

THE UNIVERSAL FREE MASON

Volume 1

JUNE, 1908

No. 1

ARTICLES OF INCORPORATION.

Be It Known, That we, the undersigned corporators, do hereby associate ourselves together and form a corporation under Chapter I of Title IV, and Chapter VIII, Title IV, and the act known as House Bill No. 146, approved on the 6th day of March, 1905, and contained on pages 161 to 166, Session Laws of 1905, Revised Statutes of Idaho, and acts amendatory thereto, and adopt the following Articles of Incorporation:

Preamble.

The association of the American Masonic Federation hereby affirms that there is not a legal body known as the American Masonic Federation in the United States of America. This association is composed of Grand Lodges and its constituent Lodges and members.

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

Article I.

The name of this corporation is the American Masonic Federation.

Article II.

The purpose for which this corporation is formed, and its chief objects and busi-

ness, shall be to dispense Charity to its members, to promote Harmony, Peace and Brotherly Love between Freemasons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the same, to establish, govern and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. A. S. Rite exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons; and by its said incorporate name to have and use a common seal, which may be altered or amended at the pleasure of the corporation, and to make by-laws for the government of said corporation, and to elect and install officers, and to take, and receive, hold, convey, mortgage, or assign all such real estate and personal property as may be necessary for the purposes and conduct of said corporation; and to universalize Masonic Rites by affiliation.

Article III.

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

Article IV.

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

Article V.

The members of its Directors or Trustees shall be seven, and the manner and method of their election shall be by ballot, and the term of office shall be three

years from the date of their election and qualification, and the following shall be elected at the first meeting of the Directors or Trustees, viz.: A President, four Vice Presidents, a Secretary and a Treasurer, who shall hold their respective offices until their successors are duly elected and qualified.

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

C. P. CHRISTIANSEN, (Seal).

M. McB. THOMSON, (Seal).

J. W. LANGFORD, (Seal).

State of Idaho,

County of Oneida, ss.

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

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

My commission expires July, 1911.

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

State of Idaho,

County of Bear Lake, ss.

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

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

My commission expires October 30, 1909.

(Seal) GEORGE E. MARKS,
Notary Public.

Endorsed.

State of Idaho,

County of Bear Lake, ss.

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

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

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

Certified Copy of Articles of Incorporation. American Masonic Federation. Department of State, Secretary's Office.

Filed this 21st day of September, 1907, at 10 o'clock a. m. and recorded in Book "W" of Dom. Corpn's at page 296, Records of the State of Idaho.

ROBERT JANSDON,
Secretary of State.

A SHORT SKETCH OF THE ANTIQUITY AND HISTORY OF FREE-MASONRY.

Much has been said and written on this subject and some of the wildest theories possible have at various times been advanced, and even given and accepted as history, especially in the latter part of the eighteenth and the earlier part of the nineteenth century. One enthusiastic Brother gravely said that Masonry as part of the divine lessons taught to Adam in Paradise, where a Lodge was opened up by the Archangels Michael, Gabriel and Ariel as Master and Wardens, who initiated the first man into the mysteries of Masonry. Others more modest, date the genesis of the order from the building of Solomon's Temple, while the Egyptian Priesthood, Essenes, Romana Collegia, and Knights Templar origin all had their advocates, and it was not until comparatively recent times, when Finkel of Germany, Lyon of Scotland and Hughan and Gould of England, discarded legend and sought facts, that the real history of Masonry came to be known. There has been by diligent search among the musty contents of old Lodge chests and unearthing old records, charges and minutes, proved Masonry to be what it really was, a continuation of the old guild brotherhoods of the Middle Ages, in effect, the ancient stone masons, trades union. That this was so is amply proven by old Scottish Lodge minutes, for in Scotland and nowhere else, must we look, if not for the birthplace, at least for the cradle of Ancient Masonry. It is true

that the first Grand Lodge (as we now know Grand Lodges), was formed in England, but it was the Scotchman Anderson, that gave it shape and form. The Grand Lodge of England is often, though most erroneously styled, the "Mother Grand Lodge of the World," a title to which she has never laid claim. She is, however, the premier Grand Lodge, though the four Lodges, of which the Grand Lodge of England was formed in 1717, three of which still exist, were of uncertain age, while the thirty-four lodges, which formed the Grand Lodge of Scotland in 1736 and which were but a fraction of the existing Scottish Lodges, were many of them centuries older than the four English Lodges.

The oldest Masonic minute in existence records a meeting of Mary's Chapel Lodge of Edinburgh, Scotland, and clearly shows the operative character of Masonry at that time. The following is a copy of this interesting minute in the original spelling:

ULTIMO JULY, 1599.

"The ilk day, George Ratoon, Maissoon, Grenttit and confessit that he had offendit agane the Dekin and Mrs. for placing of ane Cowan to week at ane chimney held for twa dayis and ane half day, for the ilk offense he submitted himself in the Dekin and Mrs. Gude Willis, ot, onlaw they please to lay to his charge, and they having respect to the said Georges Humill submission, and of his estate, they remitted him the said offence providing always that gif ather he, or any vther brother, commit the lyke offense helsefter, that the law sall strike vpon them, indescrета wtout exception of P'sonis. This was done in pres of Paul, Maissoon, Dekin; Thoas. Weir, Warden; Thoas Watt, John Brown, Henrie Tailzefair. The said Patoun, and Adam Walker."

Ita Fst Adamus Gibson, Notarius.

Paul Maissoon, Dekin.

ANENT UNFREEMEN.

The which day, in presence of Andro Symson, present Dekin of the Maissons; Thomas Weir, Warden; Paul

Maissoun, John Brawn, George Patoun, John Watt, and Adane Walker, Maissons Alex. Scheil, Prentice, servant to the said Adam Walker, being accused by them anent the taking of certain works from the ground to the completing thereof, with a Edinburgh, over Free Masters' heads, as he confessed taking "Arlos" thereupon and the said Alex. Schell refusing to submit to the Dekin and Masters' laws, desiring rather to be removed forth of their service within Edinburgh, with the which I proud answer the said Dekin and Masters being well and ripe-ly advised, ordains no master in Edinburgh to give the said Alex. Schell work within the said Burgh, during theire will under pain of forty pounds, whereupon the said Andro Symson asked and took instruments.

ADAMUS GIBSONNE, Notarius Publicus.

PAUL MAISSOUN.

GEORGE PATOUN.

