes sent us at their Thanksgiving meeting. A copy of the letter will be found in another column of this issue.

It is sure pleasing when such greetings pass between B's, and shows how little geographical distance counts when the tie of Brotherhood binds.

AN EXAMPLE WORTH FOLLOWING.

It too often happens when a brother leaves the vicinity of his Mother Lodge that his interest in the work lessens until his connection with the Craft is but nominal. When a case directly opposite to this occurs, and absence binds instead of loosening the fraternal tie it is all the more worthy of notice and commendation. Such a Brother is Brother Carl Bercoivi, of Alpha Passaic Lodge, Passaic, N. J., who, in his travels in Europe, has used every opportunity to advance the interests of Universal Masonry by bringing the Supreme Lodge for the U. S. A. into touch with the foreign Grand Bodies with which he comes in contact. Indeed it is to Brother Bercoivi that we are indebted for the connection with the Grand Lodge of Roumania. We wish our other B's, who might travel abroad would follow the example he has set and the benefit will be great.

INTOLERANCE RAMPANT.

We are in receipt of the following letter sent to one of our B's, which we give verbatim.

THE INDEPENDENT ORDER OF FORESTERS.

Fraternal Insurance.

In every communication give the name and number of your Court. This is necessary if you desire a reply.

Los Angeles, Calif.,

November 19th, 1921.

A. A. Jensen, Esq.,
2308 Third Avenue,
Seattle, Wash.

Dear Sir and Brother: Your letter of the 16th. at hand. The matter of your so-called Masonic affiliation has only this bearing on your case. There is but one recognized Masonic Order in this country and as a member of that organization I would not have the same opinion of any man that acknowledges affiliation with an unrecognized Order bearing the same name. In other words I would not place the same value on that man and in this case it means that my opinion of you would not be such that I would care to have you on my staff as a deputy.

That is all the bearing it has in this case and it is sufficient so we will consider your services with this order in my field at least at an end.

Fraternally yours,

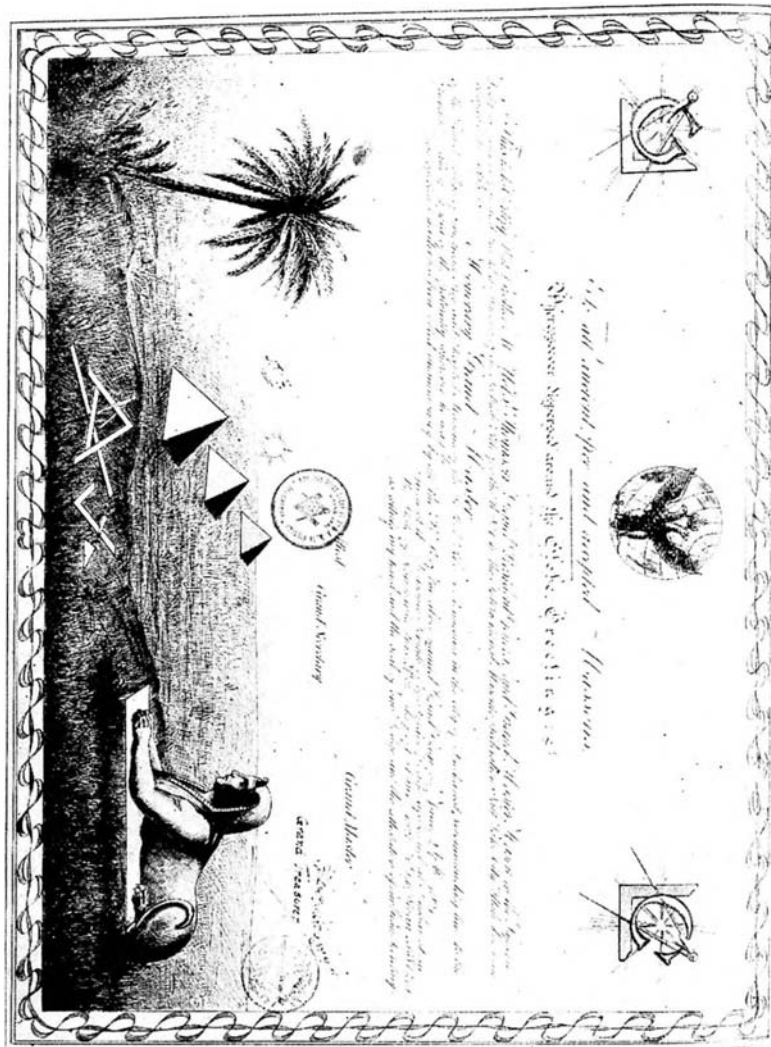
(Signed) FRANK E. HAND.

That a Local Mason should be narrow, bigoted and illiberal is natural and need cause surprise to no one conversant with the idiosyncracies of that system, but that he should acknowledge himself to be so in writing shows more courage than caution, as it is possible that when the matter is properly brought to the attention of his superiors (as it will assuredly be) they might not consider the reason he gives as sufficient for dispensing with the services of a good worker for their organization. As we understand it, there are at least three organizations in this country styling themselves "Foresters." Let us suppose that in some other organization to which

Mr. Hands might belong there happened to be members of other "Forester" organizations, and that they should refuse to fellowship with him? But, the supposition is too absurd to seriously entertain as the class to which Mr. Hand belongs is fortunately so circumscribed that such danger is practically nil. Those of his ilk are 300 years behind the times. They should have lived in the days when stake and faggot settled difference of opinion which argument failed to accomplish. And as the greater persecutions of those days failed to stem the tide of truth and progress, what chance has the petty persecutions of Hand to stem the glorious onward march of Universal Masonry.

LIST OF CONTRIBUTIONS TO THE DEFENSE FUND.

Dom. Bergera, Providence No. 5.....	\$500.00	Evangelos D. Xekos, G. Garibaldi No. 6.....	25.00
M. McB. Thomson, G. Garibaldi No. 6.....	500.00	James Clark, G. Garibaldi No. 6.....	25.00
Lodge Providence No. 5.....	500.00	A. B. Magnuson, G. Garibaldi No. 6.....	25.00
Lodge G. Garibaldi No. 6.....	200.00	Von A. Davis, G. Garibaldi No. 6.....	25.00
Lodge Justice No. 2.....	200.00	L. Conta, G. Garibaldi No. 6.....	25.00
Lodge Harmony No. 26.....	200.00	G. A. Miller, Ogden No. 81.....	25.00
H. P. Kusche, Beehive No. 117.....	200.00	Paul Bottero, Justice No. 2.....	25.00
Alex. Wulff, Deseret No. 152.....	150.00	Henry Pasini, Justice No. 2.....	25.00
Lodge Bonnie Doon No. 138.....	133.66	Lodge Euclid No. 144.....	25.00
C. Suetti, Justice No. 2.....	100.00	A. A. Paryski, Patria No. 123.....	25.00
Aug. Martello, Fidelity No. 73.....	100.00	Lodge Union No. 8.....	11.00
Albert E. Faulkner, Beehive No. 117.....	100.00	Lodge Unity No. 17.....	11.00
Lodge Kilwinning No. 140.....	75.00	Charles Bertolini, Justice No. 2.....	10.00
Lodge Wm. McKinley No. 121.....	50.00	Joe. Zucco, Justice No. 2.....	10.00
Lodge Ogden No. 81.....	50.00	D. Castagna, Justice No. 2.....	10.00
Lodge Deseret No. 152.....	50.00	John Vigada, Justice No. 2.....	10.00
Henry Baumeister, Ogden No. 81.....	50.00	Dom. Coletti, Justice No. 2.....	10.00
Joseph Baumeister, Ogden No. 81.....	50.00	Leopold Friedman, Beehive No. 117.....	10.00
Mike Mecca, Justice No. 2.....	50.00	Mark. Cozzens, G. Garibaldi No. 6.....	10.00
Lodge Kilmarnock No. 57.....	50.00	Wm. C. Mason, G. Garibaldi No. 6.....	10.00
Lodge Beehive No. 117.....	45.00	A. H. Mason, G. Garibaldi No. 6.....	10.00
Lodge Viking No. 75.....	25.00	D. Van Wyck, Deseret No. 152.....	10.00
		J. Mortinsen, Deseret No. 152.....	10.00
		Arthur Monnetti, Deseret No. 152.....	10.00
		F. Erickson, Deseret No. 152.....	10.00
		A. G. Sumner, Ogden No. 81.....	10.00
		W. C. Sumner, Ogden No. 81.....	10.00
		L. Brenz, Ogden No. 81.....	10.00
		Julian Goyena, Rizal No. 86.....	10.00
		Jose Varcas, Rizal No. 86.....	10.00
		R. F. Mobley, Alpha "O".....	5.00
		James Milligan, Alpha "O".....	2.00
		Collection at Lodge G. Garibaldi No. 6.....	10.30
		Collection at DeMolay Council No. 21.....	10.10
		Collection at Lodge Fidelity No. 73.....	30.00
		Collection at Lodge Justice No. 2.....	32.10
		Otto. Lohmoelder, Deseret No. 152.....	10.00



THE MOTHER LODGE NO. 0.

The name "Kilwinning" has long been one to conjure with among Masons, not only the Masons of Scotland, but of the world at large.

Kilwinning, a small town, little more than a village in Ayrshire, is noteworthy only as the seat of the Mother Lodge, not only of Scotland, but of the world, as it is the first and only known Masonic Lodge that granted Charters creating "Daughter Lodges." In this respect the Mother Lodge differed from all other charter-granting powers, either before or since, in-as-much as she never claimed the status or assumed the title of a "Grand Lodge," which is essentially a representative body, her position being rather that of a "Feudal Superior" the tenure by which her Daughters held, being the annual payment of one Merk Scots money, and the annual attendance of one of their members, if required, at the yearly meeting of the Lodge on the 20th day of December, the festival of St. Thomas, the Patron Saint of the Lodge.

While Kilwinning is conceded to be the oldest existing Masonic Lodge, we must not be understood to claim that it was the first Masonic Lodge established there as it is but reasonable to suppose that Lodges were held by the Masons who built the Abbeys of Holyrood, 1128, Kelso 1128, Melrose 1137, as well as those brethren who, under the supervision of Hugh de Morville, circa 1140, built the Abbey of Kilwinning (and in fact the old Lodge of Melrose does make such a claim, without, however, proof to substantiate it). The oldest existing minute of Kilwinning is dated December 20th, 1612, when all the members present had their names inscribed and their respective "marks" appended to their names. "Whereby they submitted themselves to the Lodge, and to the Acts and Statutes thereof." The next record is of a meet-

ing held the following year, also on the 20th of December, and runs thus:

"20th December, 1643. The Court of the ludge of Kilwinning, be John Barclay, Maissone Burgess of Irwin, Deacone of the Maissones, w'thin the hail bounds, and remanent brethren, maisters of wark and vyis or (others), followin suittis callet—Court lawfull—confermit.

"Item Commission is given and allowit be us the forenamit subscrivire as warden, deaconne and fellows of Craft of the Ludge Kilwinning, the ancient Ludge of Scotland, to seclude and put away furth of their company all disobedient personnes that is no willing to keep and fulfill the ancient Stattutis set down as before of our worthy forefathers of worthie memorie.

"Item, that nae fellow of the Craft, nor Maister, be resavit nor admitted w'tout the number of six maisters and two enterit Prentises, the Wardene of the said ludge being one of the six, and that the day of recaiving of the said fellow of Craft or Maister be orderly bukit, and his name and mark he insert in the same buik with the names of the six admitters and enterit prentieisses, and the names of the intenderis that schall be chosen to every personne to be also insert thairinto. Providing allways that no man be admitted w'tout ane essay and sufficient tryal of his skill and worthiness in his vocation and craft."

The further business of the meeting was electing officers, making rules and arranging for quarterly payments by members.

At the annual meeting on December 20th, 1677, we find the first preserved record of erecting a daughter lodge in granting to certain brethren residing in the Cannongate of Edinburgh, the power to "Enter, Receive and Pass any qualified persons that they thought fit, in name and behalf of the Lodge of Kilwinning, and to pay their entry and booking money

due to the said lodge, as they did themselves, and to send an account of their number yearly to the said lodge, and they to do the like to them if need be." We say of the above that it is the first preserved record of a Daughter Lodge having been established by the Mother Lodge, but the old lodge of "Perth and Scone" claims to have been established by Kilwinning in 1193, and there is no reason to doubt the validity of the claim, that the brethren of the Perth-and-Scone Lodge believed it themselves is shown from a petition drawn up by them and presented to the Mother Lodge, dated 1658, and signed by 41 persons: masons, freemen, masters and fellow-crafts residing within the Burgh of Perth, which reads as follows, with the spelling modernized:

"In the name of God. Amen. To all and sundry persons to whom these presents do belong. With and by the persons under subscribed, masters, and fellow-craft masons, resident within the Burgh of Perth, that where-for-so-much that we and our predecessors have and had, from the Temple of Temples building on this earth (One uniform community and union throughout the whole world) from which Temple proceeded one at Kilwinning, in this our nation of Scotland, and from that of Kilwinning many more within this Kingdom, of which there proceeded the Abbey and Lodge of Scoon, built by men of art and architecture, where they placed that lodge as the second lodge within this nation which is now past memory of many generations, and was upheld by the Kings of Scotland for the time, both at Scoon and the decayed City of Bertha, when it stood, and now at Perth, head Burgh of the Sheriffdom thereof to this very day, which is now four hundred three-score and five year since or thereby.

In testimony whereof we have submitted the same with our hands at Perth,

the twenty-fourth day of December, 1658."

When the Grand Lodge of Scotland was instituted on November 30th, 1736, the Mother Lodge was represented by Proxy. Regarding this event we will quote from the "Scottish Freemason."

"The Mother Lodge continued to be the only Charter-granting power in Scotland until the little comedy arranged by the Edinburgh Lodges, with the assistance of William St. Clair of Roslyn, culminated in the establishment of the Grand Lodge of Scotland. At the meeting of delegates from the existing Scottish Lodges held in Edinburg on that memorable 30th of November, 1736, the Mother Lodge was represented by a Proxy who had instructions to vote for the erection of a Grand Lodge, on condition that its meetings should be movable as had always been the custom in Scottish Masonic Courts before. The Proxy however voted for the Grand Lodge without the proviso required, binding the Mother Lodge to a one-sided engagement in which she had never acquiesced, and which lasted only nine years, when the refusal of the Grand Lodge to give the Mother Lodge what she considered her proper place on the roll, served as a pretext for severing a connection into which she had never willingly entered, which had existed more in name than in reality, as witness the granting of a charter to the East-Kilbridge Lodge in 1738, and continued her power of granting charters until 1807, when she finally united with the Grand Lodge on the following terms:

"TERMS OF UNION WITH THE MOTHER LODGE AND THE GRAND LODGE OF SCOTLAND."

Kilwinning, November 6th, 1807.

In consequence of direction from our most W. G. M. to call a meeting of the

Mother Lodge of this day, the Tyler reported that he had warned all the members of the Lodge that usually attended, when the following members were present, viz: William Blair, Esq., of Blair, M. W. G. M.; Alex. Hamilton, Esq., of Grange, Acting D. M.; Robt. Campbell, Acting S. W.; John Cunningham, J. W.; Robt. Crawford, Secretary; Robert Montgomerie, of Craighouse, Acting Treasurer; Wm. King, S. S.; John Howie, Acting J. S.; James Chrichton, Esq., Collector of His Majesty's Customs, Irvine; James McNaught, John Wilson, jun., Robert Dempster, John Wilson, Alexander Cunningham, Tho. Young, William Service, William Smith, William Auld, George Erskine, Hamilton Maxwell. The Minutes of last General Meeting of the Lodge on the sixth of April last having been read, and stated by our Secretary that several letters of correspondence having passed betwixt him and the Secretary of the Grand Lodge, respecting the meetings of Committees, and that the 14th of October last was fixed for that meeting at the Star Inn of Glasgow. Our M. W. G. M. reported that said meeting had taken place, and that all differences betwixt the two Lodges had been amicably adjusted and settled by an agreement, which he produced and laid before the meeting, and of which the following is a copy—

"At Glasgow, this fourteenth day of October, one thousand eight hundred and seven, at a meeting of the Committees appointed by the Grand Lodge of Scotland and the Mother Lodge of Kilwinning, vested by their respective constituents, with full power for the adjustment of their Masonic differences. Present on the part of the Grand Lodge—William Inglis, Esq., Substitute Grand Master; Sir John Stuart, Bart.; Alexander Lanrie; William Guthrie, Grand Secretary; and James Bartram, Grand Clerk. And on the part of the Mother Lodge, Kilwinning—William Blair, of Blair, Esq., Master;

Robert Davidson, Esq., Depute Master; Alexander M'Gown, Esq., Senior Warden; Alexander Hamilton, of Grange, Esq.; Robert Montgomerie, Esq.; and James Chrichton, Esq. The Committee having exhibited and exchanged their respective powers, and considered the matters in dispute at great length, reciprocally agree as follows:—

"1st, That the Mother Lodge, Kilwinning, shall renounce all right of granting charters, and come in along with all the Lodges holding under her to the bosom of the Grand Lodge."

"2ndly, That all the Lodges holding of Mother Kilwinning shall be obliged to obtain from the Grand Lodge confirmations of their respective Charters, for which a fee of three guineas only shall be exigible.

"3rdly, That the Mother Kilwinning shall be placed at the head of the roll of the Grand Lodge, under the denomination of Mother Kilwinning; and her daughter Lodge shall, in the meantime, be placed at the end of the said roll, and as they shall apply for confirmation; but under this express declaration that so soon as the roll shall be arranged and corrected, which is in present contemplation, the Lodges holding of Mother Kilwinning shall be entitled to be ranked according to the dates of their original Charters and of those granted by the Grand Lodge.

"4thly, That Mother Kilwinning and her daughter Lodges shall have the same interest in, and management of, the funds of the Grand Lodge as the other Lodges now holding of her. The Mother Lodge, Kilwinning, contributing annually to the said funds a sum not less than two shillings and six-pence for each intransit, and her daughter Lodges contributing in the same manner as the present Lodges, holding of the Grand Lodge.

"5thly, That the Master of the Mother Lodge, Kilwinning; for the time shall be

ipso facto Provincial Grand Master for the Ayrshire District.

"And Lastly. While both Committees are satisfied that the preceding arrangement will be highly conducive to the honour and interest of Scottish Masonry, and though vested with the fullest powers to make a final adjustment, the Committees do only respectfully recommend its adoption to their respective constituents.

"WILLIAM INGLIS,

Substitute Grand Master.

JOHN STUART.

ALEXANDER LAWRIE.

WILLIAM GUTHRIE,

Grand Secretary.

JAMES BARTRAM,

Grand Clerk.

WILLIAM BLAIR,

ROBERT DAVIDSON,

ROBERT MONTGOMERIE,

ALEXANDER M'GOWN,

ALEXANDER HAMILTON,

JAMES CRICHTON."

Until her union with the Grand Lodge she granted altogether 36 Charters, of which there are records, two of them to Virginia, one to Antigua and one to Ireland. That others were granted at an earlier date, as for example the Scoon and Perth already mentioned, and also by patent from her masters that were never recorded, there is no reason to doubt, as such instances are mentioned by responsible writers.

For centuries the Mother Lodge had no abiding home of her own. Later in 1778 she met in a portion of the old Abbey which she left in 1893 for a new and sumptuous home of her own, a picture of which we give on page 457.

Great as her antiquity, and eminent as the position she occupies as the oldest Masonic Lodge in the world and the first charter granting Masonic power, it is the connection of the name "Kilwinning"

real and fabled, with Scottish Masonry in the Higher or Advanced degrees of the system that has made it known the world over. This has in a great measure been attributed to Andrew Michael Ramsay—better known as the Chevalier Ramsay—who was born in 1668 in the Royal Burgh of Ayr, the capital of the County in which Kilwinning is situated, and only distant from it some 12 miles, it is claimed he was made a Mason while yet a young man in the Lodge Kilwinning St. John, in Ayr. We are inclined, however, to believe that Ramsay, while he may have helped spread the fame of Kilwinning and Scottish Masonry, there is undubital and undeniable proof that the fame of Kilwinning, and its reputed authority, as a source of higher esoteric knowledge, was known in other countries long before the time of Ramsay, even back to the time when Scotland was the political ally of France and French and Scottish customs were in many ways similar, and strengthened when France and the Continent generally became the refuge of exiled adherents of the Stuart Kings.

The name "Kilwinning" and the title "Scottish" has been applied since then to Rites and Systems wholly unauthorized by either, as a matter of fact, the only Rite or system existing, or that ever did exist, that had warrant for using the name "Scottish" or that has or had any legitimate claim to connection with Kilwinning is the old National Scottish Rite known as the "Early Grand," which still exists under the government of the Grand Council of Rites of Scotland, and has spread into this and other countries. All others using the name Scottish, or claiming a Kilwinning origin for their systems are frauds, pure and simple, with one exception, which we deal with later.

While so generally believed the fountain of high degree authority, the only charter ever granted by the Mother

Over the powers conferred by this charter there has been much controversy, some claiming that the charter was only for the craft, and that the name "High Knights Templar" simply meant that the BB. applying for the Charter were Knights Templar. While others are as confident that it was a Knight Templar charter empowering the holders to work the Chivalric degrees. We hold entirely by neither side, but believe that the Charter was for working the Craft degrees, but, that the holders of the charter could do as the Mother Lodge and all her daughters did, work the advanced degrees in connection therewith, there being then no separate government for the higher or advanced degrees in Scotland.

There is one more Daughter of the Mother Lodge that deserves particular attention, though its birth is not registered in the family archives. I refer to the Mother Lodge of Marseilles, in France, also known as the Mother Lodge of St. John of Scotland. The establishment of this Lodge is credited to Lord Kilmarnock, acting as Master of Kilwinning Lodge, and though there exists no written record of his action, it is founded on a well credited tradition and is perfectly in accord with the usages of the time, especially as the Marseilles Lodge was not created as a subordinate, but as a sovereign and Charter-granting body from the start. In exercise of this right the lodge of Marseilles granted charters constituting Daughter Lodges, among others one in Louisiana, then a French colony. This in time became the prime factor in founding the Symbolic Chamber in the Supreme Council of Louisiana, which in turn was instrumental in re-establishing Universal Masonry in America.

Among the high degrees which tradition associates with Kilwinning the principal is the "Royal Order of Scotland,"

which claims to have been established at Kilwinning by King Robert Bruce after the battle of Bannockburn to reward the Knights Templar who had assisted materially in the battle. In this order, which is a Rite of two degrees, the first is known as Heredom of Kilwinning, but we fear that the only connection with Kilwinning is in the name for the same degree, with the same title was early in last century given as an appanage of the Knight Templar degree in Scotland, and quite probably was worked in the Mother Lodge, as it surely was in several of her Daughters before there existed governments for degrees beyond the Craft.—Editor.

TEN WAYS TO KILL A SOCIETY

Don't go to the meetings.

If you do go, go late.

If the weather doesn't suit you, don't think of going!

If you attend a meeting, find fault with the work of the officers and members.

Never accept office!—as it is easier to criticise than to do things.

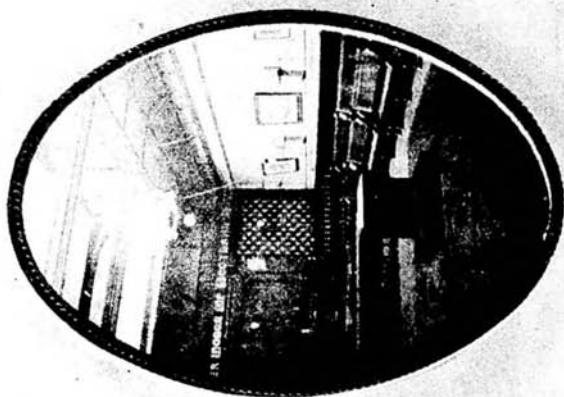
Get sore if you are not appointed on committee; but if you are, do not attend committee meetings.

If asked by the chairman to give your opinion on some matter, tell him you have nothing to say. After the meeting tell everyone how things should be done.

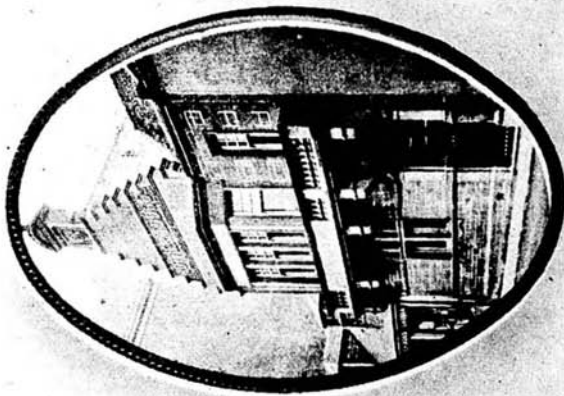
Do nothing more than absolutely necessary; but when members use their ability to help matters along, howl that the institution is run by a clique.

Hold back your dues, or don't pay at all.

Don't bother about getting new members, "Let George do it."—The Artisan.



Lodge Room, Mother Lodge, Kilwinning.



Mother Lodge, Kilwinning.

As a relic of the days when "calling off" was a function attended with ceremony and cheered by conviviality and the BB. passed the hour of "refreshment" in social song and sentiment we give the following old Masonic song:

The Final Toast

Are your glasses charged in the west,
and south?

The Worshipful Master cries.

They are charged in the west, they are
charged in the south,

Are the Wardens prompt replies.

Then to our parting toast tonight,

Your glasses fairly drain:

Happy to meet, sorry to part,

Happy to meet again.

The Masons' social Brotherhood

Around the festive board,

Reveals a wealth more precious far

Than selfish misers hoard.

They freely share the priceless stores,

That generous hearts contain;

Happy to meet, sorry to part,

Happy to meet again.

We work like Masons free and true,

And when our work is done,

A merry song and cheering glass

Is not unduly won;

And only at our farewell pledge

Is pleasure mixed with pain;

Happy to meet, sorry to part,

Happy to meet again.

The Mason feels the noble truth,

The Scottish Peasant told,

That rank is but the guineas stamp.

The man himself the gold.

With us the rich and poor unite,

And equal rights maintain;

Happy to meet, sorry to part,

Happy to meet again.

Dear Brethren of the Mystic Tie,

The night is waning fast;

Our duty's done, our feast is o'er,

This song must be our last.

Good night, good night once more.

Repeat the farewell strain:

Happy to meet, sorry to part,

Happy to meet again.

TO ALL MASONS.

The Towner-Sterling Bill (formerly known as the Smith-Towner Bill), is before Congress, and seeks to create a Department of Education, with a Secretary at its head who will be a member of the President's Cabinet. The enemies of our public school system oppose its passage, and seek to kill the measure. Masonry is for and stands by the public school.

You can help pass this bill. Write to your Congressman, and Senators, in your own way, using your own language, which they will understand, that you are for the bill—the Towner-Sterling Bill—they will understand the bill you mean when you mention that name, and that you want them to do what they can for it. You might write the President. As he is your brother of the mystic tie, and ask him to help you. Both your Senators are Masons, and nearly all Congressmen from Indiana are. Do not delay—sit down and write them now.—Exchange.

LEXICON.

Gates of the Temple.—In Freemasonry the Temple is represented as having three gates, viz: in the East, South and West. The modern explanation for the lack of the North gate being that the north being a place of darkness there was no gate there. In the ancient Scottish system another reason is given in the Degree of "Masters Mark," where it is said there was, according to the original design gates, at each of the cardinal points. The one in the North was

closed as a perpetual monument to the memory of a superintendent who preceded Hiram.

Gavel.—One of the working tools of an Entered Apprentice and considered appropriately so as the apprentice's duty was to bring the rough stone sufficiently into shape as to make it ready for the Craftsman to square. The name is sometimes, though improperly, applied to the Mallet of the Master and Wardens. The two are entirely different. The common gavel is the common stone hammer, deriving its name of "gavel" from its axe-like shape, resembling the "Gavel, or Gable," of a house, while the Masters of the lodge (viz., the Master and Warden) use the "setting maul."

Gedaliah.—An officer in the modern degree of American manufacture named "Super-excellent Master," which must not be confounded with the ancient degree of "Super-Excellent Mason," though we have seen this mistake made probably through the resemblance in the name.

General Assembly.—Used to designate the annual gathering together of the Masons in a specified district before the era of Grand Lodges.

General Grand Chapter.—The governing body for the Royal Arch Chapters of the Local system in the U. S. A.

General Grand High Priest.—The title of the presiding officer of the General Grand Chapter.

Gazion, Louis.—Second and present Grand Master of the French androgynous system of Co-Masonry in the U. S. A. Bro. Gazion is a thorough Mason imbued with genuine love for the Masonic principle, and while we believe that the system of which he is such a zealous promoter and advocate to be un-Masonic, he has our hearty and sincere respect for his whole-

hearted sincerity in the cause he has espoused, and our respect for his Masonic knowledge.

Generalissimo.—The title in the Local Templar system equivalent to that of Marshal in the genuine Order of the Temple.

General Grand Lodge.—The idea of a general Grand Lodge for the U. S. A. is an old one, as early as St. Johns Day, 1779, the subject was discussed at a meeting at Morristown, N. J., which Washington graced with his presence. A petition was read, representing the present state of Freemasonry to the several Deputy Masters of the United States of America desiring them to adopt some measures for appointing a Grand Master over said States. A committee appointed at this meeting met the following year again at Morristown and adopted an address to the Grand Masters of the several states, to the effect that the said Grand Masters should adopt and pursue the most necessary measures for establishing one Grand Lodge for the whole U. S. A. It would seem that up to this time the brethren desired a legally established Grand Lodge as the name of the brother who should be elected Grand Master to "be sent to our Grand Mother Lodge in Europe for approbation and consent." Other meetings were subsequently held at different places, with the same object in view, the last at Chicago in 1859. None were successful in accomplishing the desired end, and with the exception of the Morristown meeting, the desire for a regular and legitimate foundation was no more discussed or seemed to be desired, and it remained for the B. E. of the Universal system to accomplish that in which the Local system failed to accomplish when the Supreme Lodge for the U. S. A. (which see) was organized in 1907.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

AMERICAN FREE AND ACCEPTED MASONS IN ROUMANIA.

(Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescue No. 1.

Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Metings are held in the Lodge address above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Lodge Alpha, U. D., of Pittsburgh, Pa., meets the second and fourth Thursdays of each month at 8:00 p. m. at 1349 Fifth Ave., Fifth Ave. Bank Bldg. R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4 Acorn St., Hazel Sta., Pittsburgh, Pa.

Raising Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

Lodge Ebenzer No. 28 of Port Limon, Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows hall. R. W. M., Edmond B. Moore, P. O. box 32, Pt. Limon. Secretary, Thaddeus A. DeCordova, P. O. box 36, Pt. Limon.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Wm. A. D'Addio, 262 Littleton Ave., Newark, N. J., Secretary.

LODGE DIRECTORY.

Alpha Cesare Battisi of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1349 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Petherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S.R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 318 Cottage Ave., Salt Lake City, Utah.

Lodge Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge King Solomon No. 79, St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive Street, Odd Fellows hall, No. 2, at 8 p. m.; R. W. M., M. A. Wilson, 4567 Laclede Avenue; Secretary, Frank J. Petelik, 3926 "A" Utah Place.

Alpha Litherty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B.B. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

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.

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., Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgla Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

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.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., 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., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, Eli Gordon, 6 Sacramento St., Chancellor, E. A. Rower, 144 Joice Street.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15½, Tacoma Ave., at 8 p. m.; R. W. M., Erick Siburg; Secretary, C. Berg, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., in the Prudential Hall, North Ave. and Halstead St. Secretary, E. J. Castellano, 1140 Felton Ct., Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Minge Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All B.B. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue: R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 841 Broadway.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., H. P. Kusche, 155 Phipps Ct.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Roma No. 153, Canton, Ohio, meets every first and third Wednesday of each month at 8 p. m. in the "Tigers Hall," R. W. M., G. Carlini, 736 Piedmont Ave., S. E.; Secretary, Joseph Crea, 1502 Cherry Ave., S. E., Canton, Ohio.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 170 Allen St., New York City, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron. R. I.: R. W. M., Archille Di Bartolo, 10522 Woodland Ave.; Secretary, Fabio Di-Santo, 10907 Grandview Ave.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 761 12th St. R. W. M., D. Melesaratos; Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

February 1922

Number 20

OFFICIAL. EXPULSION.

It has been reported from the Provincial Grand Lodge of Ohio that BB. Nesline, Clever and Warnick of Wm. McKinley Lodge No. 121, Akron, Ohio, and David W. Fox of America Lodge No. 124, have been expelled from all rights and privileges of Masonry for conduct unbecoming Masons.

OBITUARY.

Lodge Irving No. 100, Chicago, Ill., has lost one of its oldest and most esteemed brothers in the death of Math Gindorf, who, for many years, was Almoner. He was a kind and loving father and husband, and also possessed many worthy Masonic virtues. He is mourned by many friends. Masonic services were held for our departed brother, both at his home and at the grave. Many beautiful flowers contributed to the solemn occasion. May his soul rest in peace and harmony.

Fraternally yours,

SAM. T. SANFORD, R. W. M.