These minutes are of peculiar interest, not only as being the two oldest minutes known to the Masonic world, but as showing so clearly the purely operative character of the institution at this time. Shortly subsequent to this date we begin to find record of the admission of a non-operative element, mostly of the wealthy and titled class. In England, Elias Ashmole, a celebrated antiquary and historian, was entered on October 16th, 1666, and on March 10th, 1682, was passed a Fellowcraft. In Scotland we find much earlier instances of the admission of the speculative element. The Lodge of Edinburgh records the admission of Boswell of Auchenleck in 1600, and about the same date the old Lodge of Aberdeen, claiming to date from 1561, admitted non-operatives to membership. The Mother Lodge of Kilwinning, while admitting non-operatives to membership, early in the sixteenth century preserved in a great measure its operative character into the eighteenth century. On the 20th of December, 1643, among other regulations passed, we find it provided "that no man be admitted without an essay and sufficient trial of his skill and worthiness

in his vocation and craft," and as late as 1734, in a charter granted to the lodge in Kilmarnock, it is specially provided:

"That they be honest, faithful and diligent in their callings, and deal uprightly with the masters and owners of the work they shall take upon hand, be it task-master hire or weekly wage.

"That no one take on hand any work great or small which he is not able to perform under pain of forty pounds Scots, or one-fourth of the value of the work.

"That no master shall take any more prentices than three all the days of his life without the consent of pluralitie of the masters of the Lodge.

"That no master shall take another master's work over his head after that the first master has agreed with the owner of the work, either by contract or verbal condition, under the pain of forty pounds Scots."

All of which reads more like the by-laws of a trades union (which in reality the ancient Mason Lodges were) than what we would now consider to be a charter of erection for a new Lodge.

The formation of the Grand Lodge of Scotland in 1736, as a purely speculative body, on lines similar to the sister Grand Lodges of England and Ireland, struck the deathblow to the purely operative system of Masonry, although in Lodges in remote districts the practice of admitting none but operative or stone masons continued well on into the nineteenth century.

Having shown in the preceding sketch that though Masonry cannot justly lay claim to the fabulous antiquity which some enthusiastic Brethren claim for it, or show connection with the priesthood of ancient Egypt, the Magi, Essence, Romani Fabrorum, or more modern Knights Templar and Rosicrucian Philosophy it can still truly claim a respectable antiquity, far beyond any existing association. It was hoary with age before the date of its oldest preserved written records. It was legislated for by kings and parliaments and spoken of by contemporary writers as far back as the tenth and

eleventh centuries, and Lodges thus legislated for and written of, are in existence to the present day, and proud though the Mason may be and should be, of the antiquity of his Order, he should be prouder still to know that during the dark and stormy period of the world's history, which we know as the "Middle Ages," when the iron heel of military and feudal despotism crushed the bodies and souls of those whom we emphatically term "the people," it was Masonry that in company with and leading the other guild brotherhoods successfully resisted in the cities and corporate towns the power that had subjugated the rural districts, and carefully nursed and kept alive for future generations to profit by the precious spark of freedom so nearly extinguished.

From the three Mother Grand Lodges of England, Ireland and Scotland, Masonry has since spread over the habitable globe, and that country and people are benighted and tyrannized over by priestly or despotic authority. Indeed, where the light of Masonry does not in a measure at least dispel the surrounding darkness, silently and earnestly working to accomplish its ideal and bring about the time sung of by that great poet and true Mason: "When man to man the world o'er will Brothers be for a' that."

The first country to receive Masonry in the speculative form outside of Great Britain was France, where it was introduced about 1720, and a Provincial Grand Lodge was established in 1763 by the Grand Lodge of England. The history of our French BB. has been a stormy one, and they have suffered political and priestly persecution, but have nobly risen above it all. In France there are three Supreme Masonic powers in Symbolic Masonry, the Grand Orient of France, practicing the French, or Modern Rite and the A. A. Scottish Rite; the Grand Lodge of France of the Scottish Rite, and the Sovereign Sanctuary of the Rite of Misraim. These powers though each claiming sovereignty and independence, are believers and practi-

tioners of Universal Masonry, and in consequence are thoroughly in accord with each other.

Freemasonry was introduced in Germany during 1733, by way of Hamburg. A Provincial Grand Lodge was commissioned in Hamburg and Lower Saxony in 1741. There are now nine independent Masonic powers in Germany, all recognizing each other, though several of them practice different Rites.

Holland, Denmark and Sweden had Masonry introduced about the same time, and it has ever continued to prosper. In Denmark the king is Hereditary Protector of the Order, and the Crown Prince Grand Master. A similar condition prevails in Sweden, where the king is Grand Master and the highest degree of the National Rite carries with it civil rank.

Norway works the Swedish Rite, and until recently was connected Masonically as well as politically with Sweden.

Russia received Masonry as early as 1731, but as Masonry and despotism cannot exist together, it was prohibited by governmental decree.

In Switzerland Free Masonry was introduced in 1737, and in 1739 the first Supreme Masonic Power was formed from English sources, under the title *Directoire Helvétique Roman*. There are two supreme powers for the symbolic degrees in Switzerland. The Grand Lodge Alpinea working the A. A. Scottish Rite, and the directory of the Scottish Rectified Rite, all votaries of Universal Masonry.

In the Latin countries of Southern Europe, all of which were dominated by the Roman Priesthood, Masonry was early introduced, but almost from the first met with bitter opposition from the clergy, and Pope Clement XII issued the well-known bull against the Fraternity in 1738. In the Italian states the B. B. suffered by fine, banishment and imprisonment. In Spain and Portugal they suffered torture and death as well. The B. B. in these countries have nobly risen over all opposition, and though they may be the consequence of their past sufferings, be a little more inclined to be pronounced

in their expressions of some things than we like to be, we ought, before pronouncing judgment, consider the provocation. Our Latin B. B. have suffered much, to which we Anglo-Saxons have never been subjected and therefore do not know how we would stand the test.

In America Freemasonry came from several sources—British, French, Spanish and Portuguese. Lodges were established as early as 1732 in the then British colonies, and soon the Grand Lodge of Ireland, the two rival English Grand Lodges, the Grand Lodge of Scotland and the Mother Lodge of Kilwinning were all represented, and in the French colony or Louisiana Masonry was introduced from France.

After the war of Independence the American Masons naturally desired Masonic as well as civil Independence. They, however, in pursuing this laudable desire committed an error which has been perpetuated by every new Grand Lodge here since. The first Grand Lodges established in the United States had previously held District or Regional authority from the Grand Lodges of England and Scotland, but absolutely no authority to form themselves into independent jurisdictions, nor could they do so without breach of obligation. Such a small matter, however, was not allowed to stand in the way, so Grand Lodges, self created, were formed in the various states, and the course then set has been followed ever since. The earliest of the State Grand Lodges having no authority for their own existence, could not give to others that which they themselves did not possess, and in consequence not one of the York Rite Grand Lodges can show charter, patent or other authority. The book says: "Can a clean come out of an unclean thing."

When this arbitrary separation from the parent jurisdiction took place, and the oath-breakers formed their illegal Grand Lodges (for illegal they were, though subsequently condoned and recognized by the parent bodies), to make the separation complete they altered the ancient landmarks and called themselves

by a new name, "York Rite," which was as false as everything else connected with them. New degrees were invented, and alterations made in those already existing, work was done in the third instead of the first, and the master of the Lodge from being only first amongst his equals was made an autocrat, to sit with his hat on while all around him were uncovered.

To finish even as short a notice of the York Rite as this is without touching on the Morgan excitement of 1826 would be to leave it incomplete. Morgan, who lived in Batavia, Genesee county, New York, published in 1826, a pretended expose of the Secrets of Free Masonry. He subsequently disappeared, and the Masons were accused of the murder. For political purposes capital was made of this accusation, and a new political party the "Anti-Masons" arose, whose proposed aim was to prevent Masons from being elected to or occupying any position of trust or in politics. Here was a chance given to the York Rite Mason to show that he could make sacrifices for the Order as well as for his Scottish Rite Brother. How did he avail himself of it? We have already seen that in Italy Scottish Rite Masons suffered confiscation, fine, expatriation and imprisonment; in Spain and Portugal they became the victims of the Inquisition. They were tortured, condemned a slave to the galleys, and even killed, rather than renounce their beloved Order. How did the York Rite Masons behave under the threat of political disqualification?

In some States the Grand Lodges suspended their meetings for years. In Vermont not a single Lodge continued to work. In Maine the Grand Lodge failed to meet for several years, and when it did, it was only nominally, and once without a Lodge represented.

In New Jersey the Lodges were reduced from thirty-three to six. In New York state there were seventy-five Lodges, forty-five of which were in the City of New York, and the Grand Lodges of Illinois and Michigan formally suspended operations. Thousands of mem-

bers openly renounced the Order, while many even took part in mock initiations in public.

Truly by their fruits shall you know them.

In Central and South America it is the Masonry of the Scottish Rite that is universally practiced, with complete toleration of other Rites.

THE SUPREME COUNCIL OF LOUISIANA, ANCIENT AND ACCEPTED SCOTTISH RITE.

A sketch of Scottish Rite Masonry in the State of Louisiana is in the beginning at least, practically the history of Masonry in that State.

Unlike the other States of the Union, which all derived their Masonry from British sources and practiced the so-called York Rite, Louisiana, at that time, a French colony, naturally sought and obtained Masonic authority from the mother country, and the Rite at first most favored was the Scottish Rite. As early as 1794 a Lodge was chartered by the Grand Mother Lodge of Marseilles to work in the Scottish Rite in New Orleans, under the title "Polar Star Lodge." In the previous year the Lodge "Perfect Union" had been chartered by the Grand Lodge of South Carolina to work in the York Rite, and subsequently other lodges were established under different constitutions and working different Rites, some emulating several Rites, as the York, Modern French and Scottish, but all working in harmony together. In 1812 these Lodges united in forming a Grand Lodge, under whose authority the several Rites continued to be worked harmoniously. The Brethren of the York Rite desiring to practice the higher degrees of their system, established a Grand Royal Arch Chapter in 1813, and the Brethren of the Scottish Rite, moved by a like desire, established three months later a

Grand Consistory 32d degree, under authority from the Sovereign Grand Consistory, founded in New York in 1807 by the illustrious Bro. Joseph Cerneau.

The Grand Consistory seems to have controlled in some measure all the degrees of the Rite, as in 1833 we find the Grand Lodge requesting the Grand Consistory to allow her to have a Scottish Symbolic Chamber in her bosom, to this request the Grand Consistory agreed, and the chamber then formed, continued active for seventeen years, until 1850, during which time the Grand Consistory controlled only the degrees from the fourth.

During this time the Sovereign Consistory and Supreme Council in New York, from which the Grand Consistory of Louisiana held authority, had ceased its activity, in other words, it had become dormant. The officers of the Grand Consistory had endeavored to communicate with it without success. When in 1813 the Marquis de Sant Angelo, who had been Lieutenant Commander of the Supreme Council, arrived in New Orleans and informed the Brethren of the Grand Consistory of the slumber into which the Supreme Council of the Western Hemisphere had fallen, and as the Grand Consistory of Louisiana was the highest in rank, as well as the sole active member of the sleeping Supreme Council, the Marquis Sant Angelo, with the aid of several thirty-thirds then in New Orleans, organized from it the "Supreme Council of the 33d and last degree of the Ancient and Accepted Scottish Rite for the United States of America." Several of the local P. R. S. were advanced to the 33d degree, and the Grand Consistory passed under the jurisdiction of the Supreme Council, which was recognized by the Grand Orient of France by resolution on the 16th of April, 1863.

Bro. Sant Angelo was the first Grand Commander of the Supreme Council and since then there has been an unbroken succession of Grand Commanders, the list of whom we will give later.

Bro. Folger, the historian of the Scottish Rite in America, places great stress upon the fact that through this Supreme

Council the chain of succession was regularly kept up, and acknowledged by Foreign Powers from the year 1813 to the year 1850, and when the Cerneau Supreme Council was reorganized in 1851, the Grand Commander of the Louisiana Supreme Council of 1839, Bro. James Foulcaze, was solicited to confirm its legality by installing its officers in his official capacity, which he did. As we stated above, on solicitation of the Grand Lodge, the Grand Consistory in 1833, surrendered to it its control of the symbolic degrees, and Grand Lodge administered them in a separate chamber for seventeen years. In the interim, however, a number of York Rite Brethren angered with the Grand Lodge for tolerating the Scottish and French Rites, set up a clandestine and irregular Grand Lodge, where nothing but the York Rite would be recognized. However the bulk of the State Grand Lodges refused to recognize them and they effected a union with the regular Grand Lodge in 1850, when a convention of all the Lodges was held to draft a new constitution. At this convention the Scottish as well as other Rites were represented, and the Brethren of that Rite considered that all were again to be on an equal footing. Imagine then their surprise when the Supreme Council received a communication officially from the Grand Lodge to the following effect:

"New Orleans, March 5th, 1850.