INSTALLATION OF OFFICE-BEARERS

The following are the installed office bearers in the Provincial Grand Lodge Inter Montana for the year ending December 27th, 1922: Prov. Grand Master, Mark Cozzens; Prov. Grand Master Depute, Henry J. Wahlquist; Prov. Grand

Master Substitute, C. M. Olsen; Prov. S. W., R. Van Wycke; Prov. J. W., H. P. Kusche; Prov. Secretary, Wm. C. Mason; Prov. Treasurer, Fred G. Dust; Prov. Orator, G. A. Muller; Prov. Chaplain, F. C. Bertolina; Prov. Almoner, Frank Ross; Prov. Marshal, James Hodge; Prov. Sen. Deacon, E. M. Andersen; Prov. Jun. Deacon, A. B. Magnuson; Prov. Sen. Steward, James Giacoletti; Prov. Jun. Steward, Fred Sarbach; Prov. Inner Guard, Maurice Grosso; Prov. Tiler, Wm. Atchison; and Prov. Grand Lodge Deputy, G. F. Bushman.

The following are the installed office bearers in the Provincial Grand Lodge of Ohio, for the year ending December 27th, 1922: Prov. Grand Master, Wm. G. Adams; Prov. Grand Master Depute, E. M. Sanford; Prov. Grand Master Substitute, Anthony Klaniecki; Prov. S. W., Chas. G. Gravatt; Prov. J. W., H. J. Dickson; Prov. Secretary, Wm. F. Deyer; Prov. Treasurer, P. J. Burford; Prov. Chaplain, C. W. Kopezynski; Prov. Almoner, H. Peterson; Prov. Marshal, H. Newberry; Prov. Sen. Deacon, M. Iwanicki; Prov. Jun. Deacon, W. J. Bailey; Prov. Sen. Steward, C. Likiatis; Prov. Jun. Steward, A. W. Storch; Prov. Inner Guard, Chas. Koons; Prov. Tiler, Andrew Nixon; and Prov. Grand Lodge Deputy, J. W. Doty.

The following are the installed office bearers in the Provincial Grand Lodge of Washington, for the year ending Dec.

27th, 1922: Prov. Grand Master, Thomas Houston; Prov. Grand Master Depute, Tom Hughes; Prov. Grand Master Substitute, Carl Berg; Prov. S. W., W. S. Pulver; Prov. J. W., N. A. Bignall; Prov. Secretary, Paul Raden; Prov. Treasurer, T. J. Engelstad; Prov. Orator, F. W. Kotelman; Prov. Chaplain, F. M. Palmer; Prov. Sr. Deacon, F. Ellis; Prov. Jr. Deacon, E. Erickson; Prov. Sr. Steward, S. Spurling; Prov. Jr. Steward, J. Jolley; Prov. Inner Guard, C. Adams; Prov. Tiler, J. McIntyre; and Provincial Grand Lodge Deputy, John B. Kenner.

The following are the installed office bearers in Lodge Providence No. 5, Helper, Utah, for the ensuing term: R. W. M., F. C. Bertolina; W. M. D., D. Bergera; W. M. S., B. Flaim; W. S. W., Joe Quillico; W. J. W., John Quillico; Secretary, Joe Ruggerone; Treasurer, B. Flaim; Chaplain, B. Fossat; Almoner, E. Jaabello; Sen. Deacon, Chas. Ruggeri; Jun. Deacon, F. Martinelli; Sen. Steward, P. Aiello; Jun. Steward, John Giacoletti; Inner Guard, Chas. Carrera; Tiler, C. Dalpiaz; and Lodge Deputy, Dom. Bergera.

The following are the installed office bearers in Lodge Acacia No. 17½, Wyandotte, Mich., for the ensuing term: R. W. M., Jarold L. Forth; W. M. D., Herman Turske; W. M. S., Edward Boettner; W. S. W., Wm. Meyers; W. J. W., Louis R. Mollno; Secretary, Conrad P. Kreger; Treasurer, Herman F. Juchartz; Orator, F. P. Sprague; Almoner, Rudolph Schon-schoek; Marshal, Wm. Kurzhals; Sen. Deacon, W. R. Stark; Jun. Deacon, Nick Giscler; Sen. Steward, Adolph Hemke; Jun. Steward, Wm. Masten; Inner guard, Chas. E. Roberts; Tiler, Chas. Wilk; and Lodge Deputy, Herman F. Juchartz.

The following are the installed office bearers in Lodge Patria No. 12, Toledo, Ohio, for the ensuing term: R. W. M.,

M. Iwanski; W. M. D., Anthony Klan-
iecki; W. M. S., Adam Solarczyk; W. S. W., C. W. Kopczynski; W. J. W., F. Man-
kowski; Secretary, S. L. Godsentskowski;
Treasurer, L. J. Markowski; Sen. Dea-
con, D. Clchy; Jun. Deacon, W. Witak;
Inner Guard, J. Jablonski; Tiler, J.
Washtak; and Lodge Deputy, A. A.
Paryski.

The following are the installed office bearers in Lodge America No. 121, Cleveland, Ohio, for the ensuing term: R. W. M., Charles G. Gravatt; W. M. D., Ed. Jenisek; W. M. S., R. Pabst; W. S. W., Chester B. Peace; W. J. W., Chris Liklatia; Secretary, Wm. G. Adams; Treasurer, Wm. F. Beyer; Chaplain, Al-
bert Bougir; Almoner, Andrew Pabst;
Marshal, Wm. F. Grosse; Sen. Deacon,
E. Bruggemeir; Jun. Deacon, Chas. Ro-
loff; Sen. Steward, P. J. Paderewski;
Jun. Steward, C. A. Jefferson; Inner
Guard, J. W. Doty; Tiler, Andrew Nixon;
and Lodge Deputy, H. Peterson.

The following are the installed office bearers in Lodge White Eagle No. 127, New York City, N. Y., for the ensuing term: R. W. M., Marcell Lawinski; W. M. D., Wlad Robaczynski; W. M. S., P. Jankowski; W. S. W., Antoni Gruszczak; W. J. W., Stan. Kuligowski; Secretary, Walenty Bialecki; Treasurer, P. Jan-
kowski; Orator, Karol Folwarczny; Chap-
lain, Karol Folwarczny; Almoner, Jan
Drozd; Marshal, Wlad Grocholski; Sen.
Deacon, Jan Chmura; Jun. Deacon, Fran-
ciek Slobodzian; Sen. Steward, Moses
Kadetz; Jun. Steward, Solomon Romun;
Inner Guard, Joseph Lizas; Tiler, Kon-
stanty Orlowski; and Lodge Deputy,
Adam Schylinski.

The following are the installed office bearers in Lodge Bonnie Doon No. 138, Vancouver, B. C., for the ensuing term: R. W. M., Tom Hughes; W. M. D., Arthur

S. Baird; W. M. S., George L. Tuxford; W. S. W., Willard Byron Peters; W. J. W., John L. Mitchell; Secretary, Thomas Dunston; Treasurer, Fred W. Ellis; Orator, Henry C. Viner; Chaplain, Alexander Harris; Almoner, Harold A. Moore; Marshal, Lorne James Sampson; Sen. Deacon, Edward F. Crosby; Jun. Deacon, James Woods; Sen. Steward, William Frostwood; Jun. Steward, George Smedley; Inner Guard, William R. Johnstone; Tiler, Arthur R. Cook; and Lodge Deputy, Frank W. Ellis.

The following are the installed office bearers in Lodge Kilwinning No. 140, Canton, Ohio, for the ensuing term: R. W. M., E. M. Sandefur; W. M. D., Joseph Morris; W. M. S., J. H. Shank; W. S. W., Aug. S. Storch; W. J. W., George Sims; Secretary, Wm. O. Klein; Treasurer, Geo. H. Veitch; Orator, Fred Haag, Jr.; Chaplain, Chas. F. Dunlap; Almoner, Orval B. Dunlap; Marshal, Oliver Gooding; Sr. Deacon, Raymond J. Waite; Jr. Deacon, Philip J. Miller; Sr. Steward, Jacob Haag; Jr. Steward, Gust Roth; Inner Guard, Chas. Schuler; Tiler, C. S. Barnett; and Lodge Deputy, W. J. Bailey.

The following are the installed office bearers in Lodge Garibaldi No. 143, Newark, N. J., for the ensuing term: R. W. M., Antonio De Angelis; W. M. D., Salvatore D. G. Stizza; W. M. S., Michael Q. Lucariello; W. S. W., Joseph Barbieri; W. J. W., Gaetano Mangia; Secretary, Wm. A. D'Addio; Treasurer, Frank Petraccaro; Orator, Benedetto Pascale; Chaplain, Benedetto Pascale; Almoner, Mario Tretolo; Marshal, Vincenzo Addonizio; Sen. Deacon, Andrea Volpe; Jun. Deacon, Joe Russomano; Sen. Steward, Nicola Russomano; Jun. Steward, Pierino Morselli; Inner Guard, Nicola Grasso; Tiler, Pietro Fazio; and Lodge Deputy, Salvatore D. G. Stizza.

LODGE CONTRIBUTIONS TOWARDS THE GENERAL CHARITY FUND.

G. Garibaldi No. 6.....	1.01
Union Lodge No. 8.....	.70
Gold Star No. 15.....	1.35
Irving Lodge No. 100.....	5.20
McKinley Lodge No. 121.....	1.00
White Eagle No. 127.....	2.55
Concordia, No. 130.....	1.35
Bonnie Doon No. 138.....	4.15
Bonnie Doon No. 138.....	3.00
Progress Lodge No. 157.....	\$3.05
Progress Lodge No. 157.....	2.10

RESOLVED.

By unanimous of Lodges G. Garibaldi No. 6, Beehive No. 117 and Deseret No. 152 of Salt Lake City, Utah, at a joint meeting held January 25th, 1922, that the entire resources of the above named lodges are (if necessary) at the disposal of the Defense Committee.

Our motto is "In Union there is strength."

HENRY J. WAHLQUST,

R. W. M. No. 6.

DANIEL BAIN.

R. W. M. No. 117.

CLYDE H. MAINE,

R. W. M. No. 152.

MORE THAN A BADGE.

In the last few years many men seem to have joined the Shrine under mistaken ideas to what it all meant. The Shrine was founded for men who wanted to have a good time without forgetting that they were Masons. If you want seriousness, stick to the Symbolic Lodge and the other Masonic bodies. If you want to raise a riot, get out of the Shrine and Masonry as well. Don't discredit your badge. But while you wear the badge be a Shriner—a real one, neither sactimonious nor savage.—The Meccan.

THE UNIVERSAL FREEMASON

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EDITORS:

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

All letters or articles for publication
should be addressed to M. McB. Thom-
son, Scottish Rite Masonic Temple, 161
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EDITORIAL.

WHY IS IT?

Since the latest instance of persecution
engendered by the Locals and directed
against Universal Masonry, numerous
enquiries have been addressed to us ask-
ing us why this antagonism. In fact, we
believe that this latest atrocity has
aroused such interest in all lovers of
fair play that our enemies have overshot
their bolt and will be like Baalam of old,
who, hired to curse, was forced to bless
instead. Solitary or sporadic acts of
persecution or instances of bigotry and

intolerance might pass unnoticed, or be
attributed to the vagaries of a few mis-
guided individuals. But when it has
been persistently followed for years,
when special acts of legislatures have
been sought and the aid of state and fed-
eral courts invoked, the persecutions can
only be ascribed to a deep laid plot to
destroy the movement founded by the
A. M. F. to Freemasonry in these U. S.
A. from the bonds of localism and restore
to it its birthright of Universality.

We do not desire to be understood as
accusing all members of the Local sys-
tem of complicity in these plots. There
are thousands, aye, and tens of thou-
sands of good, honorable men among
them who would not knowingly lend
themselves to such dastardly tactics, but
the trouble with the membership of the
Locals is that the majority are densely
ignorant of the very rudiments of Ma-
sonic history, outside the working of
their own Lodges, or at most, their State
Grand Lodge, they know nothing of
either Masonic law or history, and so
are apt to consider what they find there
as a standard by which to judge all else.
And as ignorance is ever the parent of
bigotry and intolerance they consider
they are doing Masonry service in op-
posing by every means at their command
those who differ from what they them-
selves have been taught, concluding that
in thus differing, those who do so must
of necessity be wrong. In the January
number of "The Builder" there is an
article that is so very apropos of this
that I quote it in full. It is entitled "Pro-
vincial Masons," and reads as follows:
"It is unfortunate that we have in the
Masonic Fraternity men whose knowl-
edge of Freemasonry is limited to that
which they have acquired and learned
within the borders of their own jurisdic-
tion. Unfortunate it is and that for
many reasons."

These same men are often so igno-

rant of Masonry at large that they do not even know that Grand Lodges are each one sovereign in its own jurisdiction and that among themselves they all differ in a thousand points, as to ritual, practice, land marks, laws, and what not. Consequently, they judge Masonic practices the world over by their own local practice, because they believe it to be everywhere the same; and when some large movement is born, fraught with every promise of great good, to the Craft, they may like as not oppose it for no other reason than the mere fact that in their own state they have not been doing it.

Still more unfortunate so it may be believed, is the ignorance of such men concerning the history of the fraternity. Acting on the supposition that what is, always has been, because Masonry cannot change, they become obstructionists and servants of tradition, the letter of which always kills, and lift up their voices against some of the most solid proposals that our wisest leaders can propose because such things are new to themselves.

If the Masonic leaders in all other states would read one good history of Masonry and would then for three years hard running take the trouble to read the reports on Fraternal Correspondence in the Proceedings of each Grand Lodge, what a boon it would be to all."

ONE WORD DIFFERENT IN THE TITLE.

We had occasion recently to comment on the pretended formation of a Masonic Federation in Switzerland professing the same or similar aims to ours, but starting one year later. The following item went the rounds of the press early in last month:

Geneva, Jan. 1st. An International Masonic Association has been formed as a result of the recent international Masonic conference here.

It is composed of the Grand Lodges of New York, Alpina (Switzerland), France, Luxembourg, Vienna and Bulgaria, and the Grand Orient of France, Netherlands, Belgium, Italy, Lusitania (Portugal) and Turkey."

Whether the above statement is correct or not, (and the joining of the names of the Grand Lodge of New York with that of the Grand Orient of France, makes it at least doubtful), it shows an intention to steal our thunder in organizing a rival body to that organized, with our aid, in Zurich, Switzerland two years ago, not to mention the plagiarism (thinkly veiled) committed by the substitution of the word "Association" by its founders for "Federation," used by the original foundation. And all goes to show that our action is recognized as correct, and what should have been done, and that we lead while they follow. That Masons of the world should unite, if the aim of the fraternity is to be realized, no one will deny; but, we will submit, it is an act tending toward such union to create dissension and dis-union by organizing, or attempting to organize a similar body, presuming for the same purpose as that founded two years before? If union had been the aim of these brethren who met in Geneva would that aim not have been nearer accomplishment by their lending their aid to the body already formed and functioning, by proceeding, than to form what all must consider an opposition one?

THE FIRST ROUND CLAIMED BY US.

As our readers have been informed before, the case in which the members of

the Executive Board are made defendants in a charge of using the U. S. mails to defraud was set for trial on the 20th of the present month, and we were fully prepared for it. What, then, was our surprise when notified by the U. S. District Attorney that he intended to appeal for a delay until August on the plea that two most important witnesses were beyond the jurisdiction of the court, they being residents of Scotland and France respectively, but that he (the attorney) had reason to believe that they would be in the United States in August and could then be subpoenaed. Our attorneys objected, setting forth that the indictment had been found in April, last year, and that nine months was surely sufficient time to prepare the case and have necessary witnesses present. Adducing further that it was peculiar that witnesses whose testimony was of such vital importance that their presence was absolutely necessary had not been heard before the indictment was found. The judge recognized the fact that to delay the trial until August was a hardship to us., but still not desiring to hamper the prosecution, granted a delay until the first day of May.

Who these witnesses are that reside at present in Scotland and France we do not know, neither do we know what they would testify were they here, or whether they will come to the United States and so place themselves within the jurisdiction of the court or not we do not know, and we doubt if anyone else is better informed on these points than we are. But the fact remains that we are ready and anxious to go to trial, certain of victory, while the prosecution, after nine months, are not.

We have no desire to cast any reflections on the present U. S. District Attorney, as he was not in office when the

indictment was drawn, and he is not a Freemason of either body, and a gentleman perfectly unbiased, whereas his predecessor was a Local Mason. Further comment is unnecessary. Could we assist in any way in getting the witnesses wanted by the prosecution we would gladly do so, as we are so sure of the outcome. We have the truth and we have authority of Scripture that Truth is great and will prevail.

THE SINS OF OMISSION.

It isn't the things you do, dear;
It's the things you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender words forgotten,
The letter you did not write,
The flowers you might have sent, dear,
Are your haunting ghosts tonight.
The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.
The little acts of kindness,
So easily out of mind—
Those chances to be angels,
Which everyone may find;
They come in nights and silence,
Each chill, reproachful wrath—
When hope is faint and flagging,
And a blight has dropped on faith.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
So it is not the thing you do, dear;
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun.

AND STILL THEY COME.

Honor Roll of Lodges and BB. Towards
the Defense Fund.

Lodge King Solomon No. 79.....	\$110.00
Lodge Irving No. 100.....	100.00
Lodge Golden Star No. 15.....	100.00
Mat. Almo, Justice No. 2.....	100.00
Angelo Molinar, Justice No. 2.....	100.00
Lodge Atlas No. 39.....	50.00
Lodge Eureka No. 119.....	50.00
Lodge Kilwinning No. 38.....	50.00
Maurice Grosso, Justice No. 2.....	50.00
James Obert, Justice No. 2.....	50.00
Oscar E. Lindberg, Beehive No. 117.....	35.00
Lodge Caledonian No. 29.....	30.00
Lodge Patria No. 123.....	25.00
John Castagna, Justice No. 2.....	25.00
Lodge Harmony, No. 60.....	20.00
Peter Pantozopoulos, Atlas No. 139.....	20.00
M. Rapozo, Eureka No. 119.....	20.00
J. Graves, Eureka No. 119.....	20.00
S. Savio, Eureka No. 119.....	20.00
F. A. Plumb, Golden Star No. 15.....	20.00
Collections at Lodge King Solomon No. 79.....	17.50
A. W. Nichols, Golden Star No. 15.....	15.00
R. Pabst, America No. 124.....	10.00
H. Zackarias, Atlas No. 139.....	10.00
George Keremitsis, Atlas No. 139.....	10.00
P. N. Cerpa, Golden Thistle No. 12.....	10.00
R. Del Palacio, Golden Thistle No. 12.....	10.00
E. L. Newcum, Golden Thistle No. 12.....	10.00
E. Portalupi, Harmony No. 26.....	10.00
Gino Del Bonta, Eureka No. 119.....	10.00
A. O. Thomas, Unity No. 17.....	10.00
E. J. Giancola, King Solomon No. 79.....	10.00
H. Rosenberg, King Solomon No. 79.....	10.00
R. Scanga, King Solomon No. 79.....	10.00
L. Gubstein, King Solomon No. 79.....	10.00

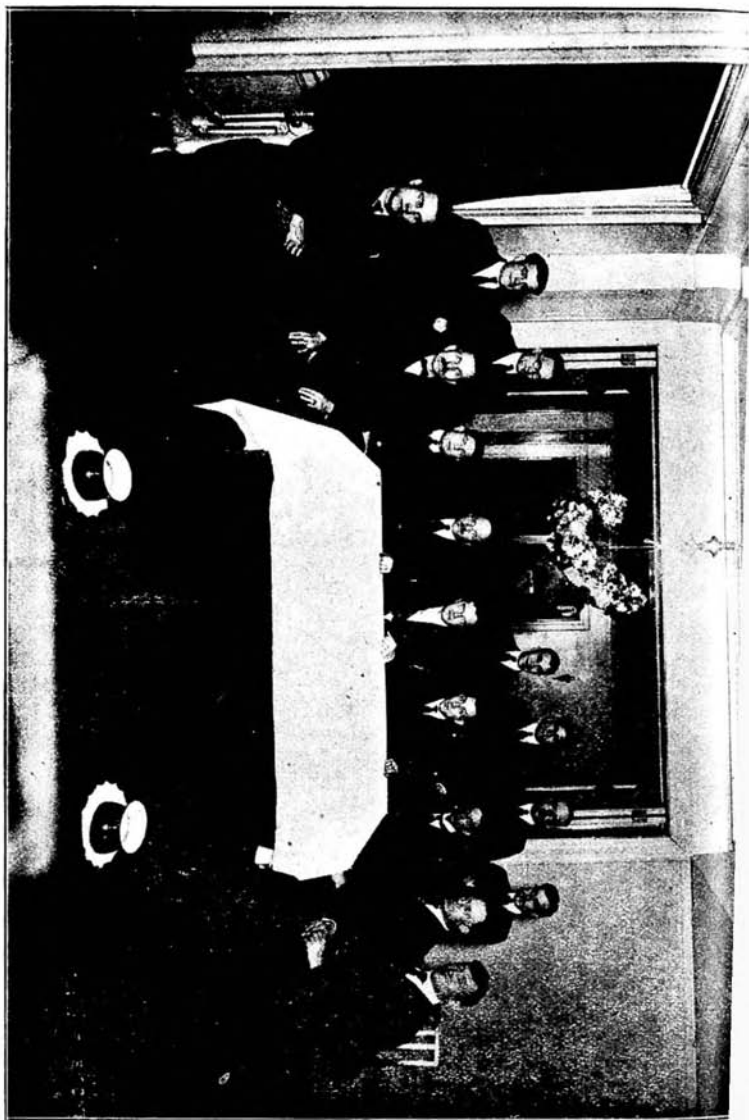
Wilfred Belliveau, Golden Star No.

15.....	10.00
F. W. Boege, Golden Star No. 15.....	10.00
A. Kirschenbaum, Golden Star No. 15.....	10.00
A. E. Rower, Golden Star No. 15.....	10.00
E. A. Rower, Golden Star No. 15.....	10.00
J. C. Rower, Golden Star No. 15.....	10.00
P. A. Rower, Golden Star No. 15.....	10.00
P. Ronzana, Golden Star No. 15.....	10.00
Fred Quatro, Justice No. 2.....	10.00
R. Ferrari, Justice No. 2.....	10.00
R. Marchione, Justice No. 2.....	10.00
Louis Viretto, Justice No. 2.....	10.00
Avaran'o Vieta, Justice No. 2.....	10.00
Frank Roli, Justice No. 2.....	10.00
Rocco Canosa, Justice No. 2.....	10.00
Celio Marcon, Justice No. 2.....	10.00
George Gast, Alpha "O".....	5.00
P. T. Culton, Alpha "O".....	3.00
G. F. Burgis, Golden Star No. 15.....	2.00
Nat Badino, Golden Star No. 15.....	2.00
E. Berglund, Golden Star No. 15.....	1.00

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 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.—Southern Masonic Journal.



MEMBERS ALPHA LODGE, U. D., JOHNSTOWN, PA.

First row, left to right.—Henry John Kern, Stanley Golembeski, John Vencanos, Barney P. Warchol, August Spilmer, Samuel Dayton McGregor, Harry Wm. Thomas, Lloyd H. Thomas, George Engle.

Second row, left to right.—William John Henrich, Milton R. Hornik, Stephen Balya, John Bossick, Arthur P. Wireck, William Clair Burk.

WITH OUR EXCHANGES.

THE ORIGIN OF THE ORDER OF THE EASTERN STAR

By Mrs. Cora Posey, P. G. Matron
of Texas

Some writers see the foreshadowings of the Order of the Eastern Star in the lessons prepared for the women of their families by the members of some of the early organizations, such as the Eleusinians. This, however, is speculation and rather foolish speculation at that; for it remains to be proven that the Eleusinian and Dionysian mysteries, Panathenea, and the mysteries of Ceres and like orders, were "different forms under different appellations of Free Masonry."

Leaving conjecture and entering the realm of authentic facts, we find that the world is indebted to Robert Morris, L.L. D., for the origin and introduction of the Order of the Eastern Star. Bro. Morris was born near Boston, Mass., August 31, 1818. He was made a Mason in 1846. In 1847 the degree of the "Heroine of Jericho" was conferred upon him and his wife. It is said that this degree awakened his first interest in Androgynous degrees. Bro. Morris himself says, "From the period of my initiation into Masonry I had entertained the desire of introducing the female relatives of Masons into closer relationship with the Order. Through the immense influ-

ence of women so much might be done to bring the performance of Freemasons nearer their professions."

He further states that the idea of forming an Eastern Star degree came to him while he was confined to his house from the effects of an accident, in 1850. Many years later in speaking of this time, Bro. Morris said, "I recall even the trivial occurrences connected with the work; how I hesitated for a theme; how I dallied over a name; how I wrought face to face with the clock, that I might keep my drama within due limits of time. The name was first settled upon—the Eastern Star. Next the number of points, five, to correspond with the emblems on the Master's carpet. This is the pentagon, 'the signet of King Solomon,' and eminently proper to Adoptive Masonry."

At first there was no thought of chapter organization, but the signs and history of the five heroines of the Order was communicated freely to all Masons and their eligible relatives, under the name of Eastern Star degrees of Adoptive Masonry. It was hoped that universal acceptance by the Masonic fraternity would furnish the wives, daughters, widows, mothers and sisters of Masons the means of making themselves known to the fraternity. Strenuous efforts were made for its introduction. Lodges and public assemblies of Masons and their families were visited, and the lectures and signs freely communicated. Bro. Morris himself communicated the

degrees to more than ten thousand ladies. But the term "Adoptive Masonry" was objectionable to the Masonic fraternity as being misleading. The signs were soon forgotten as the purpose for which they were designed were too limited to sustain interest.

In 1885 Bro. Morris arranged a form of organization known as "Constellations of the Eastern Star." A ritual was published called the "Mosaic Book," "the work of this ritual was found to be too heavy, it being almost impossible in an average town to get ability to render it properly, so that the movement resulted in utter failure. In two or three years families were organized, the manual being used as the ritual thereof. Though several hundred of these were organized, they soon failed from exactly the opposite cause that ruined the Constellations: there was not enough of dramatic nature to be interesting." The aims of the Families were the same as those of the Constellations, and all who had been introduced into the degree of the Adoptive Rite under the first system, retained their privileges under the latter. During all these years very little was done with the Eastern Star except to communicate, in lecture form, the objects, ceremonies, and passwords. It was customary for the degrees to be conferred or communicated under the auspices of a Masonic Lodge, by some brother familiar with its forms and ceremonies, and this was regarded with such favor that whenever it was known that a Lodge of Master Masons would communicate the Eastern Star degree, a large audience was sure to be present. But this popularity was not sufficient to establish the Rite. The Eastern Star, with aims and objects worthy of adoption by members of the Masonic brotherhood, existed in an uncertain, almost chaotic, state, if it really had an exist-

ence at all. Every Master Mason was privileged to confer the degrees, this naturally resulted in great difference in the work as it was interpreted differently by those giving it.

In 1868 arrangements were made for the organization of bodies to be called chapters. The work was dramatized, the complicated ritual of the "Constellation" was simplified, the tame and meager forms of the "Family" were elaborated, and when completed the degree was so beautiful as to meet with universal acceptance.

Chapters sprung up all over the United States, Grand Chapters were formed, and on November 15, 1876, the General Grand Chapter was formed at Indianapolis, Ind. The influence of the Order has become world-wide.

Since that day when Dr. Morris completed his manuscript and communicated the degrees to his wife and a Masonic friend and his wife in his own parlor, until the present many thousands have been helped to a higher life through the influence of the Order of the Eastern Star. The Order numbered at the last session of the General Grand Chapter, 970,075 members.

Credit is due T. M. Lamb and W. J. Duncan for the statements contained in this little sketch."—Texas Freemason."

ORDER OF THE EASTERN STAR.

Edicts Issued Against Order by Grand Lodge of England and Grand Lodge of Pennsylvania.

The Order of the Eastern Star is under the ban of the Grand Lodge of Pennsylvania.

At the September quarterly Communication of the United Grand Lodge of England, a report of the Board of General Purposes was submitted. We publish

the reference to the Order of the Eastern Star in full:

"A number of communications have been received at Freemasons' Hall asking whether the Order of the Eastern Star is recognized by the United Grand Lodge of England. The Board has made full investigation of the status of this body in its relationship to Freemasonry, and has had before it the regulations governing the Order as well as a copy of the ritual practiced at its assemblies. It finds that the Order, which is almost entirely composed of women, but admits men to membership under certain conditions, touches Masonry closely at two points: (1) Membership is restricted to "Master Masons in good standing in a Masonic Lodge and their wives, daughters, mothers, widows and sisters"; and (2) it is provided in the ritual that there shall preside at the meetings during the conferring of the degrees an official, styled the Worthy Patron, who has to be a Freemason in good standing. The latter condition, in especial, is considered by the Board to set up a test, the validity of which none but Freemasons can properly judge; and the Board holds that no such test can be recognized in connection with bodies which, contrary to the immemorial practice of the United Grand Lodge of England, admit women to membership. The source of danger thus indicated is brought home more closely to the Board by the knowledge that Secretaries of some of our Lodges have received a request from women secretaries of Lodges of the Eastern Star, asking for a categorical statement as to whether certain persons named were 'in good standing' in that particular Lodge—a request to which no secretary of a Masonic Lodge in such circumstances has a right to reply.

As there are various bodies of great and apparently growing popularity in the United States and some parts of the

British Empire which, while not formally claiming to be Masonic, are at the least, imitative of the Masonic institution, the Board thinks it necessary to state the general principles upon which it feels bound to act in regard to them. The Craft is not concerned with bodies—whether composed entirely of men, of women, or of both sexes—which do no claim to be Masonic in either ritual or practice, and do not make Masonry a test of membership or of participation in their ceremonies. But it is clear that a grave risk is incurred by brethren who enter into association with bodies making Masonry in any way a test of admission to membership, while admitting as members persons who would not be qualified to join a Lodge under the jurisdiction of the United Grand Lodge of England. No Freemason is entitled to attend, as such, any non-Masonic meeting at which Masonry by direct implication is introduced, or to participate in any ceremony which is quasi-Masonic or is held under some pseudo-Masonic and unauthorized auspices. The secretary or any member of a Lodge who gives to anyone outside, and particularly to a non-Mason, information on Masonic matters known to him because of his Masonic connection, commits a breach of discipline which, when proved, will be severely dealt with."

Naturally these two edicts has caused a feeling of keen interest as to the outcome, not only in Masonic circles, but also among the members of the Order of the Eastern Star. We think the difficulty will right itself, for throughout the English speaking world today the wives of many rulers of the Craft are prominently connected with the Order of the Eastern Star. Then the question may arise if the difficulty is not diplomatically settled, as to the standing of Masons in some of the allied branches of the Craft.

From the press comments we publish the following excerpts:

"The Scotsman devotes an editorial to the matter, and clearly states that the decision of England may have an effect upon Scottish Freemasonry, 'seeing that some twelve months since an entente was established between the Grand Lodges of England, Ireland, and Scotland.' This point struck us the moment we read the report of our Board of General Purposes. The Order of the Eastern Star may be set down as being practically an integral part of Scottish Freemasonry, and for one of the "Triple Alliance" to condemn it in such distinctive terms may well be regarded as personal reproof and rebuff. This was—and is—clearly a case for diplomacy. How can Scottish Freemasons work side by side with English, when they are at variance one with the other on a very vital point? Scotland practically admits women to Masonic association; England condemns the practice in most emphatic terms, and speaks of pains and penalties for all who disregard the ruling. This creates a very peculiar situation. The Freemasons of England and Scotland are, collectively, in most friendly relationship, yet if an individual Scot acts as a 'Worthy Patron' in a Chapter of the Eastern Star, as he is permitted to do by his own Constitution, he becomes a criminal of the deepest dye in the eyes of his friends and neighbors! Would he be liable to discipline if he acted as presiding Officer in a Scotch Chapter of the Eastern Star—as he is perfectly free to act—and visited an English Lodge just across the border, or one of the farthest distant from Scotland? Further, would the English Lodge entertaining him be open to censure, or even condign punishment?

The Dundee Advertiser in its article says: "This rebuff by England to Scotland may pass off in Fraternal harmony, but there is every ground for serious discord, even actual rupture! The two constitutions are at direct variance on a con-

stitutional point. It would seem one side or the other must give way, and it will be a great credit to Masonic diplomacy if a satisfactory solution can be arranged without a display of force. It is the great question of the Women in the Case before the Masonic World at the moment. Let us hope it may be settled to the satisfaction of all concerned, but we think the Matter of England and the Eastern Star should have been left to the Pro Grand Master, as our official representative, at the next annual conference of the three Grand Lodges of England, Ireland and Scotland, which was arranged to settle just such delicate questions between the trio as has now arisen."

From The Freemason's Chronicle we clip the following: "The association of women with Freemasonry has become so great a problem that it will have to be systematically dealt with throughout the Craft generally. The danger seems to lie in the probability of different opinions prevailing under different constitutions. What can England and Ireland do if the Scottish brethren refuse to alter their present tactics; and what will the different States of America do if there is a division of opinion among them—as it is almost certain there will be? The 'Woman in the Case' has come to stay; welcome or otherwise; how long will it be before Freemasonry has to bow, as so many other organizations have had to do, to her persistent activities. The fact that Freemasonry is practically the last stronghold to storm will inspire Womankind—or at least the more advanced section of it—to redoubled activities in the crusade for equality of the sexes."