"To the Supreme Council of Sovereign Grand Inspector Generals, of the thirty-third and Last Degree, Ancient Free and Accepted Scottish Masonry:

"Brethren—Per mandate of the Grand Lodge of the State of Louisiana, I respectfully hereby inform you that the following resolution was passed and adopted by that body, at its extraordinary meeting of the 4th inst.:

"Resolved, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of Sovereign Grand Inspector Generals, of a thirty-third degree meeting at New Orleans, that this Grand Lodge renounces now and forever, to constitute any Symbolic

Lodges, other than as Ancient Free and Accepted Masons.

"I remain, with the highest consideration,
Yours fraternally,

"J. J. E. MASSICAT."

This resolution of Grand Lodge and the official communication of the same to the Supreme Council, was in effect handing back to the latter body the control of the Symbolic Lodges of the Scottish Rite which the former had received from them in 1833. The Supreme Council considered it in this light and immediately resumed this control, and the Symbolic Lodges of the Scottish Rite surrendered the charters which they had received from the Grand Lodge, receiving new constitutive charters from the Supreme Council.

(This subject will be continued until it is brought down to the present time. —Editor).

SKETCH OF THE A. M. F.

The "AMERICAN MASONIC FEDERATION" is a practical protest against the illiberal, intolerant and unmasonic spirit manifested by and characteristic of, that branch of Masonry erroneously called the York Rite. The name "American Rite" is a rechristening of what was formerly known in the United States as the "York Rite," and the new name is now almost universally adopted in the United States for the purpose, if possible, of making that Rite more exclusive and dominant, without regard to Masonic Light and History. This Rite had its inception in America, whether known as the York Rite, or the American Rite, and is practiced by Freemason in sections of the United States, and nowhere else.

Protests have, at various times in the past, been made in several of the States by the more liberal and broad-minded brethren of this Rite, against the narrow, exclusive and bigoted conduct of their

conferees, and receiving no assurance of consideration, of their complaints or desires, have seceded and established rival Grand Lodges. As these Grand Bodies were, however, without any central or connecting head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the alleged evil, against which they were warning. These schismatic "York Rite" Lodges have been unable to gain any foreign recognition, and thus became and still are, a law unto themselves, measurably, unknown, unhonored and unsung. They have failed to grow and increase, and while a number of them still exist, and appear to follow the even tenor of their way, as a protecting and fostering element, Masonically, they are a failure.

But very few of the founders of the American Masonic Federation ever owed allegiance to the York Rite. The majority of the officers received their Masonic Light under other auspices, and having once drank at the pure spring of Universal Masonry, the un-American, un-Masonic, and selfish doctrines of the sectional Masonry, known as the York, or American Rite, has never appealed to them. In this condition of mind, and realizing that a non-affiliating Mason was losing the very light that he had striven to obtain and to retain, which required that he mingle with his kind, and assume the responsibilities, and share the pleasures of Masonic intercourse, they sought and found, a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with full protection of the law, both civil and Masonic, which said aggregation could, without let or hindrance, carry on their Masonic labors, in accordance with the Ancient Landmarks, and the tenets of Universal Masonry. Masonry that is not universal, is useless and worthless, except in the narrow section, to which it is indigeneous. Masonry throughout the world is united into one family, with the sole exception of the adherents of the State Grand Lodges in the United States of America. With

this end in view, and to carry out its purposes, the founders of the American Masonic Federation applied to the Supreme Council of Louisiana, 33d degree Ancient and Accepted Scottish Rite, and by that body was given authority on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A. A. S. R.: symbolic from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the III Bro. Jos. N. Cherl, 33d degree M. P. S. G. C., who appointed III Bro. Matthew McB. Thomson, representative of the said Supreme Council, he being the representative of the "Grand Council of Rites of Scotland" for the United States of America, its territories and dependencies. The following is the charter:

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

To All Masons of Whatever Grade or Rite, to Whose Knowledge These Presents May Come, Greeting, in the Name of God Everlasting:

Know, that as representative of the Supreme Council of Louisiana 33d degree, A. A. S. R., clothed with full power, I do hereby grant unto the III. BB 33d degree of Universal Council and Consistory "A" in the valley of Idaho, and holding of the "Grand Council of Rites of Scotland," power and authority to form themselves into a Grand Lodge Symbolic, A. A. S. R., to be known as the Grand Lodge "Inter-Montana," with power to do all things lawful to be done by a Symbolic Grand Lodge of the Rite, and having jurisdiction over the Rocky Mountain and Pacific States, with the III BB Matthew McB. Thomson, M. W. G. F.; C. P. Christensen, R. W. G. S. W.; W. Provol, R. W. J. G. W. J. H. Provol, Grand Orator; J. W. Langford, R. W. G. Sec.; Robert S. Spence, R. W. G. Treasurer; A. K. Tyler thereof, until their successors shall be elected and installed.

As witness my hand and seal this 21st day of the month, Tebet, answering to the 9th day of January A. H. 5667. A. D. 1907.

(Seal)

M. McB. THOMSON,

Representative of the G. C. of Louisiana.

The Grand Lodge Inter-Montana, thus regularly formed, according to the laws of the A. A. S. R., resolved to take steps to enroll all Scottish Rite Masons in the United States. In one Federation, they themselves being the first member thereof, on the 30th day of March, 1907, the Grand Lodge of Illinois A. F. & A. M. (incorporated), applied for and was admitted to membership, they being healed and taking the oath de fideli, to the A. A. S. R. on April 5th, 1907, five Lodges in the City of Boston, which had previously worked the Rite of Memphis, were healed, took the oath de fideli, and petitioned for a Grand Lodge Charter from the American Masonic Federation, this was subsequently granted, and was installed on May 11, 1907, under the title of the Grand Lodge of New England, A. A. S. R. by the president of the Federation, Matthew McB. Thomson, assisted by the III BB, Harry Good, deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, a P. G. M. of the same body.

On the 31st day of August, 1907, the American Masonic Federation was incorporated under the laws of the State of Idaho the M. W. G. M. R. W. G. S. W. and R. W. G. secretary of the Grand Lodge Inter-Montana, being the incorporators. The Grand Lodge Inter-Montana then gave the following charter to the American Federation:

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

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

Know ye that the Grand Lodge "Inter-Montana" A. A. S. R., Symbolic, chartered on the 9th day of January, 1907, by Matthew McB. Thomson, repre-

representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

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

(Seal)

M. Mc B. THOMSON.

M. W. G. M.

I. W. LANGFORD.

M. W. G. Sec.

Since then, in spite of all opposition, misrepresentation and persecution, instigated and propagated in the spirit of intolerance, the progress of the American Masonic Federation has been phenomenal. It is now represented by Grand and Subordinate Lodges in sixteen states, and on the Atlantic and Pacific Coasts. It is already recognized as a Regular Masonic Power, and foreign powers are exchanging representations with it. Here, at home, as an exponent of Universal Masonry it has the field to itself. The Brotherhood of Man is now recognized as the Brotherhood of God, and when Universal Masonry is known as an advocate of these principles, and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother, and depend upon his Honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of BB, who sought and found the Grand Master. So mote it be.

(In another part of this magazine will be found a historical sketch of the Grand Council of Louisiana, and the attention of the reader is called to it.—Editor)

The Universal Free Mason

Published on the 1st of each month

Price 10c per copy or \$1.00 per year paid in advance

Editors

M. McB. THOMSON, Montpelier, Idaho

ROBERT S. SPENCE, Evanston, Wyo.

H. P. JEFFERSON, M.D., Boston, Mass.

All letters or articles for insertion to be sent to M. McB. Thomson, Box 95, Montpelier, Idaho, not later than the 20th of each month

Business communications to be sent to R. S. Spence, Box 410 Evanston, Wyo. or H. P. Jefferson, M.D., 545 Tremont Buildings, Boston, Mass.

EDITORIAL

Brotheren: In placing before you the first issue of the "Universal Freemason" it will not be out of place to say a word or two upon the aims and objects which we have in view. Our first aim is to provide a medium through which the Scottish Rite Masons in this great country of ours can communicate with each other and work unitedly in the interests of the Rite, that such a medium is required cannot be denied when we consider that there are thousands, yea: tens or over the country, from Maine to California, from the Atlantic to the Pacific, and thousands of Scottish Rite Masons all from the Gulf of Mexico to the Canadian border, without a journal to represent them or a medium through which to exchange thoughts and ideas with the BB. of their own Rite. This is made necessary, as in many York Rite jurisdictions the Scottish Rite Mason is ostracised and refused recognition, the York Rite Lodge is barred against his entrance and the York Rite Journals are deaf to his complaint. It is true that this condition of affairs is not new, as intolerance has ever characterized the York Rite, but heretofore the Scottish Rite bodies have had no connecting or controlling head and were in consequence unable to effectively either assert or defend themselves. Of late, however, a change for the better has been gradually brought about which has culmin-

ated in the formation of the American Masonic Federation, Ancient and Accepted Scottish Rite, and with the "Universal Freemason" as the official organ of the Rite we are justified in believing that a better day is dawning on Scottish Rite Masonry in the United States. Our second aim is to make the columns of the "Universal Freemason" a neutral ground on which the B.B. of all regular and recognized Rites can meet as Brethren, moved only by "the noble ambition or rather emulation of who best can work and best agree."

We have been promised a large measure of support from prominent and learned B. B., who both, by their pen and influence, will help us attain the end in view, some of these B. B. have grown old in the harness, but unwearied in the cause of well doing still labor in the front rank, others, younger, but zealous and enthusiastic, and all of them Masonic students whose contributions will be profitable and interesting to our readers.

The management will be entrusted to the officers of the American Masonic Federation, who will endeavor to safeguard the Ancient Landmarks of the Order, and guide the inquirer in the search of truth.

So much for our aims and objects, how about our support? If the end we have in view, viz.: The propagation of Universal Masonry, is to be gained, it can only be done by your aid and support, with that loyalty given, we have no fear of the result. With us all it will and should be a labor of love, as all engaged in the work, editors, managers and contributors, give their services gratuitously. Whatever profit there may be will go to the Benevolent Fund.

We do not wish to be understood as being in any way inimical to our Brethren of the York, or any other Rite. We are a firm believer in the Universality of Masonry, and to us every "Son of the widow" is a Brother, let the Rite under which he first saw Masonic light

be what it may, and regardless of his color, creed or nationality. To the York Rite, in the aggregate, we are opposed because of its illiberal and intolerant spirit. The vast majority of its members we gladly hail as Brothers, good men and true Masons, not because, but in spite of the system to which they belong.

We are in receipt of a letter of inquiry from a Brother who wishes to know how many regular Scottish Rite Jurisdictions there are in the United States. In reply we would inform the Brother that defining "regular" as one deriving authority from some general acknowledged source, there are, first, the Supreme Council of Louisiana (read history in this issue), the American Masonic Federation, deriving authority from Louisiana, and comprising the Grand Lodges Inter-Montana, Illinois and New England, the Provincial Grand Lodges of the Atlantic States and California, and the Regional Grand Lodge of the United States under the Grand Orient of Spain, with its east in Philadelphia.

"Clandestine" and "irregular" are two terms very much used and misused by our York Rite B. B. and by them applied to all and sundry persons who dare question their sovereignty. Webster defines "clandestine" as hidden; secret; private; underhand; sly, and "regular" as conformed to a rule, law, principle or mode, "irregular" being the opposite. The Masonic Lexicon defines "clandestine" as "Masons working illegally with intent to avoid the control of their governing authorities," neither of these definitions will in any way warrant the term being applied to Scottish Rite Lodges, which work under regular charters from regularly chartered Grand Lodges or Supreme Councils, and right here we assert (and defy contradiction) that not one single York Rite Grand Lodge can show any authority for its existence, every one of them is self-constituted.

Much has been said and written this last quarter of a century against the Grand Orient of France, on the supposition that it was an atheistical body. There are but few arguments to which there are not two sides, and this is no exception to the rule. From the "Bulletin of the International Office for Masonic Interchange" we quote extracts of a speech delivered by Bro. Gaston Boulay, vice president of the Council of the Order of the Grand Orient of France, giving the French side:

"Can it be that we are necessarily unbelievers or atheists? A commission of eight Grand Masters is intrusted with the ascertaining of information on the subject before the next meeting of the Grand Lodges.

"Brethren, allow me to ask you how such a strange question can be put?

"At the bottom it is but the consequence of the slight modification effected in 1887, in Art. 1 of the Statutes of the Grand Orient of France, which was treacherously distorted by the declared enemies of our Alliance, and utilized with great bustle and clamor against our Order.

"Before 1849 the Grand Orient of France possessed no constitution; it merely referred to the "ancient duties" and fundamental principles.