The Freemason, London, England, in commenting upon the matter, says: "As there are various bodies of great and apparently growing popularity in the United States and some parts of the British Empire which, while not formally

claiming to be Masonic, are, at the least, imitative of the Masonic institution, the Board thinks it necessary to state the general principles upon which it feels bound to act in regard to them. The Craft is not concerned with bodies—whether composed entirely of men, of women, or of both sexes—which do not claim to be Masonic in either ritual or practice, and do not make Masonry a test of membership or of participation in their ceremonies. But it is clear that a grave risk is incurred by brethren who enter into association with bodies making Masonry in any way a test of admission to membership, while admitting as members persons who would not be qualified to join a Lodge under the jurisdiction of the United Grand Lodge of England.

Bro. William Bryce, who signs himself as Grand Secretary, in a letter dated at Glasgow, September 5th, 1921, to the Dundee Advertiser, declares: "The only reason why a Master Mason must be present is to make it absolutely certain that no ritual or ceremony or in any other way Freemasonry is ever copied in the signs and ceremonies used. It is essentially a Christian ceremony, and has no relation whatever to Freemason history or tradition or ritual, but it is considered a most desirable adjunct of the Craft, and why should the ladies not have their own organization if they wish?"

The Grand Lodge of Scotland is not in the least likely to pass a similar resolution to the same effect and in accordance with the resolution of the Grand Lodge of England. In point of fact, relatives of many Masons in a very high position in the Grand Lodge of Scotland are members of the Order, and the wife of the present Grand Master Mason of Scotland is a Past Grand Matron of the Order."

In commenting upon the decision of the Board of General Purposes of English Freemasonry, Bro. William Harvey, Provincial Grand Board of Forfarshire, says: "The 'Lady Mason,' as she exists in anecdote and story, is quite a different person from the female member of this modern Association. Various women at different times have put forward claims to having been initiated as Freemasons. The most notable of these was the Hon. Miss Elizabeth St. Ledger, daughter of Lord Doneraile, and her portrait, in all the glory of Masonic costume, is frequently seen in the windows of brokers' shops.

The story runs that her constant desire was for more 'light,' but that further promotion was consistently denied her.

A tale of the same kind is told of a woman in the southeast of England, and of a woman in the Scottish borders. The incident inspired a forgotten drama, and was also turned to account in a comparatively recent novel, 'Love and the Freemason,' by Guy Thorne. Although a good deal of ink has been shed in defense of the St. Ledger story, and various Irish Lodges have fought for the honor of being that in which she was initiated, there is not a scrap of documentary evidence in its support, and it is not too much to say that the whole thing is an absolute fable, worthy of the imagination of the author of 'When It Was Dark.' There has never been a Lady Mason."

"HIGHER DEGREES" A MISNOMER

It is a well known fact to students of our Ancient Craft that there is no higher degree conferred in Masonry than that of Master Mason. The Symbolic Lodge is the foundation of the Masonic edifice; and its duties are paramount to those of all other bodies affiliated (co-ordinate or concordant) which are permitted to exist by suzerance of a Grand

Lodge—composed of representatives delegated by "blue lodges."

The "stunts" recently enacted in Los Angeles, wherein so-called "higher-degree masans" participated in the ceremonial work of conferring the Sublime Degree of Master Mason upon candidates, have been the "laughing stock" among informed members of the fraternity, hereabouts, for some days.

Those who were guilty of circulating reports (orally or in lodge bulletins) that such candidates were highly honored by such procedure, erred either through ignorance of Masonic law or they intentionally falsified with the hope of preying upon the ignorance of ill-informed members of the craft or of abusing the confidence of their friends and acquaintances among the profane. By such transgression the guilty parties benighted the fair escutcheon of our ancient and honorable institution. "A liar is never a desirable acquisition to any cause."—"The South Western Freemason."

JUVENILE DEPRAVITY AND PAROCHIAL SCHOOLS

We have before us two items from good authority, and putting them together we wonder if the one explains the other. Judge Collins, of the Juvenile Court, a Roman Catholic, spoke in a Roman Catholic church recently in New York and said: "In the Children's Court 145,000 cases are brought up each year. Sixty per cent of these are Catholic children, thirty per cent Jewish, and the remainder (ten per cent of all other faiths, and this, despite the fact that one-fourth of the population of this city is Catholic. Sixty-five per cent of the boys in the reformatories are Catholics"—who are only twenty-five per cent of the population.

The other item is taken from Roman Catholic literature, Code of Canon Law, and other sources, and we wonder whether or not this latter item doesn't explain the other, and accounts for the determined opposition to the Smith-Towner bill, and similar measures, and explains the reasons for trying to damp the Educational Department into the uncongenial surroundings of a welfare bill. The code mentioned states the legislative hostility of the papal throne to public schools.

"Catholic children shall not attend non-Catholic, indifferent schools that are mixed, that is to say, schools open to Catholics and non-Catholics alike. "The religious teaching of youth in any school is subject to the authority and inspection of the Church." And further from a Bull: "This we declare, affirm, define and pronounce, that it is necessary for the salvation of every human creature that he should be subject to the Roman pontiff."—Duluth Masonic Calendar.

WHAT IS A RITE?

Comp. J. S. Battye, First Grand Principal of the Supreme Grand Royal Arch Chapter of West Australia, at the recent semi-annual Convocation of that body, delivered the following address:

"One often hears the terms 'York Rite' and 'Ancient and Accepted Scottish Rite,' and is occasionally asked what do they mean. In actual practice they are restricted practically to the United States and South America, and are wrongly used if the names are supposed to indicate the place of origin. The York Rite was not born in the city of York, and the A. and A. Scottish Rite has no connection with Scotland. The York Rite is the result of the evolution in England from the one degree operative period of 1717 to the system of six or more degrees

as now universally recognized in English-speaking countries. The Scottish Rite was evolved from the Rite of Perfection of 25 degrees by the addition of eight more at Charleston, South Carolina, in 1801, where the Mother Supreme Council was formed. It might perhaps be more accurately termed the American Rite.

What is a rite? It is defined as a custom or practice of a formal kind, a formal procedure or a religious or solemn observance. It must, however, have a definite end or purpose, which can be taught through either plain or ornate ritual. In Freemasonry this definite purpose around which our ceremonies revolve is the loss, recovery, and interpretation of the Master's word. It does not matter how many degrees there are in a rite so long as the central idea is present and worked out by gradual evolution through them all.

This loss, recovery and interpretation, which is the very essence of a rite, finds expression in Freemasonry in the following way: The loss is symbolized in the three degrees of Blue Masonry; the recovery is symbolized by the Royal Arch; and the interpretation is either left to the individual or is symbolized by the Masonic Orders of Christian knighthood. These degrees, then, which to us are the accepted degrees in Masonry, contain the whole Masonic teachings and form the York Rite under which we work. In names the degrees differ somewhat in different countries throughout the world, but in their essence they are the same.

The additional degrees evolved by the framers of the A. and A. Scottish Rite, and practiced by the bodies of that jurisdiction, are foreign to general Masonry or the central Masonic idea, and may be said to be due in the beginning to the American disposition to compile strange and weird rituals. In this scheme of Masonic teaching the Royal Arch stands

for the recovery of the word; that which was lost shall be recovered. In other terms, it is symbolic of the resurrection; the end of the present and the beginning of a future life. Thus, whilst a degree in Masonry itself, it is also the evolution of the third stage in Blue Masonry, without which it is a story half told. The candidate is promised the word, and is only given a substitute. He is still left in doubt, and with a feeling of disappointment. Even in this, however, there is a lesson, in that light and truth are only revealed through toil and willing service.

It is possibly unfortunate that the Royal Arch was separated from the third stage, for without it no M. M. is in possession of all that Freemasonry teaches. Every M. M. should, therefore, seek to attain it. It completes his degree and entitles him to all the privileges of the Craft. The accumulated higher degrees, so-called, may be interesting, but do not add to his Masonic stature.

Freemasonry is a speculative science, a philosophic system, by means of which certain ideals and principles are promulgated which have a bearing on the every-day life of the individual Mason. At the same time, as an institution, the Craft does not concern itself actively in political affairs. In fact, its doing so is prohibited. The present times, however, are such that it is doubtful whether, if the principles of Masonry have any value at all, they can be dissociated from the every-day life of the community. Whichever way we turn, we are met with that glib word reconstruction, which appears to have about the same virtues as the blessed word Mesopotamia, and to have been coined by party politicians mainly to conceal their incompetence. It cannot be denied that there is great unrest in almost every country of the world. The great accumulation of riches by the few, and the increasingly hard struggle

on the part of the ordinary citizen to make a living for himself and family, are producing a spirit of discontent greater than anything met with in pre-war days. Never were capital and labor so widely separated as now, and to add to the difficulty the agriculturist has entered the arena as an antagonist to both. We still speak with great sincerity of the service rendered by those who fought, but we seem to forget that the same spirit of service is required from all of us in an honest endeavor to reconcile the conflicting elements of society, and to rescue it from out of that chaos into which we appear to be drifting.

It has been proved time and again in national history that unwonted propriety brings with it indolence and indifference to the manner of government, and, in many cases, this has led to the seizure of the reins of power by designing men for their profit and for the profit of their class. On the other hand, poverty, ignorance, and indifference on the part of the population tends to revolution and destruction? To say that we or any other British community have reached that stage would be far from correct, but it would be rash to deny that socialism, extreme radicalism, and the doctrine of Bolshevism find their exponents wherever men are gathered together. To combat the spread of these ideas, and to curb their dangerous propaganda requires all the intelligence, commonsense, and judgment of the community.

Masonry, as an institution, cannot enter into the turmoil and unrest, but it is to be hoped that her teachings will so impress themselves upon individual Masons that, acting in their capacity as citizens, they will set themselves against the mob which howls down those who are responsible for the direction of affairs, and will, at the same time, resist the arrogant assumption of power on the part of any class. Government of the

people by the will of the people is the only sure democracy."—The London (England) Freemason.

THE WORTH OF RITUAL.

By Bro. E. C. D. Husband, Lodge
Cremore No. 326.

Beneath all ritual is a profound message to the initiate, couched in simple language, and veiled in allegory. Particularly is this true of Masonic ritual.

The ritual which Freemasons hear, and which they enact in the Temple, holds such a message in simple and beautiful words; a message which is at once an inspiration to nobler aims and a precept for the practice of those aims when once they are stirred into being. Ritual also bestows another gift—that of knowledge; and the daily acquisition of knowledge means advancement and salvation.

That Masonry is not ritual should always be stressed; for Masons, at all times, and in all places, are bound to uphold the principles of brotherhood and truth, irrespective of ritual (although it inculcates those principles in greater degree), and to practice the finer attributes in the daily advance along the chequered paths of life. Ritual is used rather as a means towards an end, than as the end itself; it assists in the making of good men and true, of strict morals and sound worth, by means of its hidden truths.

In the exposition of these truths ritual is peculiarly adapted, and as there is no limit to its uses, it may properly be likened to a storehouse wherein is treasured all that is great and good. Take as an example the verses of Ecclesiastes (chap. 12, verses 1-7), memorable to all M.Ms.—and as profound as they are memorable—and it is not difficult to understand the value of ritual and its capacity for good.

In the paraphrase which follows, an interpretation of those particular verses is given for what it is worth to Brother-Masons. It should be remembered that the wealth of allegory hidden in the words typifies the spirit of the degree in which they are spoken, and at the same time helps a Mason to a surer understanding of himself and his relation to the general plan of the Supreme Being. At all times, figurative language demands interpretation and explanation; it invites analysis and prompts thought; and because of these considerations, and the fact that they have a ritualistic value, the verses are of particular interest.

The verses are taken as they appear in the V.S.L., and comment is made on each one in that sequence.

1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

There is a reminder to the young man that it is to the Most High he owes his youth and the faculties of youth, and a warning to perform his allotted task while yet his body and mind are unimpaired. He must ever measure time with unswerving regard to eternity.

2. "While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain."

The time comes to the best and wisest of men when the eyes will fail with the approach of old age, and trials and disabilities will follow the declining years of life. Life's winter will set in; and as winter in the Holy Land follows "after the rain," so the figurative language used by Koheleth must be interpreted.

3. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the

grinders cease because they are few, and those that look out of the windows be darkened."

In youth power and will are strong, and the responsibilities of life do not seem burdensome; but old age brings a trembling of the hands and the legs bow under the added weight of the years, the teeth disappear one by one until all are lost, and the eyes lose their power of vision.

4. "And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low."

When old age is upon man he often is deaf; it makes little difference to him whether the doors be open or shut, so little is he able to hear. Since he has lost his teeth, it follows that "the sound of the grinding is low;" and because a slight noise will startle him, his slumber is broken even by the song of a bird. Nor must there be any singing in the house to disturb him.

(Amongst the Jews, music was one of the earliest expressions of joy, often accompanied by dancing and clapping of hands. So the "daughters of musick shall be brought low" in the years that are without pleasure for the old man.)

5. "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long house, and the mourners go about the streets."

Doubts and fears assail the aged man, as he contemplates his inevitable death, and the life of his youth passes in review before his mental vision. In youth he was too fully occupied with living; in

youth he failed to remember the Creator in due time; and with a fast-failing will he finds himself unprepared to face the terrors which the grave holds for him.

(The almond tree blossoms in March, at the close of the winter Northern Hemisphere), and its flowers come out before the leaves appear. "The almond tree shall flourish," signifies that the cold is at its greatest, and, figuratively, may be taken to illustrate the cold inactivity of waning age.

(The ravages of grasshoppers are often mentioned in the V.S.L., and the reference to their becoming a burden represents the ravages of the years on human life.)

6. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

These are all figurative references to the vital spark of life within man. As the loosed string silence the instrument, as the broken bowl renders the lamp useless, as the smashed pitcher dismays the drawer of water, and the idle wheel ends its supply, so the end of man is consummated in death.

7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it."

It will now be seen that the verses, with their added value as Sacred Law, are used as a means toward an end. They are the figurative story of man's life and death, in which it is forcibly illustrated that God is somehow the cause of all that happens under the sun, the evil and the good; and that it is man's duty to work faithfully and well while yet it is day. If man could only understand it, all that God does is opportune. But as man is denied the intelligence to penetrate the full secret there is nothing better for him to do than to enjoy good

in his labour—for labour is the lot of man—knowing that in due time the dust and the spirit will return whence they came. The verses of Ecclesiastes will be remembered always by a M.M. so profound is the simple truth hidden in their words.

If it be recollected that the writing of the book of Ecclesiastes is ascribed to King Solomon (Koheleth, the son of David, King in Jerusalem), the thought may awaken an interest which will assuredly be of general good to Freemasonry, and perhaps prompt some Brother to acquire more Masonic knowledge.

After all, the Masonic superstructure, as distinct from the foundations, owes much to ritual; and Masonry must always be a "peculiar system of morality, veiled in allegory, and illustrated by symbols," just so long as the hidden truths of ritual are employed in the Temple. The Keystone.

MASONIC ACTIVITY IN INDIA.

By Bro. R. E. Wallace-James.

If any brother is so curious to know when, and by whom, the privilege of admitting the Hindoos and the Mahomedans into Freemasonry was first conferred, I would refer him to the memorable dispatch of H. R. H. the Duke of Sussex, M. W. Grand Master of England, dated Kensington Palace, 2nd July, 1842. This may properly be called the Masonic Magna Charta for the subjects of our Indian dominions, who were before that date prohibited from enjoying the freedom of Masonic life and the cultivation of the science. In fact, it was to this great and memorable event in the history of Freemasonry in India that the material prosperity of the Lodges of the present day is chiefly due. Since then the gulf no longer separates the ruling

and the ruled in Masonic Lodges, and they both enjoy freely each other's companionship, and work shoulder to shoulder for their common object.

Formerly there were two Provincial Grand Lodges in India under the Scottish Constitution. The Provincial Grand Lodge of Western India was the first and original. It was constituted in Bombay in the year 1836, and may properly be said to be the Mother of Scottish Freemasonry in India. As the Lodges began to multiply in other parts of India, another Provincial Grand Lodge became a necessity for the furtherance of the cause of Freemasonry, and in the year 1846 the Provincial Grand Lodge of India was constituted, and Bro. James Burnes became its first Provincial Grand Master. He was succeeded in that office by Bros. Henry Morland and Mackintosh Balfour. On the 1st February, 1883, the two Provincial Grand Lodges became united under the title of the "Grand Lodge of All Scottish Freemasonry in India," by Charter from the Grand Lodge of Scotland, which appointed Bro. Henry Morland as Grand Master of All Scottish Freemasonry in India. From that date India has had only one Scottish Grand Lodge. Under this new body Scottish Freemasonry received a great impetus, and has continued to prosper from year to year. In Bombay Scottish Freemasonry is influential and flourishing, having the English District Grand Lodge a nominal existence only. Though the Grand Lodge of All Scottish Freemasonry in Bombay possesses great attractions, it is very commendable for both Constitutions that party spirit is unknown, and that they both work harmoniously and peacefully under the same roof, and strive honestly and zealously with united interest for the common welfare. As Bombay is the center of the Scottish Constitution, so Calcutta is that of the Eng-

lish. In fact, the foundation of Freemasonry was laid in Calcutta in 1740 by the Grand Lodge of England more than one hundred years before the introduction of Scottish Freemasonry into the country.—The Keystone.

LEXICON.

Gentleman Mason.—Non-operative members of Lodge in pre-Grand Lodge days were sometimes thus named.

Genuflexion.—Bending the knee, kneeling, in all ages considered an act of reverence and humility.

Geometrical Master Mason.—Another name given to non-operative members of Lodges in pre-Grand Lodge days.

Geometry.—In some of the old lectures and charges, Geometry is used as a synonym for Masonry. As among the mathematical sciences it is the one most connected with architecture. 'Under that name is understood the whole science of Masonry.'

Georgia.—Masonry was introduced into the Province of Georgia from England somewhere about 1735 or 1736, the exact date seems uncertain, and later a Provincial Grand Master was appointed for the Province. In 1786 the last Provincial Grand Master resigned the office and a clandestine and irregular Grand Lodge was formed, with self assumption as its sole authority.

Gerbier, Dr.—Said to have been one of the removable Grand Masters of the ancient Grand Lodge of France. He is credited with being the originator of the Metropolitan Chapter of France which pretended to have had its origin from Edinburgh in 1721.

Germany.—German Masons have made the claim that Masonry at one time had made great progress and gained credit

and prominence in Germany, and bring the alleged charter of Cologne to bolster the claim. This charter has, however, been conclusively proven to be a forgery. Whatever claim the *Sprinp-Metzen* of Germany may have to Masonry anciently, it is certain that the system (if it ever existed there) did not survive the Feudal period and what there is of Freemasonry in Germany today was imported from one or other of the Grand Lodges of Britain. Findel, the German historian, speaks of temporary lodges existing circa 1733, by the term temporary is no doubt meant irresponsible gatherings of Masons met for social purposes. The first regular Lodge established in Germany seems to have been by dispensation granted to certain brethren in Hamburg by Lord Strathmore on the 8th of December, 1737. And in August, 1738, at a special Lodge held in Brunswick was initiated Frederick, Crown Prince of Prussia, afterwards Frederick the 2nd., on whom the Charleston Council of 1801 fathered their spurious constitutions and around whose name so many lying legends were woven by the degree peddlers and rite manufacturers of the end of the 18th and beginning of the 19th centuries. German Masonry has never had much in common with the Masonry of other countries, and less with Anglo Saxon Masonry than any. The operative origin of the Craft, if not entirely denied, seems to be intentionally obscured and an aristocratic and military system replaced for it. In the esoteric work generally used is the altered work of the London Grand Lodge of the "Moderns" where the first and second degrees are transposed and new work substituted for the third degree. From the Masonic Calendar, published by Eduard Quartier La Tente, Bern, Switzerland, the following account of the present condition of German Freemasonry is taken:

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

AMERICAN FREE AND ACCEPTED MASON IN ROUMANIA. (Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescu No. 1.
Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Meetings are held in the Lodge address above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY.

San Francisco Encampment No. 27 Early Grand High Knight Templars meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

LODGE DIRECTORY.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, Eli Gordon, 6 Sacramento St., Chancellor, E. A. Rower, 144 Joice Street.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First Avenue. Sojourning P. E. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor Avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Alpha Liberty, U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

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.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., Newark, N. J., I. L. Evans, Secretary, 21 Spruce St., Passaic, N. J.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central Avenue, Los Angeles, Cal. All B. B. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

Raisin Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

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., Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Bertha Jones, Worthy Mistress; Secretary, Isabelle Dominick, 341 Milton Ave., Salt Lake City, Utah.

Lodge Golden Thistle No. 12, A. F. & A. M. of the Scottish Rite "Symbolic", meets second and fourth Friday each month at 8 p. m. in California Hall, Polk street, between Turk and Eddy Streets. R. W. M., A. L. Fetherolf, 1084 12th street, Oakland, Cal. Secretary, H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

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 Corinthian No. 17 (C. B.), A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Ebenzer No. 28 of Port Limon Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows hall. R. W. M., Edmond B. Moore, P. O. box 32, Pt. Limon Secretary, Thaddeus A. DeCordova, P. O. box 36, Pt. Limon.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:13½ Tacoma Ave., at 8 p. m. R. W. M., C. Berg; Secretary, John McIntyre, 213 E. 63rd St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., in the Prudential Hall, North Ave. and Halstead St. Secretary, E. J. Castellano, 1140 Felton Ct., Chicago, Ill.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

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 avenue.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. E., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road. River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets second and fourth Saturday of each month, in I. O. O. F. Hall. Secretary, C. M. Olsen, Box 3, Rock Springs, Wyo.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Robert Burns No. 78, Springfield, Ore., meets every first and third Monday of each month at 7:30 p. m. in Morrison Hall, Third and Main. R. W. M., M. Starverud; Secretary, R. L. Cross, Eugene, Oregon.

Lodge King Solomon No. 79, St. Louis, Mo., meets every first and third Tuesday at Maccabee Temple, Hodiamont and Wandeventer Ave., at 8 p. m. R. W. M., M. A. Wilson, 4567 Laclede Ave.; Secretary, John J. Petelik, 3926 "A" Utah Place.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 841 Broadway.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8 p. m. in Prudential Hall, North Ave. and Halsted St. Secretary, John B. Verardi, 11588 South State St.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 170 Allen St., New York City, N. Y.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., Dan W. Bain; Secretary, Wm. V. Herrman, 1109 South West Temple St.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meets first and third Tuesdays of every month, at Carpenters Hall, 763 Twelfth Street, Oakland, California. R. W. M., James Graham; Secretary, Fred M. Ritter, 1621 Fourteenth Street.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; R. W. M., W. G. Green; Secretary, A. E. Powell, 124 So. High St., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron. R. I.; R. W. M., Archille Di Bartolo, 10522 Woodland Ave.; Secretary, Fabio Di-Santo, 10907 Grandview Ave.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets, R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 19 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, Oakland, Cal. A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 763 12th St. R. W. M., D. Melesaratos. Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Jacob Haag, 1119 Fries St., Massillon, Ohio. Secretary, Wm. O. Kleim, 1610 Seventeenth St., S. W., Canton, Ohio.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Wm. A. D'Addio, 262 Littleton Ave., Newark, N. J., Secretary.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

Lodge Roma No. 153, Canton, Ohio, meets every first and third Wednesday of each month at 8 p. m. in the "Tigers Hall." R. W. M., G. Carlini, 736 Piedmont Ave., S. E.; Secretary, Joseph Crea, 1502 Cherry Ave., S. E., Canton, Ohio.

THE UNIVERSAL FREEMASON

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OFFICIAL.

It has been reported from Lodge Ebenezer No. 28, Port Limon, Costa Rica, that Bro. Edmund B. Moore has been expelled from all rights and privileges of Masonry for conduct unbecoming a Mason.

OBITUARY

We have just learned of the sudden death of Bro. George A. Kuppenheimer, who was a member of the Lodge Golden Star No. 15 of San Francisco, Calif. We have not at hand the particulars, but would state that those who knew him best will realize that his place will be difficult to fill in the ranks of his Lodge, as he was a very earnest and faithful worker therein.

INSTALLATION OF OFFICE-BEARERS

The following are the Installed Office Bearers in the Provincial Grand Lodge of Illinois for the year ending December 27th, 1922: Prov. Grand Master, Stanley Siniarski; Prov. Grand Master Depute, Frank Kiedrowski; Prov. S. W., Frank Trawinski; Prov. J. W., Joseph Smolen; Prov. Secretary, John B. Verardi; Prov. Treasurer, Karl Tojkowski; Prov. Orator, Paul Scalese; Prov. Almoner, G. Pilefer; Prov. Sr. Deacon, John Valfra; Prov. Jr. Deacon, S. Secchie; Prov. Sr. Steward, S. Zannetti; Prov. Jr. Steward, S. Gerst; Prov. Inner Guard, John K. Michna; and Prov. Lodge Deputy, Alex. Busch.

The following are the Installed Office Bearers in the Provincial Grand Lodge of Washington, D. C. (C. B.), for the year ending December 27th, 1922: Prov. Grand Master, Mingo Sanders; Prov. Master Depute, Thomas F. Harper; Prov. Grand Master Substitute, W. I. Herron; Prov. S. W., J. R. N. Johnson; Prov. Grand J. W., James A. Johnson; Prov. Secretary, Henry L. Washington; Prov. Grand Treasurer, William H. Young; Prov. Grand Orator, General McClellan; Prov. Grand Chaplain, Richard Johnson; Prov. Grand Almoner, William C. Denis; Prov. Grand Marshal, Henry Mathews; Prov. Grand Sr. Deacon, John L. Ashby; Prov. Grand Jr. Deacon, James McDonald; Prov. Sr. Steward, Ossis O. Burroughs; Prov. Grand Jr. Steward, Samuel Jackson; Prov. Grand Inner Guard, Joshua Washington; and Prov. Grand Tiler, Isaac Bush.

The following are the Installed Office Bearers in Lodge Justice No. 2, Diamondville, Wyo., for the ensuing term: R. W. M. James Giacoletti; W. M. D. Angelo Molinar; W. M. S. Frank Dallezatta; W. S. W., James Obert; W. J. W., Peter Peruchietti; Secretary, Dom. Carollo; Treasurer, Maurice Grosso; Orator, John Bertolini; Chaplain, Fred Quatro; Almoner, Battista Tescari; Marshal, John Castagna; Sr. Deacon, Dom. Cappucchio; Jr. Deacon, Burt Corollo; Sr. Steward, Maurice Grosso; Jr. Steward, Pete Tapero; Inner Guard, Paul Boltero; and Tiler Matt Aimo.

The following are the Installed Office Bearers in Lodge Fidelity No. 73, Rock Springs, Wyo., for the ensuing term: R. W. M., Fred Larsen; W. M. D., John Wilson; W. M. S., John Anderson; W. S. W., Hjalmar Carlson; W. J. W., James E. Hodge; Secretary, C. M. Olson; Treasurer, Axel Johnson; Orator, Joseph Joynson; Almoner, Axel Johnson; Marshal, Wm. Anlenius; Sr. Deacon, Carl Hanson; Jr. Deacon, Louie Larson; Sr. Steward, F. B. Larson; Jr. Steward, Christ E. Thobro; Inner Guard, Ole Johnson; Tiler, John Anderson, and Lodge Deputy, Carl E. Johnson.

The following are the Installed Office Bearers in Lodge Alpha-Passaic No. 89, Passaic, N. J., for the ensuing term: R. W. M., Joseph Roth; W. M. D., Herman Vliag; W. M. S., Michael Slavin; W. S. W., Bernard Sternick; W. J. W., Joseph Weinstein; Secretary, Samuel Slaff; Orator, Charles Newman; Chaplain, Samuel Slaff No. 2; Almoner, Michael Ger; Marshal, Michael Ger; Sr. Deacon, Ernest W. Meroglion; Jr. Deacon, Eugene Weinstein; Sr. Steward, Joseph Kovats; Jr. Steward, Joseph Veres; Inner Guard, Irving Israel; Tiler, Adolph Newman; and Lodge Deputy, Louis Goldberg.

The following are the Installed Office Bearers in Lodge Sobieski No. 134, Elizabeth, N. J., for the ensuing term: R. W. M., Frank Lach; W. M. D., Jacob Tomala; W. M. S., Anthony Szczepanowski; W. S. W., Ignac Marsalowicz; W. J. W., S. Bajtala; Secretary, John Winkiel; Treasurer, Boleslaw Kulikowski; Orator, Joseph Sitarski; Chaplain, Tadeusz Wojciak; Almoner, Stanley Pasternak; Marshal, Andrew Wojciak; Sr. Deacon, Ignac Seget; Jr. Deacon, Joseph Glowka; Sr. Steward, Joseph Lacko; Jr. Steward, Anthony Szatkowski; Inner Guard, Jacob Tryzna; and Tiler, Frank Lorenz.

The following are the Installed Office Bearers in Lodge Progress No. 141, Bayonne, N. J., for the ensuing term: R. W. M., John Wegrzynski; W. M. D., Zygmunt Ostrowski; W. M. S., Joseph Wegrzynski; W. S. W., Joseph Borys; W. J. W., Andrew Witenberg; Secretary, Frank Godniak; Treasurer, Joseph Wegrzynski; Orator, Joseph Borys; Almoner, William Sowinski; Marshal, M. Stankiewicz; Sr. Deacon, Wincenty Rogozinski; Jr. Deacon, Casimir Tokarski; Inner Guard, Konstanty Dziedzicki; Tiler, Konstanty Keczmeski; and Lodge Deputy, Joseph Radecki.

THE WORD OF GOD

In the beginning was the Word
That the oath-bound Mason heard,
The Bible says the Word
Was with God;
But the Gospel of St. John,
As from creation's dawn,
Declares that the Word
Was God.

All things by Him were made,
The earth's foundations laid,
Sun, moon and stars obeyed
The voice of God;
From Him came all of life,
Through the struggle and the strife,
By the great Masonic Word
Of God.

From the darkness and the night,
Came the glory of the light,
Bursting full upon the sight,
Light of God;
And Brethren on the Square,
Inspired by faith and prayer,
Beheld in golden glare
The Word of God.

—Bro. O. B. Slane

AMERICA A MASONIC NATION.

An exchange quotes Dr. Bruce Brown of the South Park Christian Church, Los Angeles, Cal., as follows:

"The Revolutionary War was distinctly a Masonic enterprise. The Boston Tea Party was planned by a Masonic Lodge at an adjourned meeting. We know that ten-elevenths of the signers of the Declaration of Independence were Free Masons and probably all but one were Masons.

"Lafayette said that Washington had so much trouble with and found so much disloyalty in the few generals who were not Masons that he trusted only those who were Masons.

"Washington demanded that Lafayette, coming from France, and Von Steuben, coming from Germany, be made Masons. All of Washington's brigadier generals except one were Masons. The Constitution of the United States was written by Masons.

"Free speech, free religion and free schools were the gifts of Masonry to America and these were opposed by all anti-Masonic institutions.

"Washington took the oath of office as President upon a Bible brought from a Masonic Lodge. The four major generals who almost ruined Washington and the cause of freedom were the four who were not Masons. The Governors of all the thirteen States, when Washington was inaugurated, were Masons.

"The form adopted for the American Government embodied the ideals and tenets of the Masonic lodge. No wonder they are hated by the institutions that hate it.

"Lincoln said: 'Our fathers brought forth a nation conceived in liberty and dedicated to the proposition that all men are created equal.' Liberty and equality were Masonic cardinal virtues.

"This great nation was distinctly an experiment of the Masonic Lodge seeking to work out the design it found on its trestle board.

"The forces that oppose the free institutions of our government find Masonry standing between them and their prey."

"THE MISSION OF MASONRY"

Brother Henry G. Vick, Past Grand Master, North Dakota (1919), in his address before the Grand Lodge, defined his conception of the history of Masonry as follows:

"The history of Masonry might be reviewed in three steps. The first step is that of the early mysteries from which Masonry sprang; the second, that of operative Masonry, actual workers in stone and mortar; the third is that of speculative Masonry, the organized, systematic Masonry of today. Individualism marked the first step. The novice who learned the early mysteries did so for selfish purposes, to gain a personal advantage. The second step was largely materialistic. The idea of mental and moral improvement entered in, but it was confined to the lodge, confined to the members. In the third and last step altruism controls. We Masons of today have learned that our responsibilities are not restricted to the four walls of the lodge in which we meet; but that we owe duties to our fellowmen in every walk of life; that we owe duties of uplift and social service; that as true men and Masons we must do our part in the great work of making this old world a better place to live in. This is part of the mission of brotherhood, a mission of peace."

The New Jersey Grand Lodge of Masons have decided that in the future the German ritual will be discarded in that jurisdiction.

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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EDITORIAL.

WEARING THE BADGE OF A MASON IN OHIO

In the State of Ohio (as in a few other
of the eastern and middle west states)
there exists the peculiar condition of two
professedly Masonic Grand Lodges with
names so similar that one letter in the
abbreviated, and one word in the ex-
tended form of designation differentiates
one from the other. In the name only,
however, does the similarity exist as
they are bitterly opposed to each other,
even to the extent of the members of

the one having members of the other ar-
rested for the heinous offense of wear-
ing the badge common to all Masons.

The first Grand Lodge of Masons es-
tablished in Ohio styled itself as "Free
and Accepted Masons" or "F. & A. M.,"
and for a time worked as a Craft Grand
Lodge, but subsequently seduced by the
Charleston Rite (miscalled "Scottish")
took part in the quarrels between that
Rite and the Cerneau Rite, which latter
had gained quite a hold in Ohio, and by
giving recognition to one high degree
body and banning the other ceased to be
a Craft Grand Lodge and became a
Grand Orient, or at least so three of the
Lodges in its obedience considered it,
they withdrew from its communion and es-
tablished another Grand Lodge which was
incorporated under the name of "Ancient
Free and Accepted Masons" abbreviated
as "A. F. & A. M.," and a fight was in-
augurated, which has lasted with more
or less virulence for thirty years. We
have no desire to pass on the merits of
either party to this controversy. The se-
ceders were as regular as the Grand
Lodge from which they seceded, both
were self-constituted and irregular inas-
much as neither possessed charter from
a superior source and are to us alike, and
it is only to the litigation between them
that we wish to refer.

The premier Grand Lodge succeeded in
having a law passed by the state legis-
lature to punish by fine and imprison-
ment any one who should wear a Ma-
sonic badge not being entitled to do so
under the rules and regulations thereof,
and under this law a member of the A.
F. & A. M. was arrested in October 1919.
The complainants were officers of the
A. F. & A. M. and the prosecuting at-
torney and judge were also members
thereof. The right of the trial judge to
hear the case was challenged by the de-
fendant's attorney and overruled by the

judge, therefore, it was not matter for surprise that the defendant was found guilty and sentenced to fine and imprisonment. From this he appealed to the superior court, which reversed the decision of the lower court and sent the case back for re-trial.

There is an old saying which points to the folly of suing the devil if the court be held in hell, and it seems a parallel case when any body of Masons are tried by the others, not a favorable comment on the attention paid to the teachings of the Order whose "Corner stone is Charity," and tempts the uninitiated to exclaim, "how these Masons love each other, and the difference between them seem to be that between tweedledum and tweedledee.

In this trial it developed that there were in the state of Ohio two Grand Lodges of Masons duly incorporated both adherents of the local system. In the state of Pennsylvania the same condition prevails, and in the latter state there are also lodges professing to be Masonic which are not even American, but hold from some hybrid creation in Spain, and this number could have been amplified as in other states as in New York there are at least four bodies claiming to be Masonic and in Massachusetts three all of whom claim the Masonic badge as common property, and for ought we know there may be more in other states, all going to show the need of one Supreme Lodge for the whole U. S. A. being organized as it is the Supreme Lodge A. F. & A. M. of the Scottish Rite Symbol, whose province it will be to bring order out of the existing chaos, a Herculean task, but we do not despair of having the Masonic stygian stable eventually cleaned.

This we propose to do by healing all these irregular bodies and bringing them into the fold of Universal Masonry. Meantime we would advise both the F.

& A. M. and the A. F. & A. M. instead of fighting as they have in the past with no other effect than making themselves ridiculous in the eyes of the world, whether Masonic or profane, that they take the advice given by the judge in this Ohio case, viz.—start a suit to quiet title and disincorporate the one that has no legal claim, then when they have decided who is who, let that one be healed and come into the bosom of the family of Universal Masonry.

NEMO ME IMPUNE LACCES ET

The above, the ancient Scottish motto which can be rendered in English as "None shall touch me with impunity" is being acted up to by the Scottish Branch of the International Masonic Federation, as is seen in the following advertisement which we cull from a Scottish Newspaper:

"Early Grand Encampment of High Knights Templar and Scottish Grand Council of Rites.

"INTIMATION IS HEREBY GIVEN That from and after this date, no one shall be advanced to the higher degrees as practiced by the above-named bodies unless affiliated with the INTERNATIONAL MASONIC FEDERATION.

ROBERT JAMIESON,
Grand Recorder."

18th January, 1922.

As we understand it, this notice was caused by the fact that many B.D. of the Craft lodges holding of the Grand Lodge at Edinburgh, while desirous of retaining their membership therein, sought to obtain the higher degrees of the Chivalric grades and the Scottish Rite from the ancient and regular Scottish authorities, to use an Americanism "were straddling the fence," and by this notice our Scottish B.D. of the universal family have

let them know that they must be on either one side or the other. This is as it should be and we commend our Scottish BB. for the stand they have taken.

TO THE CREDIT OF THE MASONIC PRESS

Of the numerous Masonic exchanges that come to our table we are gratified to be able to state that not one of them has commented on the latest proof of bigotry and intolerance evinced by the un-Masonic element of the locals in the recent persecution in Salt Lake City. As we have said time and again when speaking of the membership of the locals there are thousands of good men, deeply imbued with the true Masonic ideals and principles for one that is a bigot and a rascal, unfortunately with them as with so many other institutions it is the worthless and unworthy ones who oftenest is in evidence, proving the truth of the old homely proverb "when the kettle boils it is the scum that comes to the top." The great majority of the local Masons are either ignorant of the fact that there exists a division in Masonry, or are indifferent to it, believing that Masonic membership must work for good, are glad to see the ranks swell regardless of the rite the member affiliates with, and our Masonic co-temporaries seem to be of much the same mind and besides are wise enough to know that much of the furor raised against the Supreme Lodge and Universal Masonry is the work of interested parties who, like the Silversmith of Athens of ancient times, fear that their craft is in danger.

To this honorable record there are three exceptions, the "Fellowship Forum" of Washington, D. C., the "Masonic Chronicle" of Chicago, and the "Trestle Board" of San Francisco, the two first are content to re-publish the lying reports

printed by a Salt Lake paper, the latter not content with copying the lies referred to, has exercised considerable ingenuity in fabricating new ones enough to qualify the author for not only membership in the Ananias club, but for high office therein.

VITUPERATION NO ARGUMENT.

Some people whose mentality is low believe that to vilify an opponent is enough to confute his argument, and thinks by a fluency in Billingsgate to supply the want of logic. This is a favorite method employed by the un-Masonic Masons who, on every possible occasion, attack the adherents of Universal Masonry, incapable themselves of high or noble motives, in whom the ego is so highly developed that all else is shadowed by it that to them an opponent must of necessity be wrong, logic or reason to the contrary notwithstanding. He rakes from the accumulated filth of his own purulent imagination such epithets as "degree peddler, bogus Mason, Masonic fraud, clandestine," hurls them at his opponent, claps himself on the back and congratulates himself on the victory he imagines he has won. Such are a disgrace to the name "Mason," and an insult to the order in whose membership they pride themselves. Masonry is honorable "and should make all men so who yield obedience to its precepts." Some who have passed the portals are immune to its teachings and all their lives they may be members of a Lodge, but will never be MASONS. To quote from our immortal Brother Robert Burns, "a louse is a louse, though it crawl on the head of a queen."

THE BOYCOTT.

While extreme cases may warrant the employment of the boycott by the weak

against the aggression of those too strong for them to meet openly, it is a despicable weapon at the best, and is the resort in most instances of moral cowards who fear to meet their opponents in open manly debate. Of those

Whose cause can not be just
Or their deserts be small
Who fear to put it to the test
And win or lose it all.

The boycott has been used by the enemies of Universal Masonry and in some cases our BB. have suffered loss and inconvenience in consequence. We warn those attempting to use this weapon of cowardice under the impression that they can do so with impunity, that the power and majesty of the law can be invoked to punish them and protect their victims and call attention to an article in another column of the present issue under the caption "Organized Boycott, and the penalties attached thereto."

THE WORK IN OHIO.

We have had occasion before to make mention of the spread of Universal Masonry in Ohio, and in our last issue mentioned the formation of a new lodge in Napoleon in that state. From the known energy and ability of Bro. Chas. De Pretis to whose care the building of the lodge is entrusted, we expected a favorable growth, but our expectations have been exceeded, the growth being greater than we expected. In the work Bro. De Pretis acknowledges valuable assistance rendered him by Brothers G. Schultz and Carl J. Mills to whose aid he is in no small degree indebted for the success he has achieved.

SEATTLE, WASHINGTON.

We are also pleased to record satisfactory growth for the lodge in Seattle to which a Dispensation was recently granted. This lodge has now sufficient members to warrant it holding regular weekly meetings and hopes in the near future to be able to apply for a Charter.

THE DEFENSE FUND.

As will be seen elsewhere in this issue the defense fund still grows and there is no doubt but that when needed there will be ample means at the disposal of the defense committee to meet all demands. In this connection we will quote from a letter received from Bro. Dr. Nemirow, Provincial Grand Master for the State of New Jersey, which strikes the right key, and which we commend to the attention of the Provincial Grand Masters in other States.

January 25, 1922.

"My dear Brother D. Conta:

Herewith you will find two (2) checks —\$200 (from the Alpha Passaic lodge No. 89 for \$100, and from the Garibaldi lodge No. 143 for \$100). I have formed here a state defense committee, which has its object to spread propaganda for the stimulation of contributions towards the defense cause; I have personally visited lodges in my province and have secured good will and promises to help the federation to see the case go through. Some of the U. D. lodges have promised to contribute and I am positive that within a few days I will be in a position to send you another remittance. I wish you would inform me as soon as possible about the details of the proceedings as it will materially help me to in-

ject more stimulation towards further contributions, as the amount contributed up till now, is by no means final. I personally believe that the defense fund should also see, that after the case is won, there should be funds provided and collected for publicity and it is for the benefit of each individual lodge as well as for the federation at large to have the decision of the court spread all over the country and even if it should have to absorb all the funds, we have in the lodges in the entire organization, as it will put us on the pedestal where we belong. As a matter of fact, we have never had any publicity as in our days publicity is what counts in securing prestige and membership. I hope to hear from you with good tidings, I am

Faternally yours,

DR. MARTIN NEMHROW.

WITH OUR EXCHANGES.

"ORGANIZED BOYCOTT" AND THE "PENALTIES" THERETO ATTACHED

The "Boycott" a Substitute for "Conspiracy" Under Which Head the Results Are Precisely the Same
—and Most Dangerous.

The Attention of Certain Slanderers and Would-Be Boycotters Is Called to The Following Legal Opinion Prepared by Eminent Attorneys, With an Introduction.

There are some people who think that it is both moral and legal to destroy another's property just because the first party doesn't happen to like the second party—or his methods of doing business.

These people never stop to consider, when they undertake to establish a boy-

cott, or to circulate slanderous stories about a business concern, that they are violating some of the most stringent laws of the State and Nation!!

And because they do not "consider" or because they are absolutely worthless from a property standpoint—they go plunging on in their venomous, slanderous and boycotting career until brought up by the strong arm of the law.

Under the laws of Washington slander is a criminal act—and the most worthless guttersnipe can be arrested for criminal libel and sent to prison as a punishment therefor,—and the property owner who engages in the boycott and in the circulation of slanderous matter becomes doubly liable, as he may be made to suffer property damages as well as imprisonment.

With the foregoing introduction special attention is called to the definition of a "boycott," and then the penalties therefor.

Boycott and Conspiracy Legally Defined.

A boycott is defined in terms according to the author in the following words:

"A combination of many to cause a loss to one person by coercing others against their will to withdraw from him their beneficial business intercourse through threats that, unless these others do so the many will cause similar loss to them." (Threatening merchants, for example.)

"An organized effort to exclude a person from business relations with others by persuasion, intimidation and other acts which tend to violence, and thereby coerce him, through fear of resulting injury, to submit to dictation in the management of his affairs."

"A combination between persons to suspend or discontinue dealings or patronage with another person or persons through acts of refusal to comply with the request of him or them."

"Under the many decisions respecting the boycott, it is applied to persons who

either try to detach from the object of their resentment persons already in contractual relations with him—or to induce persons who might in future have business with him to refrain from such intercourse."

"Those who engage in bringing about a boycott become the objects either of injunction or of damages. When the injured party resorts to the latter, he proceeds under the common law respecting conspiracy and the compensation awarded for injuries to persons, property or business by the law of conspiracy.

"Boycott was unknown to the common law, and is simply a modern definition of conspiracy to injure trade by concerted action. Conspirators in boycott are accordingly punished according to the measure of damages and the procedure in conspiracy cases."

"One of the first consequences of becoming a defendant in an action of damages for conspiracy is that each individual is liable for all the damages that may have been caused by the acts of any or all his fellows in pursuance of the conspiracy."

"The plaintiff is not driven to the hard necessity of proving each defendant's individual share in the mischief, or of collecting into court every person whomsoever connected with the conspiracy, on pain of being nonsuited if he happens to leave one out—but may select for suit one or all."

"Moreover, the judgment when rendered in the case may be in its terms a judgment against each for the total sum, with a consequent privilege of having execution upon the property of any one of the defendants alone."

"Such a defendant thus paying the whole judgment alone, it may be added, has no right of contribution from his co-defendants. In a word—Each wrongdoer in a conspiracy in boycott is looked upon

as an individual offender liable for the whole damages."

"The damages rendered in these cases vary with the mischiefs accomplished by the boycott. As high as \$100,000 has been awarded. The party injured and entitled to sue for such damages may be either an individual, a partnership, a corporation, or a Trade Union, or any lawful association of men."

FREEMASONRY.

By Bro. J. Dixie Smith, Grand Orator,
Houston, Texas.

(Address before 86th Annual Communication of the Grand Lodge of Texas.)
Most Worshipful Grand Master and
Brethren:

In this gathering here this evening there are Masons from almost every city, town and hamlet within the jurisdiction of this Grand Lodge. Men whose time is of great value to them, and yet they come here year after year to mix and mingle with their brethren and labor incessantly for the promotion and progress of this great Brotherhood that lies closest to their hearts. Then certainly there is more to Freemasonry than mere forms and ceremonies. Many believe it to be of divine origin, otherwise it could not hold us in its mysterious grip in that strange and fascinating way, which we cannot understand.

Freemasonry does not meddle with the domain of religion, nor does it inquire into the mysteries of regeneration. It teaches those truths that are written by the finger of God upon the heart of man and those views of duty which have been wrought out by the meditation of the good and the wise, during all the ages of the world.

It teaches that man has high duties to perform, and a high destiny to fulfill on this earth. That it is here his in-

fluences are to operate, that this world, with its splendid beauty, its thrilling interests, with its noble and holy affections, is the habitation of man, the arena of his conflicts, and the dwelling place of the loving and the good. A place to develop by means of sin, and sorrow, and suffering, the noblest passions, the loftiest virtues and the tenderest sympathies of mankind.

It teaches us the New Law of Love, and that we are all members of one great family. And, as the truth embodied in the principles of Freemasonry find lodgment in the hearts and minds of our people, civilization advances and humanity approaches nearer and nearer the ideals taught by the Great Master.

Freemasonry brings together good men of every country, sect and opinion: the Jew, the Gentile, and Parsee, to worship at the same Shrine with only one requirement other than goodness—a belief in the true and living God.

Freemasonry is a science and a most beautiful one, teaching us the great principles of Morality, Freedom and Light, reminding us of our duties toward our brethren. It opens before us a vast field for thought and activity, and is calculated to, and does make men better citizens, better fathers, and better friends.

It is an institution that teaches us to build and not to destroy. It teaches the Fatherhood of God and the Brotherhood of man.

Upon the principles of Freemasonry this beloved Nation of ours was founded. By and through those principles these United States have survived and will continue to survive so long as the teachings of Freemasonry are practiced by a majority of our people. The Declaration of Independence and the Constitution of the United States contain the same ideals Freemasonry promulgates and the passing of the years

has only strengthened our belief in the wisdom of the ideals enunciated in those two wonderful documents. Briefly these ideals are that all men are created equal, that in this Nation we shall enjoy freedom of speech, free press and separation of Church and State. To establish those ideals required a long and bitter war. To maintain those ideals will forever require eternal vigilance. The history of this country, like that of every free people, demonstrates the fact that the substantial steps of mankind have been made by the cruelties of pain, and that every forward movement to free and enlighten the world has caused sorrow and bloodshed. In those conflicts every country has produced its heroes and martyrs, who have been known by their scars and the prints of the nails in their hands.

From the foundation of the world Freemasonry has taught Liberty, Equality and Fraternity. These constitute the bridge that spans the stream between Slavery and Freedom, from Ignorance and Superstition to Light and Understanding. There lies before this great Brotherhood the task of imparting to its members and through them to the unborn generations of the world, those lofty ideals. Such ideals tend to liberate the souls of men from superstition and idolatry, and break the chains by which they are bound by creeds and dogmas, above which mortal man was intended to rise.

The Book of Truth, the cornerstone of our beloved Order, if studied properly, and understood, removes the hoodwink from the blinded eyes of the initiate and becomes the Great Light to his feet and the rule and guide to his faith and practice. It points out to him the twin peaks of right and wrong on the dim horizon of life. It marks out our path of duty, down which the white light of God's countenance beams before us in an unmistakable way. It removes from our eyes the

stifling dust of sordid gain, and lifts us from the strife of commercialism to a higher and freer atmosphere of life. It opens to our vision the World of Love, the World of Unselfishness, and the World of Righteousness, which, after all, is the only World worth while.

Freemasonry means service: service to God, to Country and to our Fellowman, and the crowning glory of a Mason should be to serve. God give us men who are not afraid to serve, men whose hearts are true to their Country, whose hearts beat a little faster at the sight of Old Glory and whose appreciation of its protecting folds causes them to respect it wherever it may be!

Like a sleeping giant Masonry is beginning to awaken from its slumbers and to actively engage in a more useful service to humanity. It is beginning to require of its members more than to simply wear a white apron and a Masonic emblem. Masonry is demanding of its members that they hold aloft the torch of Liberty. That they act as sentinels to guard the free schools and other institutions of learning of this Nation. That they exercise their right of franchise on all great problems and public affairs, and by their ballot to place the government of this country in the hands of fearless men who will protect the ideals of Americanism and who will condemn and crush any and all other isms. Masonry is reminding its members that it is as much their duty as it is their right to vote.

Brethren, we are beginning to realize that we are making members—not Masons—members, too rapidly; that we are not demanding the high standards set for us in the olden days; that Masons today, as a rule, are not the type of men who composed the membership of this Order in the days of Washington, Frank-

lin and Jefferson. In the larger cities of today we are grinding out members so fast that we do not take time to teach them any real Masonry. We are too busy initiating candidates to do any real Masonic work. We are placing upon the country the unfinished product of our degree mills, and the profane world is quick to discover the inferiority of our material. Frequently the remark is heard that "anybody who has the price can become a Mason." We know that that is not wholly true, but there is enough truth in it to cause grave concern. Another idea that has gained considerable circulation is, that Masons are never punished for crime. That, brethren, is wrong. It should be the universal practice of Masons that when one of our members after being warned and admonished, commits a crime without justification, we as Masons should see to it that he is punished, and it might be well for the public to know when a Mason is expelled, that the world might not be able to say that we furnish a refuge for criminals. We are too prone to throw the broad mantle of charity over each other, rather than to demand a strict observance of our laws and ancient landmarks. I dare say that in almost every Lodge within this Grand Jurisdiction, there are members, who are a disgrace to this fraternity. Then, brethren, if that be true, it is our duty, yes, our sacred and solemn duty, to wash from the skirts of Masonry those dark spots, that the world might know that we do not sanction or tolerate such things.

Brethren, we have drifted farther and farther away from the original teachings of our Order and you know it and I know it. But, thank God, we are turning back and beginning to realize what our duties are and the dangers we are in. During the past few years the enemies

of Masonry have been noticeably active. They have done all within their power to wreck and ruin this Fraternity, and to cause discord and strife within our ranks. They have attempted to cripple and destroy the free school system of this country, but we are glad to know that as yet the little red school house on the hill is safe and so long as Old Glory flies from the top of the mast, it will continue to be safe. Then, brethren, let us go back to our lodges and gather about these sacred old altars again and take another vow. Let us dedicate our lives anew to the cause of Freemasonry. Let us promise each other to live closer to the teachings of our beloved Fraternity, closer to each other and our fellowman, and so act and live that our lives may prove to the profane world that it is an honor to any man to be a Mason.

JERUSALEM TODAY.

There are three Constitutions in Egypt—the English, working under Scottish rites; the French, working under La Grande Loge de France; and the native Lodges, working under a separate Constitution, known as the Grand Lodge of Egypt, and which has adopted Scottish rites. There is very little intermingling and visiting between these Constitutions.

We shall now enter through the southern gate into the court of the Mosque of Omar, which is situated on the spot where stood King Solomon's Temple. The Mosque of Omar is built on Mount Moriah, and covers the very much discussed stone or rock known as the stone of Sotiah. The Kabalah informs us that Mount Moriah was consecrated ground long before the Temple was built thereon. To it came Abraham to offer his son as sacrifice; indeed the Kabalah ridi-

cules the idea of a father being asked to slaughter his son as an offering, but claims that the story, written in a manner to hele and conceal, really intended to convey to the initiates that Abraham took his son to be initiated on this consecrated ground. Again and again we read in the Bible that whenever a patriarch or prophet or leader came to this spot he was always warned to "take off the slippers from thy feet, for the ground on which thou standest is sacred." The stone or rock to which I have already alluded has a deeper Masonic significance still, and cannot be dealt with in this breezy and light address. The court yard covers about ten acres of ground. The Mosque of Omar is of its kind the most magnificent in the world. It has the richest mosaic, wonderful columns, and is kept beautiful and clean. It was built by Khalif Omar, who was the son-in-law of the Prophet Mohamed, and was dedicated by him to the memory of King Solomon, whom he adopted as his patron saint. Next to Mohamed's grave in Mecca, this is considered by Moslems as the most sacred spot. It has its underground vault, but nothing of importance to us is found there. Facing this mosque, at the other end of the court, stands the Mosque of Axa. There is no doubt about it that this was built by the Crusaders; the architecture is that of a Christian church and not of a mosque. It, too, has a great deal of mosaic windows and some fine columns, brought from the quarries of Acca and Sidon. Between the two mosques are several pretty water fountains, around which the faithful are ever lastingly making their ablutions before entering to the mosques to offer their adoration to the Most High. The whole of the underground under this court is hollow. It is there that all the underground vaults of Biblical and Masonic fame are situated.

I went again and again to this place and on each visit I discovered some fresh beauty.

One visit is still very fresh in my mind, and I wish I was capable of painting for you the scene as I saw it and as I felt it. It was late one afternoon in mid-summer. I had just come up from the underground vaults, and had walked down to the end of the grounds. I climbed up the northern wall of the Temple court, facing the Mount of Olives. This was my favorite spot, because from there I looked down upon the great Biblical stage on which were enacted some of the plays which have traced and shaped the destiny of mankind. On my left was Calvary, below was the valley of Hennom of Biblical fame. It was there that the prophets Isaiah, Ezekiel, and others preached to the children of Israel. In front was the garden of Gethsemane, the grave of St. Mary, and the Church Dolorosa. Having as a background, the Mount of Olives, the Biblical grave yard with Zerubbabel's and Haggai's resting places, covered by a black-domed Russian Church. Winding around the Mount of Olives and losing itself in the distance is the long, white-dusty road of Jericho, where you see a long string of camels just turning the bend. In the dim distance in the south-east you see the chain of the rugged Judean mountains, with the tower of the Nativity Church of Bethlehem. Right behind me the Mosque of Omar, Moslems' sacred spot; near it the Wailing Wall, the western wall of the Temple built in the days of Ezra, the only remnant and evidence of the Jews' ancient glory; and further west the Holy Sepulchre, to which come yearly pilgrims from every part of the Christian world. The sun was about to set, and whilst the valley of Hennom and Kedron were already in semi-twilight, the sun's last rays were

still lingering on the Mount of Olives, and giving a tropical display of a glorious sunset. Now it would shed its brightest colors off the brass dome and cross of a Christian Church, then it would single out a mosque, or the old Jewish graves. Suddenly a voice broke upon the stillness of the twilight—"There is no God but Allah. Mahomet is his prophet." It was the Muezzin calling the faithful to worship. "God is great, God is merciful: come unto Him all ye faithful," thus sang the Muezzin from the minaret of the mosque, and the hills and the valleys seemed to resound with the echo of the Easterner's prayers. "There is no God but Allah." And all around Moslems kneel, rise, kneel again and bow their heads to the ground. From an orthodox church close by comes the sound of ringing bells of the Angelus. All creeds are at worship, and just as suddenly as it began, the voice calling to prayer ceases. The sun has set, and with the tropical suddenness darkness covers the earth and all is silent. The scene is thrilling and full of reverence. But the Mason who stood there bathing in the atmosphere of reverence and breathing the air of Divine glory understood at last the lesson taught him by the Craft, viz., the beauty of Tolerance. From his isolated physical, as well as mental elevation, he has just witnessed a scene of worship to Allah and Mahomet, to Christ and the Trinity, and to the Unity of Jehovah, each in his way sincere unto bigotry but nevertheless sincere; each sect in its way pulling from a different direction, but all aiming, though ignorantly and blindly, towards the center. A pity they don't go far enough, when they would all meet on the center, and thus destroy for ever bigotry and intolerance and hatred, which has ever been, is now, the cancer of mankind, the cause of wars, and bloodshed,

suffering and misery. But the silent watcher who stood there, whilst deploring the littleness, the pettiness, the meanness still existing in the hearts of mankind, nevertheless saw the beauty, the grandeur, and truth of this ensemble, and finding therein a ray of hope and a dawn for the brotherhood of man, thanked God that he was a Freemason, and tolerant.

TUBAL-CAIN

Tubal-Cain was the son of Lamech, so close to Adam in the line of descent that he could truly boast of belonging to one of the "first families." He was in Cain's line and the eighth man from Adam. No doubt he was well acquainted with the story of Cain's fratricidal crime.

A tragic legend has survived the wear and tear of time's rugged course, and though but a fragment, is suggestive of heartache and sorrow.

Lamech had lost his sight and Tubal-Cain with filial kindness on a certain day was assisting him in his walk. Suddenly Cain, old and goaded by the memories of his awful crime and the sufferings resulting therefrom, rushed through the brush and shrubbery, with the intention of murdering them. Tubal-Cain urged his father to defend himself against the madman, which he did, resulting in Cain's death. When Lamech realized that it was his ancestor that he had slain, his remorse was so great that he turned on Tubal-Cain and crushed out his life. We see how early in the history of the race one crime led to the commission of others as direct results of the first.

When Tubal-Cain was slain a truly great man perished, but he left a record of useful service, which showed that he was the founder of a line of human effort which has led to right aspirations and noble attainments through all the follow-

ing centuries. He left the world enriched by his having been in it.

The Bible is frugal in praise of its heroes and in its usual style paints the picture of Tubal-Cain with one dash of the brush as follows: "An instructor of every artificer in brass and iron"—Genesis 4:22. A marginal note explains that the word "instructor" translated means a whetter, a finisher. He was not only a designer, but a skillful finisher of metallic wares.

A few things ought to be said in behalf of Tubal-Cain.

1. He was not indolent, for work in iron, copper, silver and gold is attended with great exertion.
2. He was not wanting in ability and talent, for he invented a business.
3. He was original, setting the line for others to copy.

He laid the foundation for every worker in metals. He was the forerunner of the blacksmith, the silversmith, the dresser of precious jewels. You can trace back to Tubal-Cain the stonemason's fine work; the marks of the artist's chisel on marble, granite and porphyry; the glassmaker's polish on the sheet of glass; the engraver's lines of beautiful design on mahogany and other fine woods.

The flash of the sword, the glittering of the diamond, the beauty of the golden goblet, the polish of the silver service, the transparency of the glass in the window, the finish on the porcelain, the throbbing heart of the great engine that draws a long train of cars, the wire that flashes the message around the world, the line that carries the human voice from New York to San Francisco, the press that prints the great daily paper, the telescope that shows you the surface of the sun millions of miles away; all of these are due to the early endeavors of Tubal-Cain.

The genius, who begins the great things of the world, is greater than the genius who catches the lighted torch as it drops from the gifted hand of early discovery. Tubal-Cain wears the crown among the great inventors, designers, workers and artists of the race. In his presence Besemer, Howe, Field, Drummond, Rumford, Fulton, Stephenson, Ho and the whole host of gifted workers of the ages bow in acknowledgment of his early claims to first place in their ranks.

GRAND LODGE TITLES

A subscriber has asked for an explanation as to why some Grand Lodges use the title "F.&A.M." while many others work under the title, "A.F.&A.M."

The above are abbreviations for "Free and Accepted Masons" and "Ancient Free and Accepted Masons." All the present day Lodges bearing these titles are one common brotherhood. The reason that some have adopted one and some the other is doubtless traceable to the great schism in 1728. Previous to that time the Grand Lodge of England was known as the Grand Lodge of Freemasons of England. The schismatic Lodge was called the Ancient York Masons, and in decision the original Lodge was designated as the "Moderns." In 1813 the United Grand Lodge of England was formed, consolidating the Ancients and the Moderns, and this is probably the time that the designation A.F. and A.M. was first used. The schism which divided Masonry in the mother country extended to its colonies, and Lodges claiming under both authorities were established, hence it is that in America we have the two designations, of perhaps more correctly, three, for the Grand Lodge of South Carolina styles itself Ancient Free Masons.

In the United States twenty-three Grand Lodges use the style F.&A.M., while twenty-seven are designated A.F.

A.M. Some of these are extinct now, Dakota having been divided into North and South Dakota and Indian Territory consolidated with Oklahoma. The British Colonies, fifteen in number, are all A.F.&A.M. except New Brunswick. South Carolina is peculiar, being styled Ancient Free Masons. The Grand Lodge of the Philippine Islands is F.&A.M. It is interesting also to know that many of the Grand Lodges styled themselves "The Ancient and Honorable Society of Free and Accepted Masons," and among them Colorado in its early days bore this title. The following list may be useful for reference:

A. F. and A. M.—Alabama, Alberta, British Columbia, Canada, Colorado, Connecticut, Dakota, Delaware, Idaho, Illinois, Indian Territory, Iowa, Kentucky, Maine, Manitoba, Maryland, Massachusetts, Minnesota, Missouri, Montana, Nebraska, New Mexico, New South Wales, New Zealand, North Carolina, North Dakota, Nova Scotia, Oklahoma, Oregon, Prince Edward Island, Quebec, Queensland, Saskatchewan, South Australia, South Dakota, Tasmania, Texas, Victoria, Virginia, Western Australia, West Virginia, Wyoming.

F. & A. M.—Arkansas, Arizona, California, District of Columbia, Florida, Georgia, Indiana, Kentucky, Louisiana, Mexico, York Grand Lodge, Michigan, Mississippi, New Jersey, Nevada, New Hampshire, New York, New Brunswick, Ohio, Pennsylvania, Philippine Islands, Rhode Island, Tennessee, Utah, Vermont, Washington, Wisconsin.

A. F. M.—South Carolina.

A good Masonic publication, read by members of the Craft, will do more good than all the high sounding efforts at oratory by the average speaker on "Masonic Education."

AND STILL THEY COME

Honor Roll of Lodges and BB. Towards the Defense Fund

Lodge Alpha?Passaic No. 89.....	\$100.00
Lodge Palestine No. 156	25.00
Astoria Council No. 45	100.00
Lodge Monte Moriah No. 112.....	50.00
Lodge Rizal No. 86	40.00
Lodge Palesti ne No. 156	25.00
Anthony Guggia	25.00
Lodge Evergreen No. 39.....	18.00
Lodge Ebenezer No. 28	10.00

FREEMASONRY IN RUSSIA

Russia is one country on the globe where Freemasonry is prohibited. It was not always so, for according to traditions, Peter the Great was initiated into the Craft by Sir Christopher Wren, and assisted in the founding of a lodge in Petrograd before the close of the seventeenth century. By the middle of the eighteenth century Freemasonry in Russia had become very strong, and received a powerful impulse in 1777, sixty years after the foundation of the Grand Lodge of England, from the Duke of Sudermania, the head of the principal Chapter of the Swedish Brotherhood, who accompanied his brother, Gustavus III., to Petrograd that year. The Russian Lodges at that time were in close touch with the Prussian Grand Lodge, over which Prince Ferdinand of Prussia presided.

About that time Freemasonry in Russia began to lose its original character, and became mixed up with alchemists, illuminati, and various charlatans. In 1872 the Martinists were founded at Moscow and made rapid progress, building themselves a special temple, but their meetings were soon denounced by the police as hotbeds of revolutionary propaganda. Paul I. was a member of the Craft, and he, too,

had been drawn into the Martinist movement, of which Prince Gabriel Gattitzio was a prominent member. Novikof, another leader, was sent to a fortress at Schlüsselburg, where he remained until Paul I. released him on his accession to the throne.

In 1731 Captain John Phillips was appointed by the Grand Lodge of England as Provincial Grand Master of Russia, and in 1734 General Lord James Keith, brother of the Earl of Kintore, Grand Master of England in 1740, was Master of a Lodge in Petrograd. The number of lodges increased to such an extent that, in September, 1776, the National Grand Lodge of Russia was formed. In 1779 a rival Grand Lodge under Swedish authority was set up.

In April, 1782, a law was passed forbidding secret societies throughout Russia, but the Freemasons were not included, and two years later the Empress of All the Russians invited the Grand Lodge of Scotland to send deputies to Petrograd to establish there a Scottish Lodge under the name of the Imperial Lodge. In 1797 the law against secret societies was renewed, and, although Freemasonry was not mentioned, Paul I. caused all the Masters of the Lodges known to him to give their hand and word that they would open no lodges. Alexander renewed the decree on his accession to the throne in 1801, but shortly afterwards caused it to be understood that he would not interfere with the meetings of the Craft, and in 1816 and 1817 many lodges were re-opened and the new lodges formed.

In 1822, however, in consequence of dissensions which arose, the Czar issued a ukase ordering the closing of all lodges, and forbidding them at any future time to re-open. Since that time there has been no Freemasonry in Russia, although Russians in other countries have been in-

initiated into the Craft, and should the ban be removed, as is now improbable, there will be found many in Russia qualified to form lodges and conduct Masonic work.