"It was in 1849 that for the first time was published a constitution into which were introduced, under the influence of the ideas of the times, the principles, which are considered as the foundations of Freemasonry, faith in the existence of God and belief in the immortality of the soul.

"Twenty years later this limitation was somewhat attenuated by the proclamation of the liberty of conscience, and finally, in 1877, this article was revised and modified at the request of an ex-Grand Master, the very respectable Bro. Desmons, at that a pastor in the Reformed Church.

"The said resolution was later further modified in its form, and Art. 1 of the Constitution of the Grand Orient of France is at present conceived as follows:

"Article 1.—Freemasonry, an essentially philanthropic, philosophical and progressive institution, has for its object the search after truth, the study of morals, and the practice of solidarity. It works for the material and moral uplifting, and for the intellectual and social improvement of mankind.

"Its principles are mutual tolerance, respect to others and of oneself, and absolute liberty of conscience.

"Considering metaphysical conceptions as belonging exclusively to the domain of the individual appreciation of its members, it declines to recognize any dogmatic affirmation.

"Its motto is: Liberty, Equality, Fraternity. Do not the above mentioned principles imply in themselves the answer to the question asked? Are they not the proclamation of liberty of conscience in its fullest sense, and toleration in the widest meaning of the term?

"It is, indeed, dear Brethren, outside these articles of faith which separate us, and as hovering above them, that Masonry must make its work and efforts rest on reason and science. This is what necessarily sets it at variance with all religions that rest on revelation and imposed beliefs.

"It is rather obscurantism, dogmatism, and theocracy that it seeks to destroy. It depends on the religions themselves to find themselves in harmony with Freemasonry by getting rid of all their prejudices. Masonry teaching says to men: 'You have divergent convictions, different native countries, contrary opinions, and hostile interests, but you are all men. Reason, justice, and love should enlighten you. Above what separates you in space and time, above what estranges you, and makes you enemies for momentary reasons by the transitory forms and the passions of a fleeting moment, what should unite you are—fraternity, solidarity and virtue. Learn to know one another better and you will be convinced of your homogeneity; you will then love one another mutually and will work in harmony for the cause of human progress.'

y interferes with no one's
r does it impose any. It
ne: 'Think, examine, in-
and act according to thy
c I thy reason!' Let a re-
cept this rule and allow
hl : penetrated by it to the
sat. as his private belief, and
he w regarded as a friend of Free-
masonry. But let a man declare that his
is a religion which claims to be the only
one in which salvation is to be found, a
religion which despises liberty of con-
science and endeavors to smother reason
and subject science to itself, and which
claims to govern men, then, indeed, it is
not Freemasonry which is hostile to re-
ligion, but it is hostile to those whose
works of darkness aim at subjection and
servility, works which cannot harmonize
with the spirit of Freemasonry.

"This latter endeavors to form men who
are moral and love goodness. It proves
to them that in every society that wishes
to make progress, morality and virtue
are a social necessity, and a holy and
inviolable ideal—and ideal which de-
pends on neither dogmas nor formulæ.

"Again, Freemasonry proves to them
that the wider their horizon becomes, the
deeper their insight penetrates, and the
more their activity spreads, the greater
also, the more general, and the more
master of the world becomes the moral
ideal, that ideal which every religion
would like to monopolize as its own ex-
clusive privilege.

"Every religious doctrine says to every
man: 'In order to be a good man, thou
must think of my particular teaching
about God, men, and the life to come.'

"To this Freemasonry replies: 'Thou
canst and thou shouldst be virtuous. The
essential thing is to do good, then be-
lieve or do not believe according to thy
conscience.'

"Freemasonry must also, in the strug-
gle between retrogression and progress,
between the clerical spirit and the lay
understanding, the domination of the
priests and the liberty of thought, dogma
and reason, obscurantism and science,
it must, I say. In this philosophical

struggle, which dominates all political
and social disputes, play its role of re-
constructor and educator, for such is its
sense, such its organization and its des-
tination.

"Later, in the sojourn of justice, lib-
erty and solidarity, which it will have
helped to raise, and in the midst of more
pacific, more intelligent, more reasonable
and more tolerant negotiations on both
sides, where there will only be men from
all dogmatism and all slavery, Free-
masonry will be, what, as a matter of fact,
it has always been, but in a still higher
degree, that is to say, a school of liberty,
a center of methodical work, and a tem-
ple of human wisdom.

"Do you still believe, my very dear
brethren, after these explanations, that
the Grand Orient of France is atheistic?

"No, nothing has been changed, wheth-
er in the principles or customs of pure
and genuine Freemasonry. Our French
Freemasonry remains what it has ever
been, fraternal and tolerant. Just as it
respects the convictions of its adherents,
it also concedes full and entire liberty
or conscience concerning these delicate
questions.

"From those it receives into its bosom
it only requires that they shall be free
and of good character, men of honor,
loyal and upright, and loving goodness,
and this makes them able to work suc-
cessfully in the cause of progress and of
moral culture.

"It seems to me, dear Brethren, that
these are the real doctrines of Free-
masonry, and I should be very much aston-
ished, if they did not make the hearts
of the Freemasons who listen to me beat
faster than before."

We desire to commend to the atten-
tion of our readers the literature issued
by the "International Office of Masonic
Interchange," and edited by Bro. Ed.
Quartier, La Tente Evole 24, Neuchatel,
Switzerland, these embrace a quarterly
"bulletin" and an "annual calendar," all
devoted to the interests of Universal Ma-

Much has been said and written this last quarter of a century against the Grand Orient of France, on the supposition that it was an atheistical body. There are but few arguments to which there are not two sides, and this is no exception to the rule. From the "Bulletin of the International Office for Masonic Intercourse" we quote extracts of a speech delivered by Bro. Gaston Boulay, vice president of the Council of the Order of the Grand Orient of France, giving the French side:

"Can it be that we are necessarily unbelievers or atheists? A commission of eight Grand Masters is intrusted with the ascertaining of information on the subject before the next meeting of the Grand Lodges.

"Brethren, allow me to ask you how such a strange question can be put?

"At the bottom it is but the consequence of the slight modification effected. In 1887, in Art. 1 of the Statutes of the Grand Orient of France, which was treacherously distorted by the declared enemies of our Alliance, and utilized with great bustle and clamor against our Order.

"Before 1849 the Grand Orient of France possessed no constitution; it merely referred to the "ancient duties" and fundamental principles.