—The Freemason.

STICK BY THE LODGE

The home is the unit of social life. Some men get away from home ties and do very well, but if it were not for the homes the race would deteriorate and perish.

The Lodge is to Masonry very much what the home is to the race. Masons who get out of touch with the Lodge assert that they are just as good Masons as if they were regular attendants. It is true that once a real Mason a man never ceases to feel a heart allegiance to the Fraternity even if he ceases to attend the regular communications. But such Brethren must see and admit that the Lodge is the cradle and center of Masonic life. There they were made Masons and there Masonry must be kept alive. If the Lodge were to go, Masonry would go with it.

The Fraternity is rapidly growing in numbers and the members are undoubtedly getting more out of it. It is becoming a greater spiritual force and exerting more influence upon the practical issues of life. At the same time there is a tremendous waste going on all the time through the failure to stress more the importance of working up deeper interest in Lodge life. Here is the field to work in. If attendance could be doubled it would be worth more than to have the roll quadrupled by Masons who do not meet with the Craft. In those jurisdictions where attendance is very poor it is the rule to find the Masonic spark of life very feeble and moribund. A healthy Lodge, kept working regularly, is necessary to the welfare of the Fraternity. You cannot always judge the quality of

Masonry by the number of men in a Lodge. Some of the finest exemplifications of Masonry are found in small groups of Masons, but more often small groups mean too little Masonry.

Of the many excellent suggestions offered for the good of the Craft, none is better than the suggestion to build up the Lodge—especially internally. The Lodge will always occupy the relation to Masonry that the home does to the human race.

MASONRY AND CORNER STONE

The question is often asked why Masons are chosen over others to lay the corner stones of public edifices, built by the contributions or taxes of people, the majority of whom are not connected with or interested in the Order. The answer is because Masons are builders; because Freemasonry recognizes the overruling providence of God; recognizes the immortality of the soul and the brotherhood of man. It is non-sectarian, non-partisan, and enforces that rational homage to the Deity due from the creature to the Creator. Its sole purpose is character building. Its beautiful and magnificent, benevolent and charitable enterprises are but manifestations of that spiritual character building becoming visible to the world, thus affording a common ground on which Hindoo, Mohammedan, Hebrew, Gentile and Christian may meet and know each other as men possessing kindred ideals, aspirations and hopes, which they each express in their own peculiar formula; it is world-wide in its compass and free from criticism, so long as its devotees live up to the standard set by universal Masonry. Hence it is most appropriate that the Masonic Order, the successor of the ancient builders, should be called upon to publicly celebrate a rite that has survived from the time of those ancient builders to the present day.

MASONRY'S RIGHT OF WAY

They come to us in numbers now where
once there was but one,
The trail that leads up to our doors seems
fairly overrun; *

And so the question comes to us, how
can the Craft today

Be popular and still maintain its old-time
mystic sway?

A new and faster age is here and we're
of it a part

And there's so much in this old world
that tends to win its heart

Away from what once seemed to be held
more in Brotherhood,

And from what once we have always
taught to be man's highest good.

So let us welcome to the Art all who are
qualified;

The things that they most need should
not be to them now denied;

They've nowhere else to go to find what
we in Truth can give,

Our mission is to teach to them that
Brotherhood must live.

And much within the past has come to
us to do and dare,

To help to keep this world of ours in
fairly good repair,

And it may come to us again as in our
country's past

When it was ours to forge the dies that
were for freedom cast.

So in these days of dire unrest we're
finding but our own

To help to build the Temple walls that
henceforth may be known

As that one place where truth and love
in altruistic sway

Displayed the beauties of its Art by its
own right of way.

—L. B. Mitchell.

OPENING THE BIBLE.

Many Senior Deacons—and Masters, too, for that matter, do not appear to understand that the Bible should be opened at a particular passage, differing for each degree. In the E. A., the sacred volume should be opened at Psalms cxx:iii, 1; in the F. C., at Amos, vii, 7-8; and in the M. M., at Ecclesiastes, xii, 1-7.

A hundred years ago other passages were required. In the E. A., the Senior Deacon was required to turn to Ruth, iv, 7; "Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off one shoe, and gave it to his neighbor; and this was a testimony in Israel."

In the F. C., the required passage was Judges xii, 6: "Then they said unto him, Say now Shibboleth: and he said Shibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."

And finally, in the M. M., the proper passage in the old days was Kings, vii, 12-14: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

King Solomon and King David

Led merry, merry lives,

With many, many lady friends

And many, many wives;

But when old age crept over them

With many, many qualms,

King Solomon wrote the Proverbs

And King David wrote the Psalms.

THE STONE QUARRIES

The stones used in the building of the Temple were taken from the north-east portion of the city, near to the Damascus gate.

A modern explorer thus describes them: "Here were blocks of stone but half quarried and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were many of them four feet and ten feet in height, and the distance between them was about four feet. After being cut away at each side, top and bottom, a lever was inserted and the block pried off. It was then dressed to its proper size. The stone was extremely soft and friable, nearly white but hardening on exposure."

As the Tyrians had become proficient as masons, numbers of the men of Tyre assisted the Hebrews, and directed the work of preparing these stones. Many of these Tyrian Craftsmen of the highest trades, no doubt, were members of the Fraternity of Dionysian Architects which at that time flourished at Tyre.

From the order and organization of this Fraternity, could easily be adopted the method of arranging the workmen and allotting the work at the building of the Temple.

It is very probable that some of the more expert Hebrew workmen would be admitted into the Fraternity of their Tyrian fellowcraftsmen, especially so, as the two languages were very similar and so would render intercourse much more easy.—From Lebanon Chapter, Lambton Mills, summons.

WHAT FREEMASONRY IS NOT

Bro. the Rev. W. P. Besley, P. G. C., preaching at a Masonic Service at St. Alban's Streatham Par., S. W., England, organized by the members of the Prudent Brethren Lodge, No. 145, carefully explained for those who might have misconceptions what Freemasonry was. It was not an excuse for wearing striking gowns; it was the application of the principles of brotherhood whereby men were banded together for mutual relief and support. They had long since got past the stage when people looked on Freemasonry as a dining club. Brotherhood was expressed through their Institutions, not only to their Brethren who fell ill by the way, and to the children of deceased members by providing education, but to other outside funds. They were proud of their benevolence.

Speaking of the inception of Freemasonry, he said that from the very earliest records of the world's history of building marks of Freemasonry had been found, which went to show that Freemasonry was intimately connected with the House of God. Its charities were inspired by God; its brotherhood was a living and vital thing; for behind it all, though it all, and over it all, was not only the love of God and the worship of God, but the service of God.

In the building of the House of God they could read in the Bible that people gave willingly of gold, silver, and precious stones—"not much was said about copper," added the preacher with emphasis. If every man was a true Mason, and lived up to the great principles of brotherhood in the service of the Father, they would have a true socialism—not that which masqueraded as such, but that which meant not "What can I get?" but "What can I give?"

LEXICON.

The Grand Lodge of the Three Globes at Berlin, claiming to date from September 13, 1740, with 152 Lodges and 16,346 members. The National Grand Lodge of Germany at Berlin, dating from the 27th of December, 1770, with 151 Lodges and 15,215 members. It has also Provincial Grand Lodges at Breslau, Hamburg and Meclenberg. The Grand Lodge of Prussia, called "Of Friendship" at Berlin, dating from June 1st, 1798, 81 Lodges and 7,980 members, with a Provincial Grand Lodge of Schloesien in Breslau. The Grand Lodge of Hamburg, founded February 4th, 1811, with 62 Lodges and 5,300 members, with Provincial Grand Lodge at Berlin. The Grand Countries Lodge of Saxony at Dresden, dating from September 28, 1811, with 38 Lodges and 4,892 members. Grand Mother Lodge of the Eclectic Masonic Union at Frankfort on Main, dating from March, 1783, with 25 Lodges and 3,318 members. The Grand Lodge of the Sun at Beyreuth founded January 21, 1741, with 40 Lodges and 3,670 members, and a Provincial Grand Lodge Polar Star at Christiana, Norway. Grand Lodge "Of the Concord," at Darmstadt, dating from March 22, 1846, with 8 Lodges and 700 members. The "Free Union of Five Independent Lodges of Germany," founded October 14th, 1883, with 1,328 members. These several Grand Lodges are united more or less closely in a Grand Lodge Union which passes on the qualifications of Foreign Grand Lodges seeking recognition from the German Masonic groups. Outside of this Union there is a Grand Orient of the Scottish Rite with headquarters at Leipsic which, before the war of 1914, had 25 Lodges, with a proportionate number of Chapters, Councils, Areopagi and Consistories.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made in lodges for quantity.

**AMERICAN FREE AND ACCEPTED
MASONS IN ROUMANIA.**

(Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescu No. 1
Officers.

Grand Master, Bro. M. Carniol Fiul. Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson. Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Metings are held in the Lodge and dress above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master) Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, H. Methmann, 5900 Telegraph Ave., Oakland; Chancellor, Ed. A. Rower, 144 Joice St., San Francisco, Cal.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets every 5th Friday of each month at 8:30 p. m., in the California Hall. Eminent Commander, J. J. Sandberg, 3519 17th St., San Francisco; Recorder, Ed. A. Rower, 144 Joice St. San Francisco,

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Cal., meets every 5th Friday of each month at 8 p. m. in the California Hall, San Francisco, Cal., Emir, A. I. Fetherolf, 1082 12th St., Oakland; Scribe, Ed. A. Rower, 144 Joice St., San Francisco, Cal.

Alpha Liberty, U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentlin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m. Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Ger, 166 Columbia Avenue, Passaic, N. J.

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.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Blue Ridge Lodge, A. A. S. R. "Symbolic." "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., Newark, N. J., I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B.B. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

Raisin Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "R" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

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. Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Bertha Jones, Worthy Mistress; Secretary, Isabelle Dominick, 341 Milton Ave., Salt Lake City, Utah.

Lodge Golden Thistle No. 12, A. F. & A. M. of the Scottish Rite "Symbolic", meets second and fourth Friday each month at 8 p. m. in California Hall, Polk street, between Turk and Eddy Streets, R. W. M., A. L. Fetherolf, 1084 12th street, Oakland, Cal. Secretary, H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

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 Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Ebenzer No. 28 of Port Limon, Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows Hall. R. W. M. M. L. Cox; Secretary, Willford S. Goulbourne, Box 253, Pt. Limon, Costa Rica.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m. R. W. M., U. Berg; Secretary, John McIntyre, 213 E. 63rd St., Tacoma, Wash.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Dr. E. M. Senn, 455 Morgan Bldg., Secretary.

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 avenue.

Provincial Grand Lodge (Symbolic) C. B. in the I. M. F., East of Washington, D. C.: Prov. Grand Master, Mingo Sanders, 463 New York Ave., N. W.; Prov. Grand Secretary, Henry L. Washington, 37 "H" St., N. W., Washington, D. C.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Ore., meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets second and fourth Saturday of each month, in I. O. O. F. Hall. Secretary, C. M. Olsen, Box 3, Rock Springs, Wyo.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue: R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sniarski, 4136 School st.

Lodge Robert Burns No. 78, Springfield, Ore., meets every first and third Monday of each month at 7:30 p. m. in Morrison Hall, Third and Main. R. W. M., M. Svarverud; Secretary, R. L. Cross, Eugene, Oregon.

Lodge King Solomon No. 79, St. Louis, Mo., meets every first and third Tuesday at Maccabee Temple, Hodiamont and Wandevert Ave., at 8 p. m. R. W. M., M. A. Wilson, 4567 Laclede Ave.; Secretary, Frank J. Petelik, 3926 "A" Utah Place.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 841 Broadway.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8 p. m. in Prudential Hall, North Ave. and Halsted St. Secretary, John B. Verardi, 11588 South State St.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 158 Allen St., New York City, N. Y.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., Dan W. Bain; Secretary, H. H. Greensides, 1030 Blaine Ave.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meets first and third Tuesdays of every month, at Carpenters Hall, 763 Twelfth Street, Oakland, California. R. W. M., James Graham; Secretary, Fred M. Ritter, 1621 Fourteenth Street.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; Secretary, P. G. Burford, 1375 Sweltzer Ave., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., Marcel Lewinski; Secretary, Walenty Bialecki, 411 E. 5th St., New York City, N. Y.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes, 1716 Faro St.; Secretary, F. W. Ellis.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 763 12th St. R. W. M., D. Melesaratos. Secretary, J. L. Dixon. 1444 8th St.

Lodge Kilwinning No. 110, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., E. M. Sandefur; Secretary, Wm. O. Klein, 1610 17th St., S. W. Canton, Ohio

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Secretary, Wm. A. D'Addio, 785 Summer Ave., Newark, N. J.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen. 716 Jefferson St., Secretary, Axel Forsburg, 53 Upton Place, Salt Lake City, Utah.

Pacific Council of K. D. S. H. No. 25, Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Polver, Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706 7th East Pine St.

THE UNIVERSAL FREEMASON

Volume XIII

April 1922

Number 22

OBITUARY

On February 28, 1922, Harmony Lodge No. 26 of San Jose, Calif., lost one of its Charter Members in the person of Past Master Brother Joseph Spinelli, who, at the time of his death, filled the office of Lodge Deputy. It will be difficult to fill his place in the Lodge.

His demise was rather sudden, being apparently in good health, he dropped dead while speaking over the telephone. Brother Spinelli, being still in the prime of life, left us all too soon, because we know that he would have done and accomplished much for the betterment of mankind and humanity, had he lived to a ripe old age. Our tongue is not able to express the feelings of our heart, all we can say is, we will always miss Brother Spinelli—as will all his friends. He was respected and beloved by all who knew him, which was shown by the numerous following at the time Joe was laid to rest.

The Odd Fellows, to which Order he also belonged, conducted a very impressive ceremony in the funeral parlors and, according to his wish, his Brother Masons laid him to rest into the grave with full Masonic honors. Will your memory be lost? No! We will write it in our hearts and may your conduct through life be an example for us to follow.

To the family we express our sincerest sympathy. May the Grand Architect of the Universe give them strength to bear the loss of their beloved one. And let

us all find consolation in the belief that we will meet Joe again in that temple not made with hands eternal in the heavens.

BROTHER H. METHMANN.

March 20th, 1922.

Mrs. H. W. Reed,
5560 Highland Boy Road,
Murray, Utah.

Dear Sister:

If any consolation can be afforded under so heavy an affliction that you have just experienced, it must come from a higher power than mine. May the Father of Mercy pour into your heart the rich consolation of His grace and preserve and strengthen you for your family.

Try to bear up and endeavor to fulfill your duty to the family your husband has left to your care. It is a melancholy pleasure to dwell upon the virtues and accomplishments of your beloved husband (and father), but the subject is too painful; and in the confidence that he is now enjoying the everlasting happiness, I hope you will support your spirits both for your own and your family's sake, and look forward to the future comfort, happiness and prosperity of those who have been left in your protection.

We, as members of the Universal Brotherhood of the Masonic Fraternity, extend to you and your family our heartfelt sympathy.

Be it resolved that a copy of these resolutions and letter of condolence be

sent to the bereaved sister (and wife), and a copy spread upon the minutes of this Lodge.

WILLIAM C. MASON,
Committee on Condolence Lodge G.
Garibaldi No. 6.

PRESENTATION.

At a harmony meeting of Lodge Deseret No. 152 Salt Lake City, Utah, held on the 14th day of March, with Lodges G. Garibaldi No. 6 and Beehive No. 117, also of Salt Lake City, the Provincial Grand Master for Inter-Montana, Bro. Mark Cozzens, presented unto Bro. G. A. Muller of Lodge Ogden No. 81, Ogden, Utah, a jewel as a token of appreciation by the BB. of Inter-Montana for the excellent and faithful service rendered the Province during his term as Provincial Grand Master for the year of 1921. May his opportunities be plenty, with which to display his reward, and may his successors follow his example of devotion to their office.

WM. C. MASON,
Provincial Grand Secretary Inter-Montana

ITALIAN MASONRY AND U. S. RECOGNITION

We cull the following from the "Masonic Bulletin" of Cleveland, Ohio, and lest some of our readers might see the same or similar item elsewhere and be misled regarding the condition of Masonry in Italy, we deem it necessary to inform them that there are in Italy five Masonic governments. Two of which, the regular Grand Orient of Italy and the Supreme Council of the United Rites practice all the degrees from the first. One the Symbolic Grand Lodge of Italy, as its name implies, practices only the three symbolic or Craft degrees. These three work in harmony together. The other

two which are so schismatical and irregular offshoots from the regular Grand Orient are those named in quoted item and are not recognized by the legitimate Masonry of Italy.

ALABAMA RECOGNIZES ITALY

"The Grand Lodge of Alabama at its recent grand communication passed resolutions granting recognition to the National Grand Lodge of Italy, says the Fellowship Forum of Washington, D. C.

"The National Grand Lodge of the Ancient Free and Accepted Masons of Italy governs the Blue Lodges of Italy in the same manner as the Grand Lodges of the United States of America and of England. It rests upon the belief in God and in the immortality of the soul, and the Bible is on the altar and all the brothers take their oaths touching the Bible.

"The Italian Grand Lodge is entirely independent from any Rite and it has been recognized for many years by the Grand Lodge of the District of Columbia. The Grand National Lodge recognizes as regular Supreme Council of the Ancient and Accepted Scottish Rite in Italy, the Supreme Council presided over by Sovereign Grand Commander Raoul V. Palermi. This Supreme Council is recognized by the Supreme Councils of America and of Europe.

"Brother Raoul V. Palermi is honorary member emeritus of the Supreme Council of the Southern Jurisdiction of the U. S. A.; of the Supreme Council of the Northern Jurisdiction of the U. S. A.; and of the Supreme Council of Canada.

"The Supreme Council presided by Brother Palermi recognizes the National Grand Lodge as the only regular power for the Blue Masonry in Italy. Brother Raoul V. Palermi in April, 1918, was elected Grand Master of the Grand National Lodge by the delegates of the Blue Lodges.

"The Italian National Grand Lodge strictly recognized the territorial juris-

diction of all Grand Lodges of Free and Accepted Masons. The National Grand Lodge has 560 lodges and more than 69,000 brothers.

"Grand Master Palmeri was a recent visitor in Cleveland and other cities in Ohio and made many friends among Masons.

NEBRASKA AND THE HIGHER BODIES

At the annual communication of the Grand Lodge of Nebraska, a resolution was adopted to require petitioners for the degree to subscribe to the following:

"I will not apply to any York or Scottish Rite body for the degrees therein until at least one year has elapsed after I have received the degree of Master Mason and shall have attended at least twelve regular meetings of a Master Masons lodge or lodges, and shall have complied with Section 66 of the Grand Lodge law as to proficiency: (the section referred to requires a proficiency examination on the Master's lesson) and will not make application to the Ancient Arabic Order Nobles of the Mystic Shrine until five years have elapsed since receiving the degree of Master Mason."

Resolutions were also adopted making it a Masonic offense to violate this pledge.

"GO THOU AND DO LIKEWISE"

There is a lodge in England that sends out to all aspirants for membership a pamphlet of information, one paragraph of which ought to be read by every individual who petitions or expects to join the Masonic fraternity. It is as follows:

"Another misconception exists against which a candidate should be forewarned. It is the hope of temporal advantage and favors and influence to be obtained in social and personal relations. Many a

candidate already has deceived himself on these points. Freemasonry does not by any means contemplate the gratification of such hopes; but, aspiring to interests of a higher nature, it abandons to each of its members the care of himself that he may do what his welfare in civil life demands."

THE CRAFT IN ROUMANIA.

Officers of the Lodge McB. Thomson
No. 2.

Temple Str. Nicholae Gulescu No. 1.

Master—Bro. Lt. Colonel I. T. Ulic.

Sen. Deacon—Louis Fruchter.

Jun. Deacon—Arthur Popescu.

Sen. Warden—Osias Rosen.

Jun. Warden—George Kaufman.

Secretary—Matheias Grunberg.

Treasurer—M. Goldenstein.

Orator—Dr. H. Grunberg (Cache).

Almoner—Louis Friedman.

Tyler—Ing. M. Pascalovici.

Meetings are held every Thursday evening at 9:30 p. m. in the Temple above addressed.

THE MYSTIC THREE

There are three words, the sweetest words,

In all the human speech—

More sweet than are all songs of birds,

Or pages poets preach.

This life may be a vale of tears,

A sad and dreary thing—

Three words and trouble disappears

And birds begin to sing.

Three words, and all the roses bloom,

The sun begins to shine;

Three words will dissipate the gloom

And water turn to wine.

Three words will cheer the saddest days—

"I love you!" Wrong, by heck!

It is another, sweeter phrase,

"Enclosed—find—check."

—Brown Jug.

THE UNIVERSAL FREEMASON

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EDITORS:

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

All letters or articles for publication
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1, 1912.

EDITORIAL.

WHAT ABOUT PENNSYLVANIA?

While we have had occasion several
times of late to mention the growth of
the Craft in the eastern states, little has
been said about Pennsylvania. Now,
however, the Keystone state is coming to
the front and another lodge is being
formed in Pittsburgh. This will make
sufficient lodges as well in the near fu-
ture warrant the establishing a Provin-
cial Grand Lodge in the state, and com-
plete one of the few lacking links in the
chain that will connect in a fraternal

bond of Universal Masonry the East and
the West of our great country.

**WHAT MAKES A "REGULAR"
MASONIC LODGE?**

This is no new question. It has been
asked and various answers given to the
query for many years, yet the question
was definitely settled when the Premier
Grand Lodge of the Masons passed the
following law, which was approved on St.
John the Baptists Day, 1721:

"If any number Masons shall take upon
themselves to form a lodge without the
Grand Master's warrant, the regular
lodges are not to countenance them, nor
own them as fair brethren and duly
formed, nor approve of their acts or
deeds; but must treat them as rebels;
until they humble themselves, as the
Grand Master shall in prudence direct,
and until he approves of them by his
warrant, which must be signified to the
other lodges, is to be registered in the
list of lodges."

A similar resolution was adopted by
the Grand Lodges of Ireland and Scot-
land among the first acts done by them
after their institution, and it has re-
mained the basic principle upon which
all Masonic law ever since has been
based.

In another column of this issue we
quote an article from the "Fellowship
Forum," under the caption "First Grand
Lodge," in which the above law is
quoted, as is also the resolution adopted
by the Grand Lodge of England at its
first meeting in 1717, providing for such
warrants being granted, and which, taken
together, fully and definitely answers the
query which heads this paragraph. What
consolation it can give to the "Fellow-
ship Forum" or of those similarly placed,
we fail to see, as it indisputably proves
the entire irregularity of every unit of
the Local American Masonic system.

either Grand or Subordinate. It is the contention we have always held and the opposition now thus agreeing with us, makes us wonder if they have experienced a change of heart. If so, it might be within the bounds of possibility that recognizing the Masonic crime committed by their predecessors who first illegally severed the connection which bound their lodge to the power from which they derived their being, they may "humble themselves as the Grand Master shall in prudence direct, and until he approves them by his warrant." We wonder?

SOMETHING LACKING

One may have obtained every degree of Freemasonry; he may wield with knightly grace the sword of the Templar, or be permitted to affix the mystic numerals of the 33d degree after his signature; but if he has failed to labor to build the Masonic character into his life, he is not yet worthy to be entrusted with the working tools of the Fellow-Craft—he has not yet learned his apprenticeship lesson.—American Tyler Key-stone.

Giving Aid to the Enemy.

In the comity of nations, giving aid to the enemy is considered an act of treason, and giving such aid may be either passive, or active. Either by actively aiding the enemy of your country, or refraining from giving it the assistance you as a loyal citizen are bound to do. Might this not be applied to the Craft as to the Nation? He who shares the benefits derived from membership in an organization when the sun shines bright and all seems lovely, but turns against it when the clouds gather and enemies seek to injure, who either actively joins our opponents or who inanely folds his arms, lies by and waits the outcome, prepared to either desert or shout hurrah according

to whether we suffer seeming and temporary defeat or victory perches on our banner, is a traitor giving aid to the enemy and deserves a traitor's doom. Expulsion from the Order of which he was never fit to be a member. Masonic death. To his brethren he is for the future less than the profane, less even than those who persecute us, they might possibly be honest, though deceived, the traitor transgresses against the Light. Put him out from among you, have no dealings with him, lest contamination follow. He is masonically dead. Forget him.

UNIVERSALITY STRAINED.

While we hold that universality is not only one of the principal stones in the foundation of the Masonic structure, but also one of its pillars of support; we have no desire to set it up as a Fetish to be worshipped and believe that injury might ensue from too broad an application of that principle. It is true that the brother hailing from a foreign jurisdiction should be received and made welcome in our lodges, the only qualification required being his ability to prove himself esoterically and produce proofs of membership in some regular lodge, nor should needless stress be paid to technicalities, the object of the examination being to admit the foreign brother, not to find cause for rejecting him. But there should be a mutual obligation due the host as well as the guest. While the visitor is given the right-hand of fellowship and welcomed to our lodges, he must not be permitted to introduce innovations there.

The emigrant coming to our country with the earnest desire to make it his home, to learn its language, obey its laws and accommodate himself to its customs should be welcomed and every opportunity given him to become a citizen. But on

the other hand the emigrant who comes here bringing with him the determination to propagate here the customs, ideas and prejudices of his native land and engraft them on our institutions is surely an undesirable. And as it is in the body politic, so it is in the lodge, and as the hospitality extended the emigrant in the country is often abused, it has been occasionally found to be so in the lodge. We believe the idea a good one and recommend it for adoption, that while welcoming the foreign made Mason to our lodges and affiliating him a member if he so desires, it will be wiser to make it a qualification for office that the applicant is a citizen of our country, or has formally declared his intention to become such. Think this over, brethren.

COMMUNICATED.

HARD TIMES HAVE NO EFFECT ON MASONRY.

On the afternoon and evening of Saturday, February 25, 1922, Germinal Lodge No. 155 of Kensington entertained a large number of chosen guests and their families at a dance and party. Admission was free and only those holding invitations were admitted. A light lunch, soft drinks, candies, cakes and flowers were also given free of charge. Between dance numbers the guests were entertained by several musical and vocal solos and duets. The committee is to be congratulated for the wonderful program and the decorating of the ballroom for the occasion. All present were greatly pleased to have been invited to such a grand affair.

The members of Germinal Lodge have also subscribed in full to the payment of \$12,000.00 for the corner lot to be the site of their new home, which will be built in the near future.

We print this to encourage those who have pessimistic views, of the present crisis of industry.

R. W. M. JOSEPH GARETTO.

Metternich, Germany,

Feb. 7, 1922.

Wm. C. Mason, Sec.,
Salt Lake City, Utah.

Dear Sir and Brother:

Enclosed please find money order to \$19.50. I wish to thank you for your very kind letter. How it warms the heart when one receives a letter from home. The growth you speak of is amazing. Another proof that if we but work according to the plan on the Divine Trestle Board, we shall succeed. The "Masonic Light" is here held high by the "American Masonic Club in Germany." The American Masons here have obtained a Charter from the "Grand Domain of Texas." I have visited the club regularly. The club meets every Friday night at 7:30 in the German Masonic Temple. A wonderful Temple. I expect to visit the Masonic Mecca on the Rhine "Lahn neck." It was here that the Knights Templars made their last stand on the Rhine. Pope Clement, in 1312, issued an order for the dissolution of this society. The time is not far destined when the K. of C. will raise their standard openly against ours. Light and darkness must forever remain enemies. With fraternal regard to all.

Yours,

F. H. KROME.

P. S. I will write my personal thanks to McB. T.

Address:

F. H. Krome,
Metternich-Coblentz,
Germany.
Rubeunachestr No. 33.

March 9th, 1922.

Henry J. Wahlquist,
161 South 2nd St.,
Salt Lake City, Utah.

Dear Sir and Brother:

I received your letter of the Defense Committee some time since and wish to write you the sentiment and intention of Acacia Lodge No. 17½. At the meeting of the Lodge when this subject was taken up by the brothers, you would, had you been present, have been most agreeably surprised at the sentiment displayed by each and every member present. Of course you know the persecutions, infamous lies, false representations, and disreputable intrigue which the F. & A. M. have subjected us to in this community. The usurpation of the title of the "good masons" and referring to us as the "bad masons"—the one great crime which they committed here; that of spreading the report that we claimed to be a part of and under the jurisdiction of the Grand Lodge of Scotland, and then writing to Secretary Reid of the G. L. of Scotland and getting a reply that "as the Grand Lodge of Scotland did not have any daughter lodges in the U. S. therefore any lodge claiming to be under the G. L. of S. is spurious and clandestine." This letter they showed as evidence that we were sure spurious and even published an account in the Detroit Free Press to that effect and related how our members had been kicked out of Great Western Lodge of Windsor, Ont., Canada, on account of us being bogus masons trying to invade their sacred territory, when our members tried to visit their lodge in good fellowship after having been present the week before at their installation of officers. They called us "Doc Spragues Masons, because I was the first W. M. And so many other dirty things have they done that space forbids details.

Acacia Lodge No. 17½ took the stand that we must all stand or fall together;

that if we lost this legal action that we must all fall together; if we won this action we must all live and thrive together; that we were individually not individual, but were only an atom of a great unit; that if we let them beat us out in such a dastardly manner that we would not need the lodge room nor our expensive outfits any longer; that inasmuch as we were standing together that Acacia Lodge would throw her whole strength into the fight and would send at any time you deemed necessary all our finances excepting just enough to pay our outstanding bills and this year's rent, which will include of course all dues we can possibly collect in advance for this year. A committee was appointed to take care of this matter and as our beloved Brother Herman Juchartz is one of the defense committee you, of course, are kept in touch with the situation here without my help. But I was delegated by the Lodge to tell you these things, which I have told, and to extend the assurance of the Lodge support to the last penny and last breath.

You state that we are confident of the issue; confidence alone will not win a battle, which strikes at the very basis of our existence, and we MUST WIN at any cost and must NOT under-rate the strength of our opponents, for they will, if they follow the precedents which they have established in the past, use any method no matter how dirty or low or dishonest to gain their end.

I trust that reports of the progress will be sent to Acacia Lodge at as frequent intervals as possible, so we can keep in touch with the fight and when won, if won by us, you will prepare the data to be published broadcast as well as in this city of the results in our favor thereby giving us the chance to show the people that there can be "good" masons outside of an organization mothered by a Grand

Lodge, which was spuriously formed in 1824, died in 1828, without recognition—rejuvenated in 1844 and rejected for four years when by force of the personal members they gained recognition by other states—and yet they act as a criterion as to the standing of any other organization presuming that if the G. L. of Michigan classes them wrong, then they must be wrong. Funny isn't it?

Thank God we have been above trying to build up our organization by trying to tear some other one down. We have lived and acted clean and their sins will not reflect upon us, but it has now come to a show down where they force us on the defensive, and our main effort should be—not to defend ourselves, as we have nothing to be defended for, but on the contrary, put them upon the defensive and become ourselves the aggressors in forcing them to show why we should be persecuted and wronged continuously by an organization which has no more, if as much, right to live as we have. I have not presumed to pin roses of rhetoric on this epistle, but have tried to let it be known how we feel in our hearts.

If we have any unbelievers or traitors to our cause, then now is the time to weed them out forever, for now is the time for those upon the fence to drop off and line up on either one side or the other.

It is true that the opposing forces have found at least some technical points in the law upon which they base their expectations for a conviction of our officers rather than that we are clandestine or some other Masonic cause. Even they would hesitate before lowering the dignity of Masons by trying to bring things Masonic to the courts.

We have not hit back in the past and it seems that the time is near here when we MUST become aggressors and hit straight from the shoulder rather than

simply get out of everything they try to frame us on.

We, who all answered that in the time of trouble, we placed our belief in God, will still maintain that belief and will look to Him for the most of the assistance in supporting an organization which is built upon His name and in His cause and believing thus, and our faith being without weakness nor vacillation we can not help, but come out right for you know that every question that has ever been definitely decided in any organization, government or otherwise has definitely been decided in and for the RIGHT, and if we are RIGHT, as we firmly believe, we will surely accomplish the desired finish for both them and us.

Fraternally yours,

B. T. N. A. N. K. T. T. E. O.

FRED P. SPRAGUE, M. D.

32° 61' 83"

WITH OUR EXCHANGES.

ORIGIN OF "AHIMAN REZON"

In connection with the Eastern Star controversy in Pennsylvania the term Ahiman Rezon has been frequently used, and there has been much conjecture by those unfamiliar with these unusual words as to what they mean. Mackey, one of the most reliable of the Masonic etymologists and historians, says their meaning is Brother Secretary, or Worthy Brother Secretary, although it is quite difficult for the laymen to see in this interpretation their connection or applicability, and many historians do not accept this explanation. While it is generally admitted that the term is Biblical, there exists much doubt as to its origin and real meaning. However, the most logical definition appears to be that Ahiman Rezon corresponds to what is known in Illinois as the Book of Constitutions.

It is well known that American Masonry comes from England. In the early days England had two factions in the Masonic fraternity. One was known as the Antients and the other as the Moderns. The Mother Grand Lodge, which was the beginning of Masonry as far as we have any authentic historical data, was founded in London in 1717 and this Grand body governed without opposition until some Masons of Irish extraction formed a rival Grand Lodge, maintaining that their organization was the one that preserved the ancient usages of Masonry, hence the name Antients, whereas the original Grand Lodge was styled and came to be known as Moderns. This body already had a Book of Constitutions, and when the second Grand Lodge was organized its Secretary, Laurence Dermott, according to Mackey, compiled a similar work and called it Ahiman Rezon, perhaps believing himself a Worthy Brother Secretary to undertake and perform such a work.

For a long time this was the statute book of the Antients, and as the Grand Lodge of Pennsylvania derived its authority from the Antient Grand Lodge of England this statute book was accepted there as a pure exposition of Masonic law, and the Pennsylvanians adhere to this work to the present day. These Antients are said to have been what might be called the hidebound Masons of their time.

According to Mackey's encyclopedia there were eight other editions of the Ahiman Rezon compiled and published in America besides that first published by the Grand Lodge of Pennsylvania in 1783. They were issued by the Grand Lodges of Virginia, Maryland, New York, North and South Carolina, Tennessee, Georgia and Nova Scotia. A number of the Grand Lodges of the United States having derived their existence and authority

from the Dermott Grand Lodge, the influence of his Ahiman Rezon was for a long time exercised over the Grand Lodges of this country, and it is only within a comparatively recent period that the true principles of Masonic law as expounded in the first editions of Anderson's Constitutions have been almost universally adopted by American Masons.—Masonic Chronicle.

"ROYAL TARTAN"

Lodge Centenary in Edinburgh

An interesting function marking the Centenary of Lodge Celtic, Edinburgh and Leith, No. 291, took place recently in St. John's Lodge, St. John Street, Edinburgh. The rare occasion was honored by the Grand Lodge of Scotland sending a deputation which consisted of Brigadier-General Gordon Gilmour, D. S. O., Past Grand Master; Bro. Joseph Inglis, W. S., Past Senior Grand Warden; Bro. Edward A. Chisholm, Grand Treasurer; Bro. John R. Forrest, W. S., Past Provincial Grand Master of Midlothian; Bro. James Watson, Grand Marshal, and Bro. P. Smellie, Past Grand Bard.

The first part of the proceedings consisted of the installation of the office-bearers of the Lodge, Bro. Inglis officiating as the Installing Master. At the conclusion of this ceremony the Master of the Lodge, Lt.-Col. E. J. Inches, D. S. O., conferred honorary membership of the Lodge upon Brigadier-General Gordon Gilmour, and presented him with a jewel which has been made to commemorate the centenary. Lt.-Col. Inches was first elected to the Chair last year when the Lodge, which was originally erected in May, 1821, was resuscitated after having been quiescent for over twenty-five years. That break, though long, was the only one in the operations of the Lodge whose first ordinary meeting was held in the old

Freemasons' Hall, Cowgate, 100 years ago.

The petition of the Lodge bears that one of the objects was to promote the manufacture of the tartan of Scotland and the wearing of the ancient costume of the country. It was enacted in the by-laws that all members should be clothed in the Royal tartan in honor of their Celtic forefathers. Twenty years later the custom of wearing the kilt began to fall into disuse. All that remains at present of the tartan is the Royal Stuart tartan in the apron, sashes and ribbons, but a Highland atmosphere has always pervades Lodge Celtic. The minute books of the Lodge, which have been admirably kept, give vivid glimpses of the social life of the middle of last century. In some instances the verbal record is amplified by pictorial illustrations. Among the many public functions in which the Lodge took part were the laying of the foundation stones of the National Monument, Calton Hill, 1822; Royal High School, 1825, and Scott Monument, 1840. Many objects of interest and value are in the possession of the Lodge. The old diploma bearing the figures of Wallace, Bruce and Burns is unique in having its terms rendered both in English and Gaelic. The jewels of the office-bearers are of Scottish silver work, and bear the hall mark of 100 years ago.

RITUAL.

Uniformity of Ritual seems to be the hardy annual of Freemasonry, springing up in different parts of the world with even greater frequency than the time-worn serpent, the monster gooseberry, or any other freak of the universe. It has been thrashed out time after time, but apparently has never been satisfactorily settled, and we venture the opinion that it will be far better to let things

remain as they are, letting the exponent of different ideas continue their Masonic work, all the time agreeing to differ.

A standard uniform ritual would be a mistake, as it has proved to be in Colonies and other parts where it has been tried, for the reason that a cowardly outsider armed with a book stamped with the authority of a local Grand Lodge could not be convinced that the volume he held was incomplete or differed in essential details. It is the multitude of divergencies that is really the safeguard of uniformity at the present time, but it is essential that we should "agree to differ."—The Freemason's Chronicle.

MASONRY AND MORMONISM

In the issues of the "Builder" of February and March, 1921, and February of the present year there appeared articles on "A Study of Mormonism in its Connection with Masonry," written by S. R. Goodwin, a P. G. M. of the Grand Lodge of Utah, and present Grand Secretary, formerly an Anti-Mormon preacher and lecturer in Utah. We are, or should be all, in search of LIGHT, but let it be clear and not as "through a glass, darkly."

With the first part and that part of the second paper, in so far as the history of the Mormons in Nauvoo and their connection with Masonry there I have little comment to make, further than to remark that they would have been more historically complete, and laid the writer less open to the suspicion of bias had he mentioned the fact that the mob that murdered Joseph and Hiram Smith were members of the Lodge at Warsaw, and that the plans for the carrying out of the assassination were conceived in that Lodge.

All that, however, is ancient history

now, and dealing as it does with times and events that reflect credit neither on the politics or politicians or even Masons of the time, the less said about them the better. Taking up the second point treated of viz.: "Does the Mormon Church make use of Masonic ceremonies in its Temple Ritual?" And Mr. Goodwin says "The observant Craftsman cannot be long among the Mormon people without noting the not infrequent use made of certain emblems and symbols which have come to be associated in the public mind with the Masonic Fraternity" among such emblems are cited the "All-seeing Eye." The "Double Triangle, Five Pointed Star, the Sun, Moon and Stars and Beehive, on the recurrence of the latter particular reference is made, the reason for the latter is not far to seek by anyone at all acquainted with the history of Utah, and without need for Masonic Knowledge, originally what is now the State of Utah was originally part of the provisional State of Deseret, (which word is said to mean the "Honey Bee"), and the Bee Hive thus came to be the badge of Utah and not from any fancied Masonic connection. There is an old aphorism which says "a lie well told and often repeated is taken by credulous people as Truth, and strangers visiting the Temple grounds in Salt Lake City and seeing sculptured on the building representations of the Sun in its seasons, the Moon in its phases and the Stars in their courses, the All-seeing Eye, the double triangle and five-pointed Star, remembering the sensational stories they have read about the Mormons and their Temple, jump at once to the conclusion that these emblems are Masonic and that the Temple itself is in some way a clandestine Masonic Lodge, forgetting, if they have ever known, that these emblems, per se, are not Masonic, though used in Masonic Lodges and by Masonic lecturers to

teach great truths in allegory. The double triangle or "Seal of Solomon" is found on every Jewish Synagogue. That the Pentacle or five-pointed star is older than the Temple of Solomon, while the Irradiated Eye as symbolizing the Omniscience of Deity ante dates the Egyptian Pyramides. And if the inscription "Holiness to the Lord" on the front of the Mormon Temple be taken as proving that there is modern Masonry practiced therein, then must the High Priest of the Jews, even Aaron himself have been a member of modern Masonry as he wore the same motto on his mitre. All of which goes to show the absurdity of basing a belief that the Temple ceremonies of the Mormons bear any relation to modern Masonry because modern Masonry teaches or illustrates its lessons by ancient symbols, and that it is possible the Mormons do so also. And that the Temple ceremonies are in any way, even in the slightest degree a perversion of Masonry can be easily disproved by any one who cares to read the authoritative works of the Mormon Church, to produce other proof than this would be no easy matter. Suppose that some one averred that the ceremonies of a particular society were similar to those of Masonry, how would the allegation be proved or disproved? Neither party to the argument would be willing to disclose their esoteric work to outsiders. All then that could be done would be to take the word of one who was a member of both, from this test Mr. Goodwin is barred, knowing nothing of the esoteric work of the Mormon Temple, but by hearsay as at second hand and then his authorities are self-confessed perjurers. The writer and hundreds of others who are both Masons and Mormons and therefore capable of giving direct and expert testimony, will swear that the only possible resemblance between them lies in the fact that both have secret cere-

monies unknown to the outsiders, that both have secret means of inter-communication, among these signs and grips, and that while it is possible that some of these grips may in a more or less degree resemble those of some of the Masonic degrees, they do so no more than might be the result of accident, and as occurs in other societies, a man possessing but five fingers on each hand, and belonging to several secret organizations must have come across this similarity often.

To refute the story that the Temple ceremonies were copied after those of Masonry by Joseph Smith, it is sufficient to point out that Joseph Smith was made a Mason in Nauvoo, while the Temple ceremonies were introduced in the Temple at Kirtland, Ohio, years previous. But says Mr. Goodwin, these Temple ceremonies have often been referred to as "Mormon Masonry," and that even by some Mormons, to this it is enough to point out how common it is to style things of a secret nature as some particular brand of "Masonry," thus the tribal ceremonies of the American Indians, African or Chinese are so named while all who know anything of the subject know that these customs only resemble Masonry in that they are unknown except to their own members.

This brings us to the next and gravest charge, viz: that the Mormon by his religion cannot present himself as a candidate of his own FREE WILL and accord," and in advancing this objection Mr. Goodwin makes many quotations from the speeches and writings of prominent members of the Mormon Church, many of them as much wrested from the context and as inapplicable as the conjunction "Judas went out and hung himself—Go thou and do likewise." In his endeavor to show NOT what the Mormon BELIEVES, but what Mr. Goodwin argues the Mormon SHOULD believe if

Mr. Goodwin was correct in his reasoning, that he is not correct, is sufficiently and clearly shown from the fact that while the members of the Mormon Church may be a unit on matters spiritual they are as much divided on all temporal affairs as their Gentile neighbors are. In politics to the extent of a member of the quorum of the Apostles being opposed politically by a President of a Stake or a President of a Quorum of Seventies. In business the cleavage is greater as were it not for the Mormon patrons, the Gentile merchants might as well shut shop. It is true that in matters of faith and doctrine the church authorities are supreme, and that disagreement of a member with the teaching of the church would subject him or her to discipline, and even in extreme cases to excommunication, but where is the organization Masonic or protane lay or ecclesiastical where this is not the case? If such exist my reading has not made me acquainted with it.

The writer has been a Mason for close on half a century and has at least had opportunities of studying Masonry in many lands, as much as has been the lot of the ordinary individual. Whether he has profited by the opportunities afforded him or not is another matter, but he is willing to declare that for qualification for Masonic membership whether in intelligence, patriotism or morality the average Utah Mason is at least the equal of his Gentile neighbor, and is willing to leave the decision to any disinterested resident of Utah.

But leaving censored history and comparative theology for a word on Masonry and Mormonism in Utah since the creation of the Grand Lodge in 1870.

From the "History of Freemasonry and Concordant Orders" under the title "Utah" we learn that Masonry was introduced into the territory of Utah through a dispensation granted by the Grand Lodge of

Missouri to open "Rocky Mountain Lodge" at Camp Floyd. A year later (June 1st, 1860) this dispensation matured into a charter bearing the same name and numbered 205. The existence of this lodge was short, as one year later it returned its charter, and it was not until 1866 that another lodge was established in Utah. This time in Salt Lake City, under dispensation from the Grand Master of Nevada. The lodge was named "Mount Moriah," and held its first meeting February 6th, 1866. The Grand Master of Nevada was what in those days was styled a "Mormon eater," and in granting the dispensation added the proviso that no one of the Mormon faith could be received as a candidate, and in reply to the following query propounded to him, "How are Mormons to be treated who claim to be Masons, present themselves for examination and ask the privilege of visiting?" replied, with a decided negative, and the Grand Lodge of Nevada at its next session sustained the decision and refused the application of Mount Moriah Lodge for a charter, but continued the dispensation. The members of Mount Moriah lodge were too liberal in their views, too tolerant of their neighbors views to suit the Nevada brethren and at the next session of that Grand Lodge, not only was the renewed application for a charter refused but the dispensation was revoked on the ground that the applicants claimed the privilege of passing on the qualification of a candidate irrespective of his religious belief, which was altogether too liberal for the Nevadians of that day.

The Salt Lake brethren, not discouraged, applied to the Grand East of Montana for a dispensation, which was refused them on the same grounds as the Grand Lodge of Nevada.

The following able account of these applications and the refusal of Nevada and Montana is from an editorial of Bro. Mor-

combe in the "American Freemason" of May, 1914:

"I had promised, in the last installment of this series, to devote attention to a petition coming from the Grand Lodge of Montana from brothers in Salt Lake City. In considering the same I can only touch at the high places. I have written, in connection with the history of the Grand Lodge of Iowa, an analysis of the first connection of "Mormonism and Masonry." This was published in "The New Age," and later was incorporated into the first volume of the History of Iowa Masonry. In that study I reached the conclusion that Mormonism was more sinned against than sinning, and from that conviction, with much new evidence, I have not since wavered. The authorities of the Mormon church at Salt Lake will not answer my inquiries. Nor would I in their place—I am always willing to put myself into the other fellow's position. Joseph Smith and his brother Hiram were Masons—made by the Grand Master of Illinois (?). The lodges at Carthage and Montrose and Keokuk may have gone beyond what was accounted Masonic discretion in the conferring of degrees. But no man who has gone through the records of Illinois, or of any of the jurisdictions of the middle west, at that time, will claim that there was in any lodge a remarkably close holding to Masonic law. So that when the lodges at Carthage and Montrose and Keokuk saw opportunity, and proceeded to elect and initiate Masons beyond what was intended by a lax law, they simply took advantage, and are not the worse thought of. But the prejudice was urged, and had effect, and a tragedy was the result. Let any Master Mason read the true story of that murder in Carthage jail, and then, with his own knowledge, let him hang his head in shame. So much for what had occurred before the matter of Masonic interest moved to the west.

"At the third annual communication of the Grand Lodge of Montana, held at Virginia City, beginning October 1, 1867, we find this of record:

"That a petition was presented to the Grand Lodge from a number of brothers residing at Salt Lake City, setting forth that they, being regularly initiated and made Master Masons, had petitioned the Grand Lodge of Nevada, and from the Grand Master of that jurisdiction had received a dispensation authorizing them to work as a duly constituted lodge. "We guarded with a vigilant eye our entrance; we kept our doors closed save to those we knew as being worthy. Our progress was slow and safe, all hailing with delight the establishment of a regular Lodge of Masons in this city."

"But then, as before and since, bigotry has interfered where fraternity has asked question. There were brothers who had elsewhere, and honestly, received the degrees of Freemasonry—but they were Mormons. And the question was asked, could they be recognized? The Grand Master of Nevada was not superior to the small prejudice of his time—he ruled that "you neither admit as visitors nor affiliate Mormons claiming to be Masons, nor that you receive petitions for the degrees from Mormons." It is to the credit of Iowa Masons of that day that they had reached to a broader and better conception of Masonry than was possible to their neighbors—for they admitted and acknowledged those made in Mormon lodges. On receiving such edict from the Grand Master of Nevada, as says the document transmitted to Montana, "the lodge felt indignant at the idea that they were denied the right of being the proper judges as to whom they were to admit, and were at a loss how to conduct an examination, and by what authority we should incorporate such a test in the oath, that directly touches the religious freedom of the visitor." More

acute and learned Masons than those in Utah of that day would have been puzzled over such an edict, barring from membership the adherents of a particular system which, whatever may have been its peculiar tenets, certainly acknowledged the Supreme Power of the Universe, and thus came within the requirements of Mason. While uninformed as to the niceties of Masonic law, these Salt Lake brethren were aware of an injustice in the edict of the Grand Master of Nevada, yet prepared to obey the ruling made. But it was naturally supposed that the prohibition extended no further than to such Mormons as were polygamists. It was therefore asked that the edict be so modified that Masonic courtesy and charity might be shown in all cases of necessity, where the moral or conventional code had not been violated. To this request, which was certainly justified, no answer was returned. At the session of Grand Lodge following a charter was prayed for. But instead, the dispensation was continued, and the Lodge thus held to a further probation. Formal action was taken, which declared that the Lodge was not justified in excluding any proved Mason on religious grounds, though expressly barring those who were known polygamists. But the edict of the Grand Master was reasserted, turning from Masonic communion any Mormon—and that because of his Mormonism. Again the Lodge asked for a charter, and again this was refused by the Grand Lodge of Nevada. Wasatch Lodge, also of Salt Lake, had been warranted by Montana, and this other body, despairing of justice in Nevada, asked charter from Mountain State jurisdiction.

The Committee on Work made report upon this petition. But evidently the brothers of Montana at that time were likewise unable to rise above the prejudice that had its roots in religious differences. The Committee based an adverse

decision upon the theory that "the Grand Lodge of Nevada possessed the power to determine and declare who are not proper persons to be initiated into Masonry, in the subordinate lodges working under its jurisdiction." This same heresy, subversive of the true purpose and fundamental principle of Masonry, has been since promulgated by American Grand Lodges. Masons, regularly made and who have committed no offense, have been debarred from their own and other Lodges—denied all the privileges of the Craft—because of the growth of this pernicious doctrine that Grand Lodges have a right to prescribe those eligible to membership. In some cases occupation has been discriminated against, in others membership in alien organization has been held as sufficient cause to rob Master Masons of their rights. The constituent Lodges are, in many jurisdictions, no longer free to pass absolutely upon the individual applicant, or to be sole judges of the qualifications of a visitor. Our authorities, meanwhile are loud in condemnation of foreign bodies because of what we choose to call innovations and heresies. Holding our own judgment of Masonic regularity as supreme, we claim the right to declare others beyond the pale of fraternal communication. Yet the startling innovations that American Grand Lodges have invented and insisted upon as inviolable law find but few critics.

"It might be well, in connection with the episode here related, to further trace the matter through the records of Nevada and Utah. The bitter opposition of the Mormon church to Freemasonry, in the latter jurisdiction, might thus be partially explained, and perhaps justified (?). A further explanation of such hostility would leak back to Carthage, and might reveal a story of Masonic duplicity and disregard of obligations supposed to be sacred.

"This brings to an end the series of sketches connected with the early history of Masonry in Montana. Written in full, that history would have in it many unusual elements of interest. And it is safe to say that sooner or later the brother competent for the work will take it up, and write the record of Montana Masonry as it deserves.

A third attempt, this time to the Grand Master of Kansas was more successful. A dispensation was granted and Mount Moriah Lodge again met on November 9, 1868. A year later an application was made to the Grand Lodge of Montana for a second Lodge for Salt Lake City, and it seems a change of heart had taken place there for a dispensation was granted in October, 1866, which one year later matured into a charter as Wasatch Lodge No. 8.

In October, 1869, the last spike was driven connecting the Atlantic and Pacific coasts by the Union and Southern Pacific railways. An influx of adventurers and politicians flocked to the territory on exploitation bent, and missionaries sent by religious denominations of the eastern states arriving also. Between them the amicable relations previously existing between the Mormons and Gentiles was gradually broken. As an evidence of this rupture steps were taken to organize another Lodge, the main point being to establish at an early date a Grand Lodge of Ancient Free and Accepted Masons of Utah, and frustrate the notions of some men then high in power, to obtain dispensations and charters for Masonic Lodges in Utah from foreign countries." Whether these parties high in power were the Mormon leaders of the time, or whether the fears expressed were well founded the writer has no means of knowing, but a dispensation was at once sought and obtained from the Grand Master of Colorado. The first meeting under it was held in May, 1871.

A Charter was applied for and granted in September of the same year and the first meeting under the Charter was held November 7, 1871, a charter was applied for and granted in September of the same year, and the first meeting under the charter was held November 7, 1871, as Argenta Lodge No. 21, and two months later, in January, 1872, the three Lodges met and formed themselves into the Grand Lodge of Utah, A. F. & A. M.

As has been intimated above the succeeding two Lodges did not share the liberal views of the first one. However, it was shortly after the founding of the Grand Lodge when it became definitely a religious and political organization which it has continued to be to the present day.

Much stress is laid by Mr. Goodwin on the previous practice of polygamy, not by, but among, the Mormon people, for at no time did more than a very small percentage of the people embrace the principles, and for many years, in fact, since the Supreme Court of the United States decided that polygamy was not to be considered as a part of a religious belief, but at no time was it the alleged immorality of the practice more than an excuse for ostracising the Mormons. To show the standard of morality believed in by the Grand Lodge A. F. & A. M. of Utah, I quote in extenso a letter written by Christopher Diehl, then its Grand Secretary, and published in the Tyler-Key-stone of June 20, 1908:

"A Masonic Grip."

"From 1866 to 1888 I kept a barber shop in the Salt Lake House, located on Main Street, opposite the old Masonic Hall, in the City of the Saints. In the earlier days, this hotel was the only one in the city, and my shop was well patronized by all classes of men. Among my best customers was an all-round sport, who kept a race horse, played poker, dealt faro and lived with a woman of the

underworld. But with all these faults Frank ——— had a heart in him as big as a mountain and as warm as the sun on a June morning. Without boasting, his purse was ever open to help the unfortunate. Whenever he heard of a family in distress—Mormon, Jew or Gentile—Frank would supply them with coal, groceries and other necessities of life, always instructing the teamster not to mention the name of the giver.

At our heart to heart talks he mentioned sometimes his misspent life and whenever he approached that subject his eyes were moist. I had lots of friends in those days, but my best one was Frank. No matter what happened in my shop he would protect my interests. And why this attachment to his barber? It took me nearly ten years to find the cause.

"About every three or four months Frank would go on a spree, usually ending with sickness lasting for weeks. Late one winter evening, being about to close my shop, I heard a voice outside calling my name. There was Frank lying on the sidewalk, unable to stand on his feet, intoxicated. Extending my hand to lift him he grasped it with a grip that thrilled my heart. With the assistance of another friend we brought him to the home of his mistress.

"Calling on him the next day he again gave me that grip known to Masons only. It was a warm and hearty grip, a grip I feel yet. During the conversation he showed me a duly authenticated lodge receipt of \$20.00 for five years dues paid in advance to _____ Lodge, No. _____ in the state of _____.

"The Lodge in which Frank was made a Master Mason was a frontier Lodge in one of the middle west states, he being then a stage driver. With tears in his eyes he told me that his life had been a failure, but that the Masonic light had always burned in his heart, that to his own knowledge he had never wronged a

brother Mason, and that he had ever practiced the greatest of all Masonic virtues—Charity. Asking why he had never made himself known as a Mason, not even to me, he said, "Because I love the fraternity too much to disgrace it. My life has been such that I am not worthy to be recognized as a Mason or to be buried by the Craft if I should die." He hoped the Grand Master on High would judge him by his many good deeds and forgive his trespasses. I told him that God was just and that in His Kingdom he would find everlasting rest and peace.

"About a week later I closed his eyes. In his death many poor families lost a true friend and protector. His funeral was attended by all classes of people and his coffin was bedecked with flowers and evergreens. Many tears were shed. My own eyes were moist.

"A costly and most appropriate monument is erected over the grave in Mt. Olivet cemetery in which he sleeps the final sleep. By the will of his mistress, who died some years ago in a Catholic asylum in Oregon, his grave is kept green. Every Decoration day I lay a bouquet of sego lilies upon it.

"I informed the Lodge of his death, and presume the Secretary has recorded behind his name in the Lodge register: 'Died in Salt Lake City, Utah, July 10, 1884.' The members of the Lodge, even those who have sat with Frank may have forgotten him. I have not."

As a comment on the above and showing how tangled and perverted religious prejudice can make a man, and account of an interview that the writer had with this same Mr. Diehl, may be illuminating.

In the year 1882 the writer, who had been a life-long member of one of the oldest Craft Lodges in Scotland, its history dating from A. D. 1771, and who had been a Past Master of his Craft for many years, and a member of the Grand Lodge of Scotland for many years, be-

sides being Past Officer of Chapter, Commandry and Consistory, in that land, and 33rd degree of the oldest Council in Scotland, left his native land and went to Salt Lake City, Utah, where the venerable Christopher Diehl was Grand Secretary of the Grand Lodge of that state. He presented his credentials and asked that he might visit the Lodge in that city. Brother Diehl asked him if he was a Mormon, to which he replied that he was, whereupon the following colloquy took place.

Q. Did the Masons in Scotland know that you were a Mormon?

Ans. Masonry in Scotland knows no religion but belief in God as the Creator, Ruler and Governor of the Universe, and I have always understood it was so in every regular lodge.

Brother Diehl. Well, we cannot admit a Mormon into our lodges.

I asked Brother Diehl if the Grand Lodge of Scotland had not a Representative near the Grand Lodge of Utah, and the Grand Lodge of Utah one in Scotland, and what would happen should I write to the Grand Lodge of Scotland informing her that one of her children had been refused admittance to the Lodges of a Masonic Power, where she was represented because of his religious belief? This possibility seemed new to Brother Diehl, who finally said that the objection was only to native and not foreign-made Masons, and concluded with a half-hearted invitation to visit the Lodge. I, however, declined the honor, telling him that when I visited a Lodge it must be a Lodge of Masons in fact as well as name, not one of religious bigots.

Now, to all of our readers who are versed in the Ancient Landmarks, I submit the above, and ask, if this advertised Masonry of Brother Diehl is the Masonry each learned on the journey to the East. I would like to have the landmarks

pointed out to me, that will sustain, or would have sustained the Brother "Frank" in his course of conduct, and Brother Diehl in his conduct, so flauntingly set forth, and condemn, even to the failing to extend the "grip" to me for the sole reason that I had espoused the Mormon religion, and become a convert to that faith. As I before stated, comment is unnecessary, and I commend it to the careful consideration of Universal Masons in all the world.

I would further state that a couple of years ago Brother Diehl was admitted an honorary member of the "Southern Jurisdiction, Supreme Council, Sovereign Grand Inspectors General, 33rd and last degree A. A. S. R., for his long and faithful services in the Masonic ranks, of which the foregoing is an example, from his own pen, of his devotion to and activity in, advancing "Liberty, Equality and Fraternity," and dedicating his conduct T. T. G. O. T. G. A. O. T. U.

Might not the quotation used by Mr. Goodwin be aptly applied here "Your actions speak so loud that I cannot hear what you say."

Mr. Goodwin tells us that the Mormons, or rather that some particular Mormon has said that "Masonry is of the evil one" which I deny that any one Mormon authorized to speak for the church or people made such a statement without qualification. Of Masonry per se, I could readily believe that they might say it of the brand of Masonry with which it has been their misfortune to be brought in contact, whether in Illinois, Missouri, or Utah.

In this connection a quotation from the life of Heber C. Kimball, one of the Mormon Masons who was driven out of Nauvoo might not be out of place.

"Heber was a Freemason, in 1823. He received the first three degrees of Masonry in the Lodge at Victor (New York). The year following, himself and five oth-

ers petitioned the Chapter at Canadago, the County seat of Ontario County, for the degrees up to the Royal Arch. The petition was favorably considered, but before it could be acted upon the Mormon anti-Masonic riot broke out, and the Masonic hall, where the Chapter met, was burned by the mob, and all the records consumed.

"Says Heber: 'There are thousands of Masons who lived in those days who are well aware of the persecution and unjust proceedings which were heaped upon them by anti-Masons: not as many as three of us could meet together, unless in secret, without being mobbed.

"'No man was admitted into a Lodge in those days, except he bore a good moral character, and was a man of steady habit; and a man would be suspended for getting drunk, or other immoral conduct. I wish that all men were Masons and would live up to their profession; then the world would be in a much better state than it is now.'

"Commenting on the degeneracy of the Ancient Order—the old, old story of the persecuted becoming persecutors, he continues:

"'I have been driven from my house and possessions, with many of my brethren, belonging to that Fraternity, five times by mobs led by some of their leading men. Hyrum Smith received the first three degrees of Masonry in Ontario County, New York. Joseph and Hyrum Smith were Master Masons, yet they were massacred through the instrumentality of some of the leading men of that fraternity, and not one soul of them ever stepped forth to administer help to me or my brethren belonging to the Masonic institution, or to render us assistance, although bound under the strongest obligations to be true and faithful to each other in every case, and under every circumstance, the commission of crime excepted.

"Yes, Masons, it is said, were even among the mob that murdered Joseph and Hyrum in Carthage jail. Joseph, leaping from the fatal window, gave the Masonic sign of distress; the answer was the roar of their murderous muskets, and the deadly balls that pierced his heart."

"As to the part taken by the Masons of Illinois, in the murder of Joseph and Hyrum Smith at Carthage, and as Bro. Morcombe states, 'a further explanation of such hostility would lead back to Carthage, and might reveal a story of Masonic duplicity and disregard of obligations supposed to be sacred,' we may be excused if we go back to Carthage, Illinois, and for this purpose, we quote from the 'Masonic Voice-Review' of May, 1900, page 152:

"As my readers may have forgotten the particulars of the killing of the Smiths, I will go back a little in my story and relate the incidents connected with the murder.

"On the morning of June 27, 1844, the citizens of Warsaw held a meeting and adopted this resolution: 'Resolved, That we will proceed to Nauvoo and exterminate the city and its people.' In pursuance of this resolution Col. Levi Williams called the regiment of militia and marched out of the village. Several miles from town they were met by David Matthews with an order from the Governor disbanding the regiment. The messenger also informed them that Governor Ford had gone to Nauvoo. Col. Williams read the order to the soldiers and then called for volunteers to go with him to Carthage and execute vengeance on the Smiths. Captain Mark Aldrich spoke in favor of going, and Captain Thomas C. Sharp made a speech advising the troops to march to Carthage, take the jail by storm and kill the Smiths. He said that as the Governor was at Nauvoo that the killing of their leaders would so enrage the Mormons that they would kill Governor Ford,

and the people of Hancock County would be rid of his interference. Captain Jacob C. Davis, who was then State Senator, and afterwards member of Congress, did not publicly express himself, but went with the rest of the mob to Carthage, and was present at the assassination. Dr. Charles Hay, surgeon of the regiment, declared himself opposed to going to Carthage on such an errand and went back to Warsaw.

"About one hundred and fifty of the rank and file blackened their faces with mud and gunpowder and with the above named officers proceeded to Carthage. One of the companies left to guard the Smiths had gone home, and the other, the Carthage Greys, were stationed at the public square, some distance from the jail, which was guarded by eight men under the command of Sergeant Worrel. Arrangements were made for the guard to charge their guns with blank cartridges, with which they should fire at the disguised men when they assailed the jail. This plan was carried out and the assailants ascended the staircase leading to the room where the prisoners were and attempted to force the door. The Smiths and their Mormon visitors, John Taylor and Willard Richards, threw themselves against the door, through which the attacking party fired, killing Hyrum Smith and wounding Taylor. Joseph Smith, who had been supplied by a friend that morning with a revolver, fought bravely and wounded four of his antagonists. Having exhausted the contents of his weapon, he attempted to escape by jumping from a window, but was shot before he reached the ground. Some one picked him up and placed him against a well curb and while in this position he was shot to death, his body being pierced by four musket balls. His last words were, 'Oh, Lord, my God—' (The rest is left to Masonic imagination.)

"As soon as the murders were committed the mob rushed back to Warsaw, where Sharp and Davis reported that they had 'finished the leading men of the Mormon Church.' Sharp, in his account of the affair in *The Signal*, said: 'If my influence helped to produce the state of feelings that resulted in the death of Joe Smith, why I am, in common with some hundred others, guilty of, not murder, but an extra judicial execution.' He and Levi Williams afterwards fled to Missouri, and for their apprehension and return Governor Ford offered a reward of \$200.00 each.

"The citizens of Warsaw were very bitter against the Mormons, and the Masons shared in this dislike, although the members of the Nauvoo Lodges had taken no active part in the institution of the Warsaw Lodge, which had been chartered by the Grand Lodge at the session of 1843. In order to show their approval of the assassination of Joseph and Hyrum Smith the members of Warsaw Lodge elected Mark Aldrich, who was holding the position of Steward, to the office of Worshipful Master, at the first opportunity, while he was under indictment for murder of the Mormon leaders. They also received the petitions of Levi Williams, Thomas C. Sharp and Jacob C. Davis, who were under indictment for the same crime, and the fact that they were conferring the degrees on these men reached the members of Bodely Lodge No. 1 caused them to call the attention of the Grand Lodge to the matter as related above.

"When the Grand Lodge convened in Peoria on October 5th, 1846, the following appeared in Grand Master Walker's report:

"On the 22nd of March I called the attention of the committee on the subject of Warsaw Lodge No. 21, to their duties, and soon after received the statement and report which are hereto appended:

"Your committee beg leave to suggest to the M. W. Grand Master that perhaps it will not be necessary to inflict punishment to the extent of his authority; that although the Lodge erred, yet they conceive the error was an error of the head and not of the heart; that all the harm has been done in the case than can be done; the men have been since tried by the laws of their country and a jury of their peers and acquitted. All of which we most respectfully submit.

L. LUSK,
J. H. HOLTON,
Committee."

"I adopted the recommendation of the committee with respect to the infliction of punishment upon the Lodge, and deemed that, attention having been called to the subject of caution and circumspection in all proceedings, and especially in the introduction of members into the Masonic family, a great end had been answered, and with this it would be well to let the Lodge off."

They might also sometimes remember the part taken by the Masons of Illinois in the murder of their Prophet and Patriarch Joseph and Hyrum Smith at Carthage, which as Brother Morcombe says as quoted above, "Might reveal a story of Masonic duplicity and disregard of obligations supposed to be sacred."

The foregoing has been written with good will to all and malice to none and would never have been written but for the purpose stated at the commencement to throw some light on a vexed question and in the interests of Masonic truth.