"It was in 1849 that for the first time was published a constitution into which were introduced, under the influence of the ideas of the times, the principles, which are considered as the foundations of Freemasonry, faith in the existence of God and belief in the immortality of the soul.

"Twenty years later this limitation was somewhat attenuated by the proclamation of the liberty of conscience, and finally, in 1877, this article was revised and modified at the request of an ex-Grand Master, the very respectable Bro. Desmons, at that a pastor in the Reformed Church.

"The said resolution was later further modified in its form, and Art. 1 of the Constitution of the Grand Orient of France is at present conceived as follows:

"Article 1.—Freemasonry, an essentially philanthropic, philosophical and progressive institution, has for its object the search after truth, the study of morals, and the practice of solidarity. It works for the material and moral uplifting, and for the intellectual and social improvement of mankind.

"Its principles are mutual tolerance, respect to others and of oneself, and absolute liberty of conscience.

"Considering metaphysical conceptions as belonging exclusively to the domain of the individual appreciation of its members, it declines to recognize any dogmatic affirmation.

"Its motto is: Liberty, Equality, Fraternity. Do not the above mentioned principles imply in themselves the answer to the question asked? Are they not the proclamation of liberty of conscience in its fullest sense, and toleration in the widest meaning of the term?

"It is, indeed, dear Brethren, outside these articles of faith which separate us, and as hovering above them, that Masonry must make its work and efforts rest on reason and science. This is what necessarily sets it at variance with all religions that rest on revelation and imposed beliefs.

"It is rather obscurantism, dogmatism, and theocracy that it seeks to destroy. It depends on the religions themselves to find themselves in harmony with Freemasonry by getting rid of all their prejudices. Masonry teaching says to men: You have divergent convictions, different native countries, contrary opinions, and hostile interests, but you are all men. Reason, justice, and love should enlighten you. Above what separates you in space and time, above what estranges you, and makes you enemies for momentary reasons by the transitory forms and the passions of a fleeting moment, what should unite you are—fraternity, solidarity and virtue. Learn to know one another better and you will be convinced of your homogeneousness; you will then love one another mutually and will work in harmony for the cause of human progress."

"Freemasonry interferes with no one's convictions, nor does it impose any. It says to each one: 'Think, examine, instruct thyself, and act according to thy conscience and thy reason!' Let a religious man accept this rule and allow himself to be penetrated by it to the same degree as his private belief, and he will be regarded as a friend of Freemasonry. But let a man declare that his is a religion which claims to be the only one in which salvation is to be found, a religion which despises liberty of conscience and endeavors to smother reason and subject science to itself, and which claims to govern men, then, indeed, it is not Freemasonry which is hostile to religion, but it is hostile to those whose works of darkness aim at subjection and servility, works which cannot harmonize with the spirit of Freemasonry.

"This latter endeavors to form men who are moral and love goodness. It proves to them that in every society that wishes to make progress, morality and virtue are a social necessity, and a holy and inviolable ideal—and ideal which depends on neither dogmas nor formulae.

"Again, Freemasonry proves to them that the wider their horizon becomes, the deeper their insight penetrates, and the more their activity spreads, the greater also, the more general, and the more master of the world becomes the moral ideal, that ideal which every religion would like to monopolize as its own exclusive privilege.

"Every religious doctrine says to every man: 'In order to be a good man, thou must think of my particular teaching about God, men, and the life to come.'

"To this Freemasonry replies: 'Thou canst and thou shouldst be virtuous. The essential thing is to do good, then believe or do not believe according to thy conscience.'

"Freemasonry must also, in the struggle between retrogression and progress, between the clerical spirit and the lay understanding, the domination of the priests and the liberty of thought, dogma and reason, obscurantism and science, must, I say, in this philosophical

struggle, which dominates all political and social disputes, play its role of reconstructor and educator, for such is its sense, such its organization and its destination.

"Later, in the sojourn of justice, liberty and solidarity, which it will have helped to raise, and in the midst of more pacific, more intelligent, more reasonable and more tolerant negotiations on both sides, where there will only be men from all dogmatism and all slavery, Freemasonry will be, what, as a matter of fact, it has always been, but in a still higher degree, that is to say, a school of liberty, a center of methodical work, and a temple of human wisdom.

"Do you still believe, my very dear brethren, after these explanations, that the Grand Orient of France is atheistic?

"No, nothing has been changed, whether in the principles or customs of pure and genuine Freemasonry. Our French Freemasonry remains what it has ever been, fraternal and tolerant. Just as it respects the convictions of its adherents, it also concedes full and entire liberty of conscience concerning these delicate questions.

"From those it receives into its bosom it only requires that they shall be free and of good character, men of honor, loyal and upright, and loving goodness, and this makes them able to work successfully in the cause of progress and of moral culture.

"It seems to me, dear Brethren, that these are the real doctrines of Freemasonry, and I should be very much astonished, if they did not make the hearts of the Freemasons who listen to me beat faster than before."

We desire to commend to the attention of our readers the literature issued by the "International Office of Masonic Intercourse," and edited by Bro. Ed. Quartier, La Tente Evole 24, Neuchâtel, Switzerland, these embrace a quarterly "bulletin" and an "annual calendar," all devoted to the interests of Universal Ma-

sorry. The aim of the office is a good one and deserves the support of all good Masons, being no less than to draw together in closer bands of fellowship the branches of the great Masonic family. In his efforts to accomplish this laudable purpose Bro. Quartier La Tente has labored indefatigably for three years, and like the Apostle Paul has been, or endeavored to be, "all things to all men." He has labored with herculean efforts to bring the York Rite into line with the other Rites of Masonry. We wish him all success, and believe if he lives until the time arrives when the lamb will lie down with the lion he may accomplish his object, but in view of the fact that his own Grand Lodge of Switzerland is not recognized as Masonic by many of the York Rite Grand Lodges, to say the least, he has an uphill job.

We would like to offer one suggestion, to our good Brother, and believe if he would adopt it, it would help the cause he advocates. It is this: Do not stigmatize any body as "irregular," give a list of all claiming to be members of the great Masonic family, state by what other Masonic groups they are or are not recognized, and leave the matter there.

PROCLAMATION.

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

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

Worshipful, Venerable and Very Dear BB.:—In informing you, officially, of the organization of the AMERICAN MASONIC FEDERATION, A. A. S. R. we are but performing an ordinary Masonic duty, but the bare performance of that duty, without an explanation, would be very unsatisfactory. We, therefore, in a brief way, place you in possession of facts, which formed the foundation for our action.