Editor—Universal Freemason

A Mason's love of Masonry will be decided by his attendance on its offices.

LODGE DIRECTORY.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, H. Methmann, 5900 Telegraph Ave., Oakland; Chancellor, Ed. A. Rowe, 144 Joice St., San Francisco, Cal.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets every 5th Friday of each month at 8:30 p. m., in the California Hall. Eminent Commander, J. J. Sandberg, 3519 17th St., San Francisco; Recorder, Ed. A. Rower, 144 Joice St. San Francisco.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Cal., meets every 5th Friday of each month at 8 p. m. in the California Hall, San Francisco, Cal., Emir, A. L. Fetheoff, 1082 12th St., Oakland; Scribe, Ed. A. Rower, 144 Joice St., San Francisco, Cal.

Alpha Liberty, U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 228 Second St.; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

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.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S.R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Blank St., Newark, N. J., I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B.B. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

Ralsin Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

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. Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Bertha Jones, Worthy Mistress; Secretary, Isabelle Dominick, 341 Milton Ave., Salt Lake City, Utah.

Lodge Golden Thistle No. 12, A. F. & A. M. of the Scottish Rite "Symbolic", meets second and fourth Friday each month at 8 p. m. in California Hall, Polk street, between Turk and Eddy Streets, R. W. M., A. L. Fetherolf, 1084 12th street, Oakland, Cal. Secretary, H. Methmann, 5909 Telegraph Ave., Oakland, Cal.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

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 Corinthian No. 17 (C. B.), A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave. Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Ebenzer No. 28 of Port Limon, Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows Hall. R. W. M. L. Cox; Secretary, Wilford S. Goulbourne, Box 253, Pt. Limon, Costa Rica.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:30 p. m., Tacoma Ave., at 8 p. m. R. W. M., E. Berg; Secretary, John McIntyre, 213 E. 63rd St., Tacoma, Wash.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelly, R. W. M.; Dr. E. M. Senn, 455 Morrison Bldg., Secretary.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Provincial Grand Lodge (Symbolic) No. 3, in the I. M. F., East of Washington, D. C.; Prov. Grand Master, Mingo Sanders, 463 New York Ave., N. W.; Prov. Grand Secretary, Henry L. Washington, 37 "H" St., N. W., Washington, D. C.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets second and fourth Saturday of each month, in I. O. O. F. Hall. Secretary, C. M. Olsen, Box 3, Rock Springs, Wyo.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinfarski, 4136 School st.

Lodge Robert Burns No. 78, Springfield, Ore., meets every first and third Monday of each month at 7:30 p. m. in Morrison Hall, Third and Main. R. W. M., M. Svarverud; Secretary, R. L. Cross, Eugene, Oregon.

Lodge King Solomon No. 79, St. Louis, Mo., meets every first and third Tuesday at Maccabee Temple, Hodihamont and Wandeventer Ave., at 8 p. m. R. W. M., M. A. Wilson, 4567 Laclede Ave.; Secretary, Frank J. Petellik, 3926 "A" Utah Place.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m. at Red Men's Wigwam, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 811 Broadway.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8 p. m. in Prudential Hall, North Ave. and Halsted St. Secretary, John B. Verardi, 11588 South State St.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 158 Allen St., New York City, N. Y.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m. Scottish Rite Masonic Temple, 161 South Second East; R. W. M., Dan W. Bain; Secretary, H. H. Greensides, 1030 Blaine Ave.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meets first and third Tuesdays of every month, at Carpenters Hall, 763 Twelfth Street, Oakland, California. R. W. M., James Graham; Secretary, Fred M. Ritter, 1621 Fourteenth Street.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; Secretary, P. G. Burford, 1375 Sweitzer Ave., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., Marcel Lewinski; Secretary, Walenty Blalecki, 411 E. 5th St., New York City, N. Y.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes, 1716 Haro St.; Secretary, F. W. Ellis.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 763 12th St. R. W. M., D. Melesaratos. Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., E. M. Sandefur; Secretary, Wm. O. Klein, 1610 17th St., S. W. Canton, Ohio.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Secretary, Wm. A. D'Addio, 785 Summer Ave., Newark, N. J.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel. Forshurg, 53 Upton Place, Salt Lake City, Utah.

Lodge Germinal No. 155, Kensington, Ill., meets second and fourth Wednesday of each month at 8:00 p. m., at Union Hall, 11411 Michigan Ave. R. W. M., Joseph Gareto, 10724 Indiana Ave. Secretary Mario Bovaro, 10816 Wabash Ave.

Pacific Council of K. D. S. II. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.

THE UNIVERSAL FREEMASON

Volume XIII

May 1922

Number 23

OFFICIAL.

EXPULSION.

Guy Falco of Lodge Irving No. 100, Chicago, Ill., has been expelled from the Order for gross un-Masonic conduct.

OFFICIAL.

The Annual Communication of the Supreme Lode, A. F. & A. M. of the Scottish Rite (Symbolic) in the INTERNATIONAL MASONIC FEDERATION, COLORED BRANCH, INC., for the U. S. A., is hereby announced to meet on July the eighth, 1922, at the hour of six o'clock P. M., in the Scottish Rite Masonic Temple, 1111 Nineteenth Street, N. W., Washington, D. C.

During the week from July the eighth to thirteenth, there will be meetings of the Confederate Supreme Council and the Regional Grand Encampment.

Formation of the Regional Grand Lodge of the Scottish Rite of Adoption, Colored Branch, in the I. M. F. for the U. S. A. will also be effected during the same period.

All concerned will please be governed accordingly.

Through this Official Organ of the Order, the Annual Communication of the Supreme Lodge, A. F. & A. M., Scottish Rite (Symbolic), for the U. S. A., in the I. M. F., Colored Branch, Inc., is hereby announced. All Lodges in the obedience

of the Supreme Lodge desiring to submit resolutions or introduce discussion on any subject are hereby notified to forward such resolutions or topics for discussion to the Grand Secretary General, THIRTY DAYS PRIOR TO THE DATE OF MEETING, JULY THE EIGHTH, in the absence of which no such resolution or discussion will be entertained at the said session.

In view of the many changes consequent to the Acceptance of the International Charter, and the development of the Order throughout many States of the Union, the Statutory Laws of the A. M. F., which formed the foundation of this Jurisdiction in the U. S. A. have been amended by substituting a few definite points conducive to the corporate welfare of the said jurisdiction. The constitution and by-laws of the Supreme Lodge in the I. M. F., Colored Branch, Inc., will therefore be submitted for adoption.

Each Lodge throughout the jurisdiction of the I. M. F., Colored Branch, Inc., is hereby requested to send a delegate to represent their interest at this session. Each delegate must be clear of all indebtedness on the books of his Lodge and be furnished with accredited credentials.

In view of the fact that the International Congress of Universal Freemasons convenes on or about the same time in July with that of the Supreme Lodge, Colored Branch, all Lodges are

earnestly requested to make a full and complete report on the semi-annual returns for May, so that the members of the jurisdiction be clear on the books of the I. M. F. previous to the meeting thereof.

J. E. IVEY, G. S. G.

Lodge Ruth of Toledo, Ohio, U. D., of the S. R. A. in the I. M. F. Following are the office bearers for the ensuing term: Sisters Anna McKenny, W. M.; M. C. Christian, S. W.; Ora J. M. McKenney, J. W.; Chloa Powell, S.; D Martha Taylor, J. D.; R. L. Christian, Treasurer; Anna Davidson, Chaplain; Angie Cobb, I. G.; Anna Williamson, Tiler.

Lodge Eden of Detroit, Mich., U. D., of the S. R. A. in the I. M. F. Following are the office bearers for the ensuing term: Sisters Helen McCray, W. M.; Emma Gillen, S. W.; Lucien Johnson, J. W.; Rosie McCrary, S. D.; Emily Watkins, J. D.; Elizabeth Moore, Secretary; Mary Lightseg, Treasurer; Jessie Jackson, I. G.; Cornelia Young, Tiler.

Lodge Susan Jackson, of Boston, Mass., U. D., in the I. M. F. Following are the office bearers for the ensuing term: Sisters Susan Jackson, W. M.; Louise Pearman, S. W.; Martha Maxwell, J. W.; Catherine Broom, S. D.; Emma Chapman, J. D.; Bertha Bowen, Secretary; Nora Mumby, Treasurer; Catherine Hall, Chaplain; Elizabeth Douglas, I. G.; Sybil Green, Tiler.

Lodge Electa of New York City, U. D., of the S. R. A. in the I. M. F. Following are the office bearers for the ensuing term: Sisters M. Franklin, W. M.; N. Washington, S. W.; Lozer Ware, J. W.; Rubie Anderson, Secretary; Fannie Mil-

ler, Treasurer; Pearl Montague, S. D.; Adie Campbell, J. D.; Bertha Porter, Chaplain; Geneve Bennette, Marshal; Rebecca Deas, Almoner; Tillie Hart, I. G.; Jane Bennette, Tiler.

Lodge Harmony of Washington, D. C., U. D., of the S. R. A. in the I. M. F. Following are the office bearers for the ensuing term: Sisters Altia Oram, W. M.; Bertha Sanford, D. M.; Catherine Robinson, S. M.; Henrietta Shaw, S. W.; Bessie R. Johnson, J. W.; Salome B. Sharper, S. D.; Corinne Tilghman, J. D.; Ada V. Seals, Marshal; Carrie R. Hawkins, Secretary; Anna L. Greene, Treasurer; Anna B. Lee, Almoner; Susie E. Riley, Chaplain; Olive Belt, I. G.; Eva D. Mason, Tiler.

Lodge Blue Bell of Davis, W. Va., U. D., of the S. R. A. in the I. M. F.

Lodge Beacon Light of Galveston, Tex., U. D., of the S. R. A.

Lodge Queen Esther of Houston, Tex., U. D. of the S. R. A.

Lodge Olive Leaf of Houston, Tex., U. D. of the S. R. A.

Lodge Olivet of San Antonio, Tex., U. D. of the S. R. A.

Lodge Bell View, Hillsboro, Tex., U. D. of the S. R. A.

Lodge Lilly of the Valley No. 21 of the S. R. A., at Houston, Tex Chapter suspended for gross misconduct.

Lodge Esther No. 7, of Washington, D. C., S. R. A., C. B., in the I. M. F. Following are the office bearers for the ensuing term: Sisters Anna F Smith, W. M., Josephine Johnson, D. M.; Adelaide

Dabney, S. M.; Ruth Sweetney, S. W.; Sofa Fields, J. W.; Sarah L. Holland, S. D.; Luvina Godwin, J. D.; Hattie C. Brown, Secretary; Eunice Williams, Treasurer; Adelaide Hutchinson, Chaplain; Flora M. Racks, Almoner; Auretha Keys, Marshal; Rachel Harris, I. G.; F. H. Fisher, Tiler.

Lodge Silver Leaf No. 10, of Galveston, Tex., S. R. A., C. B. in the I. M. F. Following are the office bearers for the ensuing term: Sisters Vitual Thomas, W. M.; Lizzie Thompson, S. W.; M. E. Conway, J. W.; Ada M. Williams, S. D.; Ida Johnson, J. D.; Pearl Hill, Secretary; F. M. Lacy, Treasurer; Ella Pope, Chaplain; Ether Dickson, Almoner; Eveline Wiley, Marshal; Addies Houston, I. G.; Jessie Mouson, Tiler.

Lodge Morning Star No. 13, of Waco, Tex., S. R. A., C. B., in the I. M. F. Following are the office bearers for the ensuing term: Sisters L. A. Shedrick, W. M.; Gertrude Fields, S. W.; Olie Daniel, J. W.; A. M. Cox, S. D.; Elnora Climes, J. D.; Susie Fields, Secretary; M. E. Perry, Treasurer; Sisie Brooks, Chaplain; Mary Barn, I. G.; J. Moton, Tiler.

Lodge Rose of Sharon No. 16, of Fidelity, Tex., S. R. A., C. B. in the I. M. F. Following are the office bearers for the ensuing term: Mary R. Breeding, W. M.; Matilda Hastings, S. W.; Hannah Aplina, J. W.; Elizabeth Curtis, S. D.; Mary Todd, J. D.; Lucille B. Jackson, Secretary; Annie C. Pennington, Treasurer; Risie Carter, Chaplain; Luella Davis, Marshal; Laura Harris, I. G.; Luvina Haden, Tiler.

Lodge Harriate Loudon, of Ravenna, Ohio, U. D. of the S. R. A., C. B. in the I. M. F. Following are the office bear-

ers: Jessemine Proctor, W. M.; Verna Johnson, S. W.; Minnie Proctor, J. W.; Irene Langley, S. D.; Ida Proctor, J. D.; Ada Henderson, Treasurer; Almira Proctor, Secretary; Rachel Ford, Chaplain; Julia Coleman, I. G.; Ada Cox, Tiler.

Lodge Pearl of Cleveland, of Cleveland, Ohio, U. D. of the S. R. A., C. B., in the I. M. F. Following are the office bearers for the ensuing term: B. B. Johnson, W. M.; Lattie Black, S. W.; Janie Jackson, S. D.; Virginia Ecton, J. D.; Bessie Clark, Secretary; Marion Lightfoot, Treasurer; Susie Turnbull, Chaplain; Hattie Clark, I. G.; Anna Baringer, Tiler.

Mr. and Mrs. George Rickman of Co-burg, Oregon, aged parents of two young ex-service men, have called upon the Red Cross to locate their sons, from whom they have had no word since April, 1921. Both went to war, one a sergeant, first class, Company A, Fourteenth Infantry, U. S. A., the other a seaman on the Cruiser Maryland, U. S. N., wounded in action.

Paul Rickman, the soldier, 24 years old, planned a year ago to go out with a logging company near Portland, Oregon. He is 5 feet, 11 inches tall, has dark brown eyes, dark complexion, thin face and weighed about 180 pounds. The brother, Oscar, two years younger, is 5 feet, 9 inches tall, with light complexion, brown eyes and light brown hair. He was wounded in the knee, but does not limp.

Any information concerning one or both these boys may be sent to the Pacific division office of the American Red Cross, Civic Auditorium, San Francisco.

THE UNIVERSAL FREEMASON

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EDITORS:

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

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EDITORIAL.

AN EVENTFUL MONTH.

The present month is likely to prove
eventful in the history of Universal Ma-
sonry in general, and of the American
Branch of the family in particular. On
the first of the month will start what is
expected to be one of the most celebrat-
ed Masonic cases ever tried in a law
court in America.

Our older brethren will remember well
the persecutions through which we have
passed, since the incorporation of the
American Masonic Federation in 1907,

and of the efforts made by the unMa-
sonic exponents of the Local system in
their futile efforts to stop the onward
march of Universal Masonry. The aid of
the courts and state legislators had been
invoked in vain, and now the last bolt in
their quiver has been thrown; and the
members of the Executive Board of the
Federation will be tried on the charge
of fraudulent use of the U. S. Mails. Be-
fore this issue of the Universal Freema-
son is in the hands of the brethren the
case will have been started, the result of
which we hope will be the settling of the
question of "Who is Who in Masonry."

The matter being sub-judice, it is not
ethical to discuss the merits or demerits
of the case in the columns of the maga-
zine. Suffice it to say, "It is our firm be-
lief that with its termination will be end-
ed the petty persecution that we have so
long suffered."

This month also, the DB in Scotland
will be celebrating the Centennary of the
establishment of the Scottish Grand Coun-
cil of Rites, which, it may be remembered
by those who have read the history was
established in 1822 by the Early Grand
Encampment of Knights Templar to take
care of the higher grades of the Early
Grand National Scottish Rite. The Grand
Encampment retaining control of the
Templar and subordinate grades. It will
be thus observed that the creation of the
Grand Council of Rites was neither the
result of disruption or division of Grand
Encampment, but was in a measure a de-
volution of authority, the aim being that
the higher grades of the Rite would by
this means receive more adequate atten-
tion. The tie between the two bodies be-
ing retained in the proviso that the Grand
Master, Grand Chancellor and Recorder
of the Temple should ex-officio occupy
like positions in the Grand Council of
Rites. An arrangement which has amic-
ably remained in force up to the present
day, and, as the Grand Council is stronger

today than it ever was in the term of its existence, and the arrangement promises to be one of long continuance. Our felicitations and good wishes go out to our Scottish Brethren during their centennial celebration.

SLIPSHOD TERMINOLOGY

How often do we hear inappropriate, and even irregular terms, and phrases used by the Brethren when speaking of things Masonic. Our esteemed cotemporary "The Toronto Freemason" in this relation says, a candidate should never be referred to as "Having taken certain degrees." He is either Initiated, Passed or Raised. With due respect we would suggest that the correction be corrected, in Masonry the candidate is "Entered (not Initiated), Passed, and Raised."

The use of the word "Entered" in this connection gives the distinctive sterling hall mark to the phrase, a candidate for another association or Institution may be Initiated appropriately, but the candidate for Masonry is "Entered an Apprentice," a pre-requisite to being Passed a Fellow Craft, when the term of his apprenticeship had expired.

The habit we inadvertently drop into of using phrases which appropriate though they may be when speaking of other societies are inappropriate when speaking of Masonry and unfortunately detracts from their value when used Masonically. Let us speak Masonically of things Masonic.

THE "OLD CHARGES."

The Old Charges and Ancient Landmarks are often mentioned in speech and writing, and sometimes we fear by some Brethren who are not too well acquainted with either. Anciently the reading of these charges formed a principal part of the ceremony of Entering an Ap-

prentice, and they were held as the fundamental law of the Craft and embodied in ancient lodge charters. The following version is from Anderson's Constitutions of the Grand Lodge of England of 1738:

1. Charge. Concerning God and Religion.

A Mason is obliged by his Tenure to observe the moral law, as a True Noahide; and if he rightly understands the Craft, he will never be a Stupid Atheist, nor an Irreligious Libertine nor act against Conscience.

In Ancient Times the Christian Masons were charged to comply with the Christian Usages of each Country where they travell'd or work'd: But Masonry being found in all Nations, even of divers Religions, they are now only charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular opinions) that is, to be Good Men and True, Men of Honor and Honesty, by whatever Names, Religions or Pursuasions they may be distinguish'd. For they all agree in the 3 great Articles of Noah, enough to preserve the Cement of the Lodge. Thus Masonry is the Center of their Union and the happy Means of conciliating Persons that otherwise must have remain'd at a perpetual Distance.

2. Charge. Of the Civil Magistrate Supreme and Subordinate.

A Mason is a peaceable Subject, never to be concern'd in Plots against the State, nor disrespectful to Inferior Magistrates. Of old, Kings, Princes and States encourag'd the Fraternity for their Loyalty, who ever flourish'd most in Times of Peace. But tho' a Brother is not to be countenanced in his Rebellion against the State; yet if convicted of no other Crime, his Relation to the Lodge remains indefeasible.

3. Charge. Concerning Lodges.

A LODGE is a Place where Masons meet to work in: Hence the Assembly,

or duly organiz'd Body of Masons, is call'd a LODGE; Just as the Word Church is expressive both of the Congregation and of the Place of Worship.

Every Brother should belong to some particular Lodge, and cannot be absent without incurring Censure, if not necessarily detain'd.

The Men made Masons must be Free-born (or no Bondman) of mature Age and of good Report, hail and sound, not deform'd or dismember'd at the Time of their Making. But no Woman, no Eunuch.

When Men of Quality, Eminence, Wealth and Learning apply to be made, they are to be respectfully accepted after due Examination: For such often prove Good Lords (or Founders) of Work, and will not employ Cowans when true Masons can be had; they also make the best officers of Lodges, and the best Designers, to the Honour and Strength of the Lodge: Nay, from among them, the Fraternity can have a Noble GRAND MASTER. But those Brethren are equally subject to the Charges and Regulations, except in what more immediately concerns Operative Masons.

4. Charge. Of Masters, Wardens, Fellows and Prentices.

All Preferment among Masons is grounded upon real Worth and personal Merit only, not upon Seniority. No MASTER should take a prentice that is not the Son of honest Parents, a perfect Youth without Maim or Defect in his Body, and capable of learning the Mysteries of the Art; that so the Lords (or Founders) may be well served, and the Craft not despised; and that, when of Age and Expert, he may become an Enter'd Prentice, or a Free-Mason of the lowest Degree, and upon his due Improvements a Fellow Craft and a Master Mason, capable to undertake a Lord's Work.

The WARDENS are chosen from among the Master Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cases; or when a Lodge is to be form'd where none such can be had: For then 3 Master Masons, tho' never Masters or Wardens of Lodges before, may be constituted Master and Wardens of that New Lodge.

But no Number without 3 Master Masons can form a Lodge; and none can be the GRAND MASTER or a GRAND WARDEN who has not acted as the Master of a particular Lodge.

5. Charge. Concerning Masons Behaviour.

BEHAVIOUR after the Lodge is closed and the Brethren not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess: not forcing any Brother to eat or drink beyond his own Inclination (according to the Old Regulation of King AHASUERUS) nor hindering him from going home when he pleases: For tho' after Lodge Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, tho' unjustly.

6. Charge. Concerning Lawsuits.

If a Brother do you Injury, apply first to your own or his Lodge; and if you are not satisfy'd, you appeal to the Grand Lodge; but you must never take a legal Course till the Cause cannot be otherwise decided: For if the Affair is only between Masons and about Masonry, Lawsuits ought to be prevented by the Good Advice of Prudent Brethren, who are the best Referees of such Differences.

But if that Reference is either Impracticable or unsuccessful, and the Affair Must be brought into the Courts of Law or Equity, yet still you must void all Wrath, Malice and Rancour in carrying on the Suit, not saying or doing any Thing that may hinder either the Continuance or the

Renewal of Brotherly Love and Friendship, which is the Glory and Cement of this ancient Fraternity; that we may show to all the World the benign Influence of Masonry, as all wise, true and faithful, Brothers have done from the Beginning of Time, and will do till Architecture shall be dissolved in the general Conflagration.

AMEN! SO MOTE IT BE!

FIRST GRAND LODGE

Speculative Masonry, as it is practiced today, is an outgrowth as operative Masonry. In England prior to 1600 only operative Masons were admitted to the guilds or societies. About the middle of that century the lodges began to admit distinguished men of other callings and here may be said to have originated the speculative character of the institution. There was no grand lodge, but every year a general assembly was held where were discussed matter of interest to the lodges as a whole.

The purpose here is to give the reader a concise and clear understanding of duly constituted Masonry. We may properly be interested in no other kind of Masonry. What has been termed the "Revival" of Masonry took place in the year 1717. Before that time it was the practice of the brethren to assemble in chance gatherings wherever the opportunity offered, or where a sufficient number could be found. The purpose of these gatherings was principally social enjoyment, but occasionally an entered apprentice was received, and a few went beyond that degree. A ritual was almost unknown, and such forms and ceremonies as were observed would not at this day be considered worthy of the institution. In such circumstances anything like uniformity, discipline and government was impossible.

In those days it was the universal custom for meetings of the craft to be held in taverns, partly because these houses were the only ones that could furnish rooms of sufficient size and partly because they furnished the means for refreshment, which at such gatherings was deemed of greater importance than the labor. Before the revival lodges had no names, but were distinguished by the signs of the taverns at which they met.

The grand lodge organized at the Apple Tree Tavern, in London, in 1717, made an important change in the practice or the fraternity by declaring:

"That the privilege of assembling as Masons which has been hitherto unlimited shall be vested in certain lodges or assemblies of Masons, convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, shall be legally authorized to act by a warrant from the grand master for the time being granted to certain individuals by petition, with the consent and approbation of the grand lodge in communication; and without such warrant no lodge shall hereafter be deemed regular or constitutional."

In Anderson's constitutions of 1723 we find among the general regulations "Compiled first by Mr. George Payne, anno 1720, when he was grand master, and approved by the grand lodge on St. John Baptist's Day, anno 1721," the following, being the second paragraph of Article VIII:

"If any set or number of Masons shall take upon themselves to form a lodge without the grand master's warrant, the regular lodges are not to countenance them nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels until they humble themselves, as the grand master shall in prudence direct,

and until he approves of them by his warrant, which must be signified to the other lodge, is to be registered in the list of lodges."

The new system thus inaugurated met with general approval and was adopted by common consent by the English-speaking portion of the craft, from time to time, as it became known.—Fellowship Forum.

**STILL THEY ANSWER THE CALL OF
THE DEFENSE.**

Barney P. Warchol, George Washington No. 159.....	\$25.00
Joseph Loeser, Caledonian No. 29.....	25.00
Emil Bracharz, Rizal No. 86.....	10.00
Benabe Ejedang, Rizal No. 86.....	10.00
Aquilino Salarda, Rizal No. 86.....	10.00
S. C. Burdeos, Rizal No. 86.....	10.00

**LODGE CONTRIBUTIONS TOWARDS
THE GENERAL CHARITY FUND.**

G. Garibaldi No. 6.....	\$ 1.11
Wm. McKinley No. 121.....	1.05
Irving No. 100.....	3.50
White Eagle No. 127.....	3.70
Bonnie Doon No. 138.....	3.35
Union No. 8.....	.70
Progress No. 157.....	2.50

GOOD ADVICE.

To the younger brother just crossing the threshold of Freemasonry we would offer this advice: Try to be at all times a Mason in deed and acts, not alone in words. There are plenty of ways for you to show that you are a Mason beside, wearing gold and silver badges and jewelry. A Mason is one who daily practices

the lessons taught in the lodge, whose attention to his Masonic duties is an example not only to those who have preceded him in the search for light, but also to those who are waiting at the entrance to the lodge and to the outside world.—London Freemason.

"BEFORE IT'S TOO LATE."

If you have a gray haired mother,
In the old home far away;
Sit down and write the letter
You put off day by day.
Don't wait till her tired steps,
Reach heaven's pearly gate;
Show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say;
Don't wait till you forget it,
But whisper it today.
Who knows what bitter memories,
May haunt you if you wait?
So make your loved ones happy,
Before it is too late.

We live but in the present,
The future is unknown;
Tomorrow is a mystery,
Today is all our own.
The chance that fortune leads to us,
May vanish while we wait;
So spend your life's rich pleasure,
Before it's too late.

The tender word unspoken,
The letters never sent;
The long forgotten messages,
The wealth of love unspent.
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them,
Before it is too late.

—J. H. B.

A. L. G. D. G. A. D. U.

Rito Escocés Antiguo y Aceptado,
La Resp. Gran Logia Simbólica de Oriente en los Estados Unidos de Venezuela,
regularmente constituida de acuerdo con los Antiguos
Límites de la Institución.

LIBERTAD.

IGUALDAD.

FRATERNIDAD.

CUADRO GENERAL.

de los Grandes Funcionarios de esta Alta Cámara, para el periodo constitucional de
1922 a 1923, solemnemente instalados el 18 de febrero del
corriente año V. de 1922.

DIGNIDADES

Gran Maestro	N. Valery Agostini	P. M. Gr. 32
	Ven. Maestro de Asilo de la Paz.	
Dip. Gran Maestro	Dr. B. Tavera-Acosta	P. M. Gr. 33
	Ven. Maestro de Estrella de Oriente.	
Primer Gran Vig.	Alfredo Massabie Lezama	P. M. Gr. 18
	Dip. por Pedro Cova.	
Segundo Grand Vig	G. Tell Villalobos	P. G. Gr. 3
	Diputado por Asilo de la Paz.	
Gran Orador	Gedeón Salas	P. M. Gr. 30
	Diputado por Virtud y Orden.	
Gran Secretario	J. B. Pietrantonio Marino	P. M. Gr. 31
	Dip. por Pedro Cova.	

OFICIALES

Gran Tesorero	Blas Bruno	P. M. Gr. 18
	Diputado por Estrella de Oriente.	
Gran Hospitalario	Diego Pesquera León	P. M. Gr. 3
	Diputado por Unión.	
Primer Gran Exp.	Feligrino Lucchasi	P. M. Gr. 31
	Diputado por Pedro Cova.	
Segundo Gran Exp.	G. Turner Wayman	P. M. Gr. 3
	Segundo Vig. de Asilo de la Paz.	
1° Gran Maestro de Cer.	Antonio Lauro	P. M. Gr. 18
	Primer Vig. de Asilo de la Paz.	
2° Gran Maestro de Cer.	J. F. Hernández Bermúdez	P. M. Gr. 3
	Segundo Vig. de Estrella de Oriente.	
Gran Guarda Templo	José Aristeguieta	P. M. Gr. 3
	Diputado por Unión.	

ADJUNTOS.

al Gran Orador	Hilario Machado	P. M. Gr. 30
	Diputado por Pedro Cova.	
al Gran Tesorero	José Acquatella	P. M. Gr. 18
	Diputado por Virtud y Orden.	
al Gran Hospitalario	Juan Requensens	P. M. Gr. 3
	Primer Vig. de Estrella de Oriente.	
Dr. José T. Ochoa	P. M. Gr. 33, Dip. por virtud y Orden.	
P. A. Núñez Marrén	P. M. Gr. 3, id. por Unión.	
Toribio R. Prosperit	P. M. Gr. 18, id. por Virtud y Orden.	
José Francisco Colloca	P. M. Gr. 18 id. por Unión.	

COMISION JUDICIAL.

Presidente	Dr. Luis Acevedo Itriago	P. M. Gr. 30
Vocal	José Aristeguieta	P. M. Gr. 3
Secretario	Guillermo Tell Villalobos	P. M. Gr. 3

Comisiones Permanentes.

De Relaciones Interiores:	Dr. Josè Tadeo Ochoa. N. Valery Agostini. Hilario Machado.
De Relaciones Exteriores:	J. B. Pietrantonì Marino. Pellegrino Lucchesi. Gedeon Salas.
De Jurisprudencia:	Dr. B. Tavera-Acosta. Josè Aristelgueta. P. A. Nùñez Marrón.
De Hacienda y Beneficencia.	Alfredo Massalíe Lezama. Josè Acquatella. Diego Pesquera León.

GRANDES REPRESENTANTES.

- ante la Resp.: Logia Asilo de la Paz, número 13, al Or. de Ciudad-Bolívar.
Dr. J. M. Agosto Méndez, P. M. Gr. 32.
- ante la Resp.: Logia Virtud y Orden, número 22, al Or. de Carúpano.
Jesús Guerra Gómez, Gr. 3.
- ante la Resp.: Logia Pedro Cova, número 28, al Or. de Upata.
Manuel Rafael Pérez, P. M. Gr. 3.
- ante la Resp.: Logia Unión, número 49, al Or. de Guasipati.
Angel F. Capella P. M. Gr. 18.
- ante la Resp.: Logia Estrella de Oriente, número 31, al Or. de Ciudad Bolívar.
Nicanor Cardier, P. M. Gr. 21.

LUCES de los Talleres confederados que no funcionan en este Gran Oriente.

Virtud y Orden:	Ven. Maestro, Primer Vig.	Dr. Luis G. Pietri Jaime Azancot.	Gr. 2 Gr. 18
	Segundo Vig.	Josè C. Marcane,	Gr. 18
Pedro Cova:	Ven. Maestro, Primer Vig.	Dr. Manuel J. Alvarez, Emilio Beardo,	Gr. 3 Gr. 3
	Segundo Vig.	Lucio Cells Camero,	Gr. 18
Unión:	Ven. Maestro, Primer Vig.	Ricardo A. Parra, Alfonzo Santomauro,	Gr. 2 Gr. 2
	Segundo Vig.	Angel B. Capella,	Gr. 3

TRIANGULOS.

No. 1	Caicara,	Presidente,	Rafael de los Rios
No. 2	Barrancas,	id	Simón Palacios
No. 3	El Callao,	id	Eduardo Segard
No. 4	Sanfernando (Atabapo)	id	Guillermo Ross

Grandes Garantes de Paz y Amistad.

- ante el Ser.: Gran Oriente de Rio Grande, Brasil, Dr. Jacinto Fernandes Barbosa.
- ante el Sup. Cons., de Porto Alegre, Dr. Edmunda Velho Monteiro.
- ante la Gran Logia de LL. y AA. MM. de Venezuela, Dr. Pablo-Godoy Fonseca.
- ante la Gran Logia Oriental de Yucatán, Ldo Ernesto Patrón Villamil.
- ante el Ser.: Gran Oriente de Paraguay, Santiago Puigbonet.
- ante la Gran Logia de Nuevo León, México, Dr. Albino Martínez de la Garza.
- ante la Gran Logia Nacional del Ecuador, Miguel E. Rabascal.
- ante el Ser.: Gran Oriente Colombiano, Bogotá, César Sánchez Núñez.
- Gran Or. de Ciudad-Bolívar, Venezuela, febrero de 1922 (A. V.)
- El Gran Mastro, El Gran Secretario,
N. Valery Agostini J. B. Pietrantonì Marino
P. M. 32 P. M. 31.

WITH OUR EXCHANGES.

DIVERGENCE OF MASONIC RITUAL

What are the causes of the divergence in ritual and procedure which meet a visiting Brother the moment he enters a sister jurisdiction and attempts to visit a Lodge?

In one grand jurisdiction he finds the Lodges opening and closing in the first degree, calling up to the higher degrees only confer them; while in others their procedure is exactly the reverse: others still, open and close only in the degree in which the work is to be performed.

The "Attendance Book" in the ante-room must in some districts be signed before entering the Lodge by every Brother, be he visitor or member, a practice made compulsory by a clause in the address presenting the apron.

The manner in which the apron is worn varies all over the world, as does the arrangement of the lesser lights, the duties of the Deacons, and many other details.

The Immediate Past Master is a most important Officer in some jurisdictions whose duties have a peculiar significance the Inner Guard in other relieves the Deacons of most of their duties, while under some Grand Lodges neither of these officers is recognized or provided for any more than is the hat for the Worshipful Master.

Here you letter and divide the word, yonder the pass only, or the word only, and still again both pass and word.

Should your visitor not understand the "Due Guards," it is merely evidence that where he hails from they have no such Masonic ornaments.

All these and many more differences are interesting, but baffling to the visiting Brother, and lead us all to ask, "Why this thussness?" Yet, we must admit, they

are most important and insurmountable obstacles in the path of the Cowan.

The introduction of Freemasonry on the American continent owes its origin to one of six powers:

The Mother Grand Lodge of England, 1717-1753.

The Grand Lodge of the "Ancients," 1753-1813.

The Grand Lodge of the "Moderns," 1753-1813.

The "United" Grand Lodge of England, 1813 and since.

The Grand Lodge of Ireland, 1724 and since.

The Grand Lodge of Scotland, 1736 and since; or

The Pre-Grand-Lodge Lodges of some of these countries.

The Pre-Grand-Lodge Lodges on the American continent owed allegiance sometimes to more than one of these sources, and the preponderance of origin in the Lodges influences their ritual, just as the preponderance of the ritual in the Lodges forming the Grand Lodge influenced the ritual in the new jurisdiction, or a compromise was made and the best of all they knew became the established ritual. Each jurisdiction, therefore, preserved the ritual of its constituent Lodges or a majority of them, the varying degrees of difference between the working of the various grand bodies being due to the preponderance of the source of origin, and the idiosyncracies of the different Grand Lectures since the date of their establishment.

At the convention on 13th May, 1777, Virginia claims, "We find that Lodges in this State hold their Charters under five distinct and separate bodies, viz: The Grand Masters of England, Scotland, Ireland, Pennsylvania and America (the last at second hand)," and the matter of ritual caused no end of trouble to our early Grand Lodge authorities, as our records put it, "Owing to incalculable difficulties

arising from a prepossession in favor of the mode each member has been accustomed to." Finally, Jeremy L. Cross was, in 1817, "invited to attend the Working Committee," and the effect of Dr. John Dove resulted in the appointment of James Cushman in 1819 as Grand Lecturer. Cushman was a graduate of Cross, and Cross was a follower of Thomas Smith Webb, who, on Preston's foundation, practically rebuilt the American Ritual known as the "Webb Preston Work." Cushman's work held until the Baltimore Conference, of which Brother Dove was President. The result of these deliberations was a further change in our ceremonial, bringing things much as we have them today different from any other grand jurisdiction on earth and more beautiful.

To understand the differences in the ritual or the reason why there should be such differences, we must go back to the first days of speculative Freemasonry. Dr. James Anderson and Dr. Desaguliers first framed the original ritual of the Mother Grand Lodge of England, about 1720. How and where they got it is, as Bro. Kipling says, "another story."

In 1732, Martin Clare, by command of the Grand Lodge, "prepared a system of lectures adapted to the existing state of the order." The Clare lectures were revised and improved by Dr. Manningham, Deputy Grand Master, in 1752-1757, "amplifying the work of his predecessors."

In 1753, Lawrence Dermott, himself an expert Irish Freemason, introduced and established the Irish working as the recognized work of the "Ancient" Grand Lodge of England. In 1770, Thomas Dunckerley revised all previous rituals to form the ritual of the "Modern" Grand Lodge of England. Contemporaneously with Dunckerley was William Preston, whose arrangement of the lectures, degrees and ceremonies had in his own life superseded all others.

Thomas Smith Webb's work was an amplification and a material modification of that of Preston. "The Freemasons' Monitor," published in 1797, was undoubtedly borrowed from "Preston's Illustrations"; and Jeremy L. Cross, in 1819, publishing his "True Masonic Chart," again borrowing and without improving Webb's work.

Up to 1753 the Grand Lodge of England worked the ritual that had been revised and remodeled to bring it into line with the advance of the society from an operative to a speculative order.

At that period the "Ancient" Grand Lodge of England came into existence and the Mother Grand Lodge of England became the "Modern" Grand Lodge.

These two grand bodies were keen and bitter rivals until the "Glorious Union of 1813." They so altered their work and procedure that adherents to the one could not make themselves known to, or visit the other, in private or Grand Lodge communications. After 1813 "The Lodge of Reconciliation," taking all that was best in both "Ancient" and "Modern"—as well as all previous ritual—promulgated what is known as "Emulation Working," the standard in England today. Lodges in America deriving from the Grand Lodge of England previous to 1753 would, therefore, have quite a different procedure from those claiming origin in the "Ancient" or "Modern" Lodges of 1753 to 1813; and as can be readily seen, both differing materially from that of the present "United" Grand Lodge of England.

The Grand Lodge of Ireland, established 1730, nineteen years after the erection of the Grand Lodge of England, is strictly speaking the oldest Grand Lodge in the world, if not in years, in ritual at least.

The Grand Lodge of Scotland was established in 1736, but between 1725 and 1736, on the erection of the Grand Lodges of Scotland and Ireland, a revision of the ritual of the Grand Lodge of England had been made by Clare, thus accounting for

much of the difference in the methods of these two grand bodies. The English jurisdiction has one method, you have only to cross the border into Scotland, or the channel into Ireland to find just as great divergencies as you find in the United States when you pass from one jurisdiction to another; yet, who would expect any one of these Grand Jurisdictions to abandon "a point or points" of its own particular procedure in favor of the other.

It thus follows that all these different grand bodies having quite a different method of work, their daughter Lodges, wherever established, must and should naturally cling to the ritual of their Mother Grand Lodges. Yet in all the various changes and modifications not one vital principle has been overlooked. The "Ancient Land Marks" have been kept inviolate, and are fundamental in all jurisdictions; the minor details differing for reasons we have tried to explain. It would not be wise or prudent to so reconstruct Freemasonry as to make it universally the same; there is no demand or desire for it at the present time; the treatment of the proposition to establish a National Lodge with world-wide uniformity of working proves this clearly. No! Each jurisdiction is wedded to its ritual and believes it has the best bride in the world, and the Grand Lodge of Virginia never yet has seen a bride more beautiful or more elegant.—John C. Carson, in "Virginia Masonic Journal."

"THE HOLY ROYAL ARCH"

When we consider the many existing treatises on Masonic history, which clearly establish the rightful position of the Royal Arch as a part of so-called Ancient Craft Masonry, it seems incredible that there should be those among the brethren who hold to the erroneous belief that the three degrees, as conferred in the Symbolic Lodge, are complete in themselves

and constitute the summa summarum of Freemasonry.

Yet, incredible as it seems, the writer has met many brethren who have formed this entirely false impression and who cling to it so tenaciously that the most eloquent argument fails to move them. True, in nearly all cases, the real underlying reason for the failure of these brethren to seek advancement in Masonic knowledge is a grossly material one; but this fact is seldom, if ever, admitted publicly, and, instead, the attempt is made to disparage the so-called higher degrees of Freemasonry.

Unfortunately, the well-read Mason is the exception rather than the rule today; and lack of Masonic experience and knowledge prompts many Masons to grossly misleading utterances, which are too readily accepted.

If a Mason bestow even the most casual attention on our Master Mason Degree, as conferred in this country, he must at once come to the conclusion that somewhere there must be a sequel to it; that somewhere in the system of Freemasonry there is to be found the real knowledge for which he has received a substitute. This is so apparent that, when a member of the craft asserts that the three degrees of the Symbolic Lodge are "enough" for him, we must perforce conclude that he is concerned only with the social features of our institution; and that for him the beauties of our progressive philosophic system are a sealed book. So far as he is concerned, our ritualistic instruction might just as well be confined to one degree or eliminated entirely.

With a view of reaching the Masons who are sincerely desirous of improving themselves in Masonic knowledge, and who are willing to approach the subject of advancement with an open mind, this little article has been prepared. The writer realizes that the lack of space necessarily precludes the possibility of

doing justice to so vast a subject, but he feels that if he can awaken, even in a slight degree, the desire among the craft to seek further Masonic knowledge (to complete the Masonic character), his humble efforts will be amply repaid.

The earliest reference we find to the Royal Arch, as a separate degree, is contained in an article published in 1744 by Dr. Elfield d'Assigny, in which he says:

"Some of the fraternity have expressed an uneasiness at the Royal Arch being kept a secret from them since they already passed through the usual degrees of probation, but I cannot help being of the opinion that they have no right to any such benefit, until they make a proper application and are received with due formality as having passed the chair and given undeniable proofs of their skill."

Now, it is well known to all Masonic students that originally the essential features of the present Royal Arch Degree were given as a concluding section or completion of the Master Mason Degree. This was undoubtedly the practice at the time of the Revival, A. D. 1717; and it is related by Master Masons, attached to the American Expeditionary Forces during the world war, that, when they visited certain Continental lodges, they were excluded when the last section of the Master Mason Degree was being conferred, with the explanation that they had never received the secrets of this last section.

It was undoubtedly during the life of the famous schism, which arose among the English Masons (about the year 1739, and which eventually brought into being two English Grand Lodges, styled the Moderns and the Ancients) that the Royal Arch was detached from the Master Mason Degree by the Ancients and erected into a separate degree. And, accordingly, in the year 1756, Laurence Dermott, who afterward became Deputy Grand Master of the Grand Lodge of Ancients, issued

his Ahlman Rezon, in which he affirms that "Ancient Masonry consists of four degrees, the three first of which are those of the Entered Apprentice the Fellow-Craft, and the Sublime Degrees of Master, and a brother being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the Holy Royal Arch. This degree is certainly more august, sublime and important than those which precede it; and is the summit and perfection of Ancient Masonry." And, finally, when, on St. John's Day, December 27, 1813, the two Grand Lodges united, the original articles of union distinctly affirm that the Order of the Holy Royal Arch is a part of "pure Ancient Masonry."

It is therefore a matter of simple logic that, if the Royal Arch was once a part of the Master Mason Degree, but is now conferred as a separate grade, the possession of the Royal Arch is essential to complete the character of the Master Mason.

Originally the Royal Arch was conferred by the Symbolic Lodges; but it is evident that Royal Arch Masons organized themselves into chapters at an early date, as a chapter existed in Philadelphia as early as A. D. 1758.

As is well known, the chapter in this country confers, in addition to the Royal Arch, the degrees of Mark Master, Past Master and Most Excellent Master, and perhaps a few words on the origin of these degrees would not be amiss at this point.

The origin of the degree of Mark Master has been the subject of much speculation, and is still involved in doubt. Dr. Oliver says that anciently it was a degree leading to the Master's chair. Many writers, however, are of the opinion that formerly it was a part of the second degree, as the Royal Arch was of the third. The first record we have of the practice

of the degree on this continent is to be found in the early history of Masonry in Halifax, Nova Scotia. This record bears the date of November 16, 1784, and it appears therefrom that Mark Lodges were regularly held under the sanction of, and annexed to, at least three lodges in Halifax. As early as 1797 we find that the degree had been adopted by chapters, and was regularly conferred in Massachusetts, Connecticut, Rhode Island and New York.

The recent version of this degree is attributed to Thomas Smith Webb, the famous American ritualist; but, as he only became High Priest of Temple Chapter, in Albany, in 1797, and as the degree had been conferred for some years before, this assumption is probably erroneous. At any rate, the writer has before him a reprint of the original edition of Webb's Monitor, first published in 1797, in which the exoteric portion of the degree is given substantially as it is practiced today.

The earliest allusion to the degree, or more properly the Order of Past Master, is to be found in Dermott's Ahiman Rezon and Preston's Illustrations, wherein it is spoken of as a longestablished grade, whose possession by a Master could not be dispensed with, and the conferring of which was the only esoteric portion of the ceremony of installation. That it was in use among both the Ancient and Moderns is therefore certain, and by both it was recognized as being of ancient and binding obligation.

Now, at the organization of the Royal Arch as a separate and distinct degree, it was one of the fundamental landmarks that it could be conferred only on Masters of lodges. At first this was well enough, but in later years, when the fraternity became more extended, this ancient regulation so limited the number of Royal Arch Masons that the excellent precepts of Capitular Masonry lost much

of their effect by reason of the lack of numbers sufficiently interested and qualified to teach them. It, therefore, became necessary to give up the practice of the entire system or relax this rule. So binding was the landmark considered that, rather than violate it, the fathers of Royal Arch Masonry contrived the ceremony of "privately passing the chair." This was nothing more than the creation of a virtual instead of an actual Past Master, and was done by dispensation from the Grand Master. The candidate, after receiving this degree of Past Master, was considered as eligible to the Royal Arch as if he were an actual Past Master, and the landmark was still preserved. The degree was introduced into the American rite about the year 1792, and is conferred for chapter purposes only and carries with it none of the prerogatives belonging to those who have regularly passed the chair of a Symbolic Lodge.

The degree of Most Excellent Master, the third of the preparatory grades in the present capitular system, has been ascribed by some writers to Thomas Smith Webb, who gives an account of it in his Monitor, published in 1797. But it is a well known fact that this degree was conferred several years before that time. The truth of the matter probably is that the degree was one of the supplementary or detached degrees, which arose during the eighteenth century, and, in the chaotic state of Masonry in this country about 1790, was incorporated into the regular capitular system to overcome the lack of consecration in the rituals of the several degrees. The third degree left the Temple unfinished, and the Royal Arch noted its destruction. It was therefore necessary to complete the allegory of the Temple by symbolizing its completion and solemn consecration, which is so beautifully done in the degree of Most Excellent Master.

It will be seen that the degrees of

Capitular or Royal Arch Masonry, even in their present form, are of sufficiently remote origin to entitle them to the appellation "ancient," and to remove them from any suspicion of being "recent inventions." And it is likewise true that they are so intimately connected with the degrees of the Symbolic Lodge, that they practically constitute an amplification and a completion of the lessons taught in those degrees. The writer, therefore, hopes that, within the narrow limits to which this article is necessarily confined, he has made clear his sincere opinion that the degrees of the Symbolic Lodge cannot be understood fully by anyone not in possession of the secrets of Royal Arch Masonry. And he ventures to express the further hope that he has awakened in those to whose notice these lines may come the desire for more light and the determination to be satisfied no longer with a substitute for the true knowledge to be found in the Sublime Degree of Royal Arch Masonry.—Brother Edward Feih, in the *Masonic Digest* (Bronx, N. Y.)

THE SAINTS JOHN

St. John the Baptist, whose festival falls on the 24th of June, as every well-informed Mason knows, was the earliest patron saint of the Order selected by the Christian Masons, and to him and St. John the Evangelist, all Masonic Lodges in Christian countries are dedicated. At one time the 24th of June, St. John the Baptist's Day, was observed very generally throughout this country, but now in many jurisdictions the occasion is almost forgotten, and the picnics, gatherings and banquets which were so greatly enjoyed by the Brethren who have preceded us are now rarely heard of.

While the festival of this great Mason no longer has the attention shown it that it once had, when, as in the memory of

our living Brethren, the entire day, reaching often to a late hour at night, was devoted entirely to Masonic celebration; yet Virginia Masons have never neglected to honor the occasion.

It is gratifying to note that in recent years the tendency is to make the day more of a festival than was the case a decade ago, and we give several reports elsewhere in the *Journal* of the gatherings of Virginia Masons on St. John's day of this year, and only regret that accounts of others were not sent to us, as they should have been in time for publication.

In ancient times our Lodges were dedicated to King Solomon, who is generally recognized as the founder of ancient Craft Masonry, and the first Most Excellent Grand Master. After the Babylonish captivity, Masonic Lodges were dedicated to Zerubbabel, the builder of the second temple, and continued to be dedicated to him until the Christian Era. From that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist.

We are told that, owing to many massacres and disorders which attended the capture of Jerusalem, and the destruction of the Temple, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft held in the City of Benjamin, it was discovered that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. The most eminent man then living in the ranks of Masonry was St. John the Evangelist, who was at that time Bishop of Ephesus. To him was sent a deputation of Masons, with the request that he accept the office of Grand Master. The venerable Saint answered that, though well stricken in years (being upwards

of ninety), yet having been in his early life initiated into the mysteries of Masonry, he would undertake the duties of Grand Master. What St. John the Baptist had completed by his zeal, St. John the Evangelist completed by his learning, and thus drew what Freemasons term a line parallel. Since that time all Masonic Lodge in Christian countries have been dedicated to both these eminent Masons, under the appellation of the "Holy Saints John."

To obviate the charge of secretarianism, the Grand Lodge of England, in 1813, changed, for a while at least, their dedications—to "God and His Service," and the lines parallel represented Moses and Solomon, but it has been clearly shown that the dedication to the "Holy Saints John" was made to them, not as Christians, but as eminent Masons; not as Saints, but as pious and good men; not as teachers of a religious sect, but as bright exemplars of all those virtues which Masons are taught to reverence and practice.

For a long time our Virginia Lodges installed their Officers on Saint John the Baptist's Day. Our Masonic Home was dedicated on that day—24th June, 1890—and it has ever been regarded by Virginia Masons as an auspicious day for Masonic undertakings. The Grand Lodge of England was revived on the 24th of June, St. John the Baptist's Day, 1717, and for many years the Annual Feast was held on that day. "Virginia Masonic Journal."

OLD TAVERNS PUBLIC CENTERS

There is something fascinating, alike to Masonic and non-Masonic students, in the subject of the old Taverns. The halo of romance hovering about the subject is probably colored by time, yet even in their palmy days, they attracted men of and sometimes wisdom. Taverns, we are

told, "were the broachers of more news than hogsheads, more jests than news; which are sucked up here by some spongy brain, and thence squeezed into a comedy." The coffee house, like the Tavern, writes Lord Macauley, "was the Londoner's home, and those who wished to find a gentleman commonly asked not whether he lived in Fleet street or Chancery lane, but whether he frequented the 'Grecian' or the 'Rainbow.'" Indeed, in the aggregate, what a vast amount of human happiness, mirth, and genuine good-fellowship have not these old Taverns seen? Surely these old Inns were the fit and proper abiding place as well as cradle of Speculative Masonry.

Early in the sixteenth century the genius. Bishop Earle in the early seventeenth century said: "Taverns are the busy man's recreation, the idle man's business, the melancholy man's sanctuary, and the stranger's welcome."

Every reader can call to mind any quotation from Shakespeare, Dryden, and the poets, as well as merry episodes recounted by Pepys, Evelyn, and other diarists and travelers, and quaint Johnsonian sayings without number. The pages of Dickens fairly revel with the "Inn." Even so, but few today, realize how greatly they entered into the life of citizens of the seventeenth and eighteenth centuries. They supplied the place, to a great extent, of the press of the present day, and the amenities of club life; they promoted social intercourse, the exchange of wit, yards of the old Inns formed the theatres of the strolling players, and the model on which Barbage and Alleyne built their playhouses. There was a raised stage placed in the courtyard, and round it collected the meaner sort, or as Ben Johnson called them, "the understanding gentlemen of the ground." "Tear a passion to tatters, to very rags, to split the ears of the groundlings."—Hamlet. This was the origin of the pit. The two tiers

or galleries running round the yard, formed the dress and undress circle of today.

The history of the signs of old taverns is interesting, and at one time they gave some indication of the class of customers frequenting them; but later all signs, whether of taverns or other trades became sadly confused.

The Roman tavern sign had generally a representation of Bacchus and vine leaves introduced. Vines were once grown in Southern England, but frequently ivy and evergreen were substituted. The "Bush" came to be the distinguishing sign of all taverns. Later, however, taverns and shops passing from one occupier to another, strange, and almost comical transposition occurred, baffling all effort to ascertain the original.

When Masonry was revived in 1717, the organization of the first Grand Lodge arose from the concerted movement of four old lodges meeting at taverns in and about London and Westminster. The organization later embraced most of the individual lodges in England, and from these old taverns has spread a craft which is now limited only by the confines of the world.

These four historic lodges then met at the taverns of the "Goose and Gridiron" in St. Paul's churchyard; the "Crown" in Parker's lane; the "Apple Tree Tavern" in Charles street; and the "Rummer and Grapes" in Channel row. The meeting was held at the "Goose and Gridiron."

The pedigree of the strange sign of the "Goose and Gridiron" is somewhat involved. Before the great London fire in 1666 a tavern existed on this site, known as the "Mitre," which was the first music house in London, and after its destruction the "Goose and Gridiron" rose, phoenix-like, from its ashes. The "Tailor" relates that the succeeding landlord, to ridicule its former destiny, chose for his sign a goose striking the bars of a

gridiron with its foot, thus making sport of the "Swan and Harp," which was a common sign of the early music house. In a history of signboards, it is stated that this was a homely rendering of a change in the coat of arms of the company of musicians, namely, "a swan with its wings extended, within a double tressure counter flory" and that the "double tressure" suggested a gridiron to the passerby. "Tressure" is the heraldic term of an ornamented border surrounding the main design.—Square and compass.

ILLITERACY AND MASONRY

The following query was recently submitted to the law and jurisprudence committee of the Grand Lodge of Mississippi:

"If a man is good in every respect, but cannot read nor write, does that debar him from being made a Mason?"

"A man who can neither read nor write cannot be made a Mason. Masonry means infinitely more to the individual than the mere forms and ceremonies incident to the conferring of the degrees; nor does a thorough committal to memory of the ritual reveal hidden symbols and teachings of the institution. These can be comprehended only by close study, careful research, and serious and analytical reflection and contemplation. The untiring search for Truth and Light attunes the truly progressive devotee of Speculative Masonry. The man who can neither read nor write would hardly be able to delve beneath the mere outward form and ceremonies and would thus be deprived of the greatest benefits for himself and could not be a means of edification to others."

It is very probable that a large majority of the brethren of the craft will endorse the position taken by the committee, but there are two sides to the issue involved, even if there be only one side to a case based upon a man absolutely un-

able to read or write. It might be asserted that in this day and age of universal education no man ought to be unable to read or write; that no obstacles to acquiring at least this small measure of intelligence exist which cannot be surmounted by the ambitious man. Yet it is easy to conceive of circumstances utterly preventing even the most ambitious from learning to read. It would be a rare case, but readily possible.

The real issue is, therefore, whether it is the heart or the brain that qualifies a man to be a Mason. We are told that the first preparation for Masonry is made in the sacred quiet of the soul, wholly uninfluenced by any outside considerations whatever. There used to be very rigid prohibitions against accepting any man as a Mason who was not physically perfect, but this rigor is being more and more relaxed. Wooden arms or legs are now regarded as preferable to wooden heads or hearts of stone, as it might be put. The central idea is that it is a man's character rather than his intellectual requirements, his physical soundness, his station in life or any of these subordinate considerations, which demonstrate his fitness for Masonry.

I am confidently of the opinion that an illiterate man, with a clean heart, a clean body and a clean soul, aspiring to the higher things of life, earnestly seeking the best, would make a vastly better Mason than many men we know who are tremendously "educated." It is absolutely true that study and research will make even the best Mason better, but away down at the bottom of things it is not the head but the heart, where a man's first preparation and not so much where his improvement takes place, that fits him fundamentally to be a good Mason.

The best Mason of whom I ever heard was not a Mason at all—if the paradox may be permitted. I never had the pleasure of knowing him. He was not illiter-

ate, but one of the great sorrows of his life was that he was stricken with a lingering illness before he could apply for the degrees. He was pathetically glad when his son became a Mason and he died with his hand resting upon that son's Masonic emblem, touching it as reverently as any Mason possibly could. That is what I mean by referring to the thing that lie away down deep beneath the ability to memorize proficiency lectures, the ability to read elevating literature or to confer degrees. I do not believe that it is wholly beyond an illiterate man to become an earnest and valuable Mason. I have seen too many smart ones who were neither earnest nor valuable.—Frank A. Marshall in the Kansas City Freeman.

IT SOUNDED ROUGH.

"But, my dear young lady, don't you ever wash?"

She—"Certainly not! Only scrape and rub" (—and there was no one to tell the dear old thing at the next table that they were merely two artists discussing technique).—London Opinion.

F. & A. M. or A. F. & A. M.

There is much apparent confusion in this country over the designation F. & A. M. or A. F. & A. M. as applicable to the Masonic organization, says the Home Journal. In the United States 23 Grand Lodges use the New York style, F. & A. M., while 27 are designated A. F. & A. M. The British colonies, 15 in number, are all A. F. & A. M. except New Brunswick. South Carolina is unique, styling itself Ancient Free Masons. The Grand Lodge of the Philippines is F. & A. M.

GOING UP.

"Yes," said the old man to his visitor, "I am proud of my girls and would like to see them comfortably married, and as I have made a little money, they will not go penniless to their husbands. There is Mary, twenty-five years old, and a really good girl; I shall give her one thousand dollars. Then comes Bet, who won't see thirty-five again; I shall give her three thousand dollars, and the man who takes Eliza, who is forty, will have five thousand dollars with her." The young man reflected a moment and then asked, "You haven't one about fifty, have you?"—Glasgow Herald.

LEXICON.

Almost every one of the German Grand Lodges has a system of high grades peculiar to itself, but to their credit be it said that they do not allow these to interfere with the work of the Craft Lodge or vice versa, and thus that perfect harmony prevails which is impossible where the one is permitted to interfere with the other.

Giblin.—Giblinites referred to in the Installed Degree of the Lodge.

Girdle.—A girdle or waist sash of certain colors is part of the regalia worn by a "Perfect Mason."

Gloves.—White gloves are part of the full dress of a Mason. In Lodge they should be of lamb or kid skin and symbolize purity of intention. With our ancient brethren in the old Lodges of Scotland and England white gloves were both presented to, and required from the candidate on his admission to the Lodge.

THE INTERNATIONAL BADGE.

At last we have received the Craft Badge to be used by the members of the International Masonic Federation. The design is a Compass and Square having in the center the Hebrew letter "Jod" on a background of blue with Hemispheres depicted thereon, the whole symbolizing the Universality of Masonry. The price is \$2.00, and they can be had of the Grand Secretary, a reduction made to lodges for quantity.

AMERICAN FREE AND ACCEPTED
MASONS IN ROUMANIA.

(Scottish Rite.)

Bucharest, Roumania.

Temple:—Str. Nicolae Golescue No. 1.
Officers.

Grand Master, Bro. M. Carniol Fiul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Metings are held in the Lodge address above every Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Fiul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

LODGE DIRECTORY.

Golden Gate Council of Kadosh No. 28, of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m. in the California Hall. Eminent Commander, H. Methmann, 5900 Telegraph Ave., Oakland; Chancellor, Ed. A. Rowe, 144 Joice St., San Francisco, Cal.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets every 5th Friday of each month at 8:00 p. m., in the California Hall. Eminent Commander, J. J. Sandberg, 2519 17th St., San Francisco; Recorder, Ed. A. Rower, 144 Joice St. San Francisco.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Cal., meets every 5th Friday of each month at 8 p. m. in the California Hall, San Francisco, Cal. Emir, A. L. Fetherolf, 1082 12th St., Oakland; Scribe, Ed. A. Rower, 144 Joice St., San Francisco, Cal.

Alpha Liberty, U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue. Racine, Wisconsin.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Joseph Roth, 128 Second St.; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

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.

Hiram of Tyre Provincial Grand Lodge (Symbolic) Colored Branch in I. M. F. for the State of California. O. W. Wolfskill, Provincial Grand Master, 1960 E St., Fresno, California; D. C. Clemmons, Provincial Grand Secretary, 1844 52nd St., Los Angeles, California.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

Blue Ridge Lodge, A. A. S. R. "Symbolic." "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., Newark, N. J., I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Secretary, 128 N. Main.

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.

Raisin Center Lodge No. 5, A. F. & A. M., Scottish Rite (Symbolic) Colored Branch in the I. M. F., Fresno, California. Meets 1st and 3rd Tuesdays at 8:00 p. m., in Colombo Hallcor. "F" and Calavaras St., Wm. Bigby, Jr., Sec. 1925 "D" St., Fresno, Cal.

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. Henry J. Wahlquist, 933 3rd So.; Secretary, Wm. C. Mason, 161 So. 2nd East.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Bertha Jones, Worthy Mistress; Secretary, Isabelle Dominick, 341 Milton Ave., Salt Lake City, Utah.

Lodge Golden Thistle No. 12, A. F. & A. M. of the Scottish Rite "Symbolic", meets second and fourth Friday each month at 8 p. m. in California Hall, Polk street, between Turk and Eddy Streets. R. W. M., A. L. Fetherolf, 1084 12th street, Oakland, Cal. Secretary, H. Methmann, 5900 Telegraph Ave., Oakland, Cal.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. C. Rower, 144 Joice St., Secretary, George Freuh, 442 Joost Avenue.

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 Corinthian No. 17 (C. B.), A. A. S. R., meets the second and fourth Fridays of each month at 25 Fifth Ave., Mount Vernon, N. Y. A. Stagg, 334 S. Seventh Ave., Mount Vernon, N. Y., Secretary.

Lodge Sego Lilly No. 18 (C. B.), Scottish Rite of Adoption, Salt Lake City, Utah, meets the second and fourth Tuesdays of each month at 68 Post Office Place, Ideal hall. Wor. Mistress, Lucy Williams; Secretary, Margaret Oliver, 348 Cottage Ave., Salt Lake City, Utah.

Lodge Ebenzer No. 28 of Port Limon, Costa Rica, meets the first and third Saturdays of every month at 7:30 p. m. in the Odd Fellows Hall. R. W. M. L. Cox; Secretary, Wilford S. Goulbourne, Box 253, Pt. Limon, Costa Rica.

Lodge Caledonian, No. 29, Tacoma, Wash., meets every Wednesday at 813 1/2 Tacoma Ave., at 8 p. m. R. W. M., C. Berg; Secretary, John McIntyre, 213 E. 63rd St., Tacoma, Wash.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Dr. E. M. Senn, 455 Morgan Bldg., Secretary.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Provincial Grand Lodge (Symbolic) C. B. in the I. M. F., East of Washington, D. C.; Prov. Grand Master, Mingo Sanders, 463 New York Ave., N. W.; Prov. Grand Secretary, Henry L. Washington, 37 "H" St., N. W., Washington, D. C.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every Wednesday at 8 p. m. in the A. O. U. W. hall, 9th street. Matt. Talonen, Jr., R. W. M.; H. M. Lomtsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., N. A. Bignell; Secretary, F. M. Palmer, Route "A," Issaquah, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. E., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets second and fourth Saturday of each month, in I. O. O. F. Hall. Secretary, C. M. Olsen, Box 3, Rock Springs, Wyo.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Robert Burns No. 78, Springfield, Ore., meets every first and third Monday of each month at 7:30 p. m. in Morrison Hall, Third and Main. R. W. M., M. Svarverud; Secretary, R. L. Cross, Eugene, Oregon.

Lodge King Solomon No. 79, St. Louis, Mo., meets every first and third Tuesday at Maccabee Temple, Hodiadmont and Wandeaver Ave., at 8 p. m. R. W. M., M. A. Wilson, 4567 Laclede Ave.; Secretary, Frank J. Petelik, 3926 "A" Utah Place.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 81, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwag, Tenth street, between "I" and "J." R. W. M., R. H. Mumford, 2018 27th St.; Secretary, M. J. Gastman, 1511 "F" Street.

Lodge Rialz No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., Pedro P. Servillas, 1732 Union St.; Secretary, Lucio Losada, 841 Broadway.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8 p. m. in Prudential Hall, North Ave. and Halsted St. Secretary, John B. Verardi, 11588 South State St.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. R. W. M., V. Negri; Secretary C. M. Negri, 158 Allen St., New York City, N. Y.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; R. W. M., Dan W. Bain; Secretary, H. H. Greensides, 1030 Blaine Ave.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meets first and third Tuesdays of every month, at Carpenters Hall, 763 Twelfth Street, Oakland, California. R. W. M., James Graham; Secretary, Fred M. Ritter, 1621 Fourteenth Street.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; Secretary, P. G. Burford, 1375 Sweltzer Ave., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M., Maryan Iwanski, 35 East Hudson St.; Secretary, S. L. Godsentkowski, 1548 Pinewood Ave. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., Marcel Lewinski; Secretary, Walenty Bialecki, 411 E. 5th St., New York City, N. Y.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes, 1716 Haro St.; Secretary, F. W. Ellis.

Lodge Atlas No. 139, Oakland, Cal., A. A. S. R., F. M., in the I. M. F., meets on the 2nd and 4th Tuesday of each month at 8:00 p. m. in Carpenters Hall, 763 12th St. R. W. M., D. Melesaratos. Secretary, J. L. Dixon, 1444 8th St.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., E. M. Sandefur; Secretary, Wm. O. Klein, 1610 17th St., S. W. Canton, Ohio.

Lodge Garibaldi No. 143, Newark, N. J., A. F. & A. M., in the I. M. F., meets every 1st and 3rd Thursday of each month in the Odd Fellows Hall, No. 11-13 16th Ave. Secretary, Wm. A. D'Addio, 785 Summer Ave., Newark, N. J.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Steven S. Jensen, 716 Jefferson St., Secretary, Axel. Forsburg, 53 Upton Place, Salt Lake City, Utah.

Lodge Germinal No. 155, Kensington, Ill., meets second and fourth Wednesday of each month at 8:00 p. m., at Union Hall, 11411 Michigan Ave. R. W. M., Joseph Garetto, 10724 Indiana Ave. Secretary Mario Bovaro, 10816 Wabash Ave.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; Chancellor, A. M. Larsen, 706-708 East Pine St.