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

Confronted by these conditions, and in view of the fact that a careful estimate places non-affiliated Masons, in the United States at 300,000, a very great many of whom stand well in the countries where they were made, and in view of the fact that these B. B. had to either forego entirely all the fraternal associations so hardly gained and so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania, and the Grand Orients of France and Spain, at different times, granted charters to work in the United States. The Lodges thus organized, were branded by the "York Rite" as clandestine and irregular, and refused to recognize their members as Masons, and B. B. working

under separate constitutions, though of the "York Rite" were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, they deemed it advisable to form a National organization, which, by the presentation of a united front, and a determined effort, they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry" THE AMERICAN MASONIC FEDERATION, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonically and civilly legal.

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

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

(Seal) M. McB. THOMSON.

33d degree,

Montpeller, Idaho.

President-General.

(Seal) ROBERT S. SPENCE.

33d degree,

Evanston, Wyoming.

Grand Secretary-General.

(Seal) HERBERT P. JEFFERSON.

33d degree,

Boston, Massachusetts.

Grand Treasurer-General.

LEXICON.

A good Masonic lexicon is a book that should be in the library of every Freemason, but, unfortunately, a Masonic library is a luxury possessed by but few of the Brethren, and the majority of so-called Masonic lexicons are so filled with extraneous or irrelevant matter that the few grains of real solid information are buried under the chaff of verbose inanity, and none are thoroughly satisfactory to the Scottish Rite Mason.

To remedy this and place in the hands of the Scottish Rite Brethren in simple fashion a lexicon wherein those subjects in which they will be mostly interested will be dealt with, and extraneous matter, so far as possible excluded, will be part of the programme of the "Universal Freemason." In each issue there will be an installment until the subject is complete.

A.

AARON—The name signifies the illuminated, elder brother of Moses, and first High Priest in Israel. He is mentioned in various of the high degrees of the several Rites, one of the names of the 25th degree is "Knight of the Serpent of Aaron," and the name is also prominent in the 23d degree and 26th degree of the A: A: S: R:.

AARON'S BAND—Synonymous with the Priestly Order (which fee) by York Rite lexicographers it is claimed as a fabrication of Joseph Carneau, whereas he only brought it from France, where it had been carried by Jacobite refugees from Scotland.

AARON'S ROD.—One of the three holy things preserved in the most holy place of the Tabernacle, referred to in the degrees of perfection.

ABADON (destruction).—The name of the Angel of the Abyss, used in the 17th degree.

ABBREVIATIONS.—Abbreviations are much more in use among our Latin

Brethren than among the Anglo-Saxons. We give a list of those most generally employed. It must be observed that a Masonic abbreviation is distinguished by three points in a triangular form (thus: A.) adding the letter.

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

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

A.: P.: R.:—Ancient Primitive Rite.

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

A.: F.: & A.: M.:—Ancient Free and Accepted Masons. A variation of the name used by the York Rite. When legitimately used it signifies that the body using it was originally chartered by the "Ancient," Grand Lodge of England.

A.: H.: (Anno Hebraico)—Hebrew year, begins in September on the first day of the month, Tishri.

A.: Inv.: (Anno Inventionis)—In the year of the discovery. Used in the 13th degree, also in the Royal Arch York Rite.

A.: L.: (Anno Lucis)—In the year of light, 4004 added to the common style, or A.: D.:

A.: L.: G.: D.: G.: A.: D.: L.: U.: (A La Gloire Du Grand Architecte De L' Univers)—To the glory of the Grand Architect of the Universe

A.: N.: D.: L.: T.: S.: E.: S.: T.: (An nom De La Tres Sainte Et Indivisible Trinite)—In the name of the Most Holy and Invisible Trinity. Used in the Capitular grades of the Scottish and French Rites.

A.: L.: Z.: D.: T.: P.: H.: S.: T.: L.: P.: D.: T.: (A La Gloire Du Tout-Puissant, Honneur Tur Tous Les Points Du Triangle)—To the glory of the Most

Powerful, honor (or respect) on all points of the triangle.

A.: L'Or.: (A l'Orient)—At the east, the seat of the Lodge.

A.: O.: (Anno Ordinis)—In the year of the Order. Used by Knights Templar and other Chivalric Orders.

A.: R.:—Year of Revival (1686). Used by the Priestly Order.

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

A.: V.: L.: (An Du Vraie lumiere)—Year of true light, 000,000,000. Used by the A.: and P.: R.:

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

B.: B.:—Burning Bush.

B.: or BBr.:—Brother or Brethren.

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

C.: C.:—Celestial Canopy.

C.: G.:—Captain General. Third officer in a council 30th degree.

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

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

E.: A.: or E.: A.: P.:—Entered; apprentice

E.: (French, Ecossais)—Scottish.

E.: C.:—Eminent Commander. Principal Officer in Council 30th degree; or a Commandery of Knights Templar.

E.: O.: L.: (Ex Oriente Lux)—From the East Cometh Light.

E.: V.: Era Vulgarus)—Vulgar in common era.

F.: A.: M.:—Free and Accepted Masons; another variation of the York Rite title.

F.: C.:—Fellow craft.

THE UNIVERSAL FREE MASON

Volume 1

JULY, 1908

No. 2

ARTICLES OF INCORPORATION.

Be It Known, That we, the undersigned corporators, do hereby associate ourselves together and form a corporation under Chapter I of Title IV, and Chapter VIII, Title IV, and the act known as House Bill No. 140, approved on the 6th day of March, 1905, and contained on pages 161 to 166, Session Laws of 1905, Revised Statutes of Idaho, and acts amendatory thereto, and adopt the following Articles of Incorporation:

Preamble.

The association of the American Masonic Federation hereby affirms that there is not a legal body known as the American Masonic Federation in the United States of America. This association is composed of Grand Lodges and its constituent Lodges and members.

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

followers of "the Ancient and Accepted Scottish Rite of Freemasonry."

Article I.

The name of this corporation is the American Masonic Federation.

Article II.

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

Article III.

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

Article IV.

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

Article V.

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

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

C. P. CHRISTIANSEN, (Seal).

M. McB. THOMSON, (Seal).

J. W. LANGFORD... (Seal).

State of Idaho,

County of Oneida, ss.

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

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

My commission expires July, 1911.

(Seal)

D. C. McDOUGALL,

Notary Public.

State of Idaho,

County of Bear Lake, ss.

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

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

My commission expires October 30, 1909.

(Seal)

GEORGE E. MARKS,

Notary Public.

Endorsed.

State of Idaho,

County of Bear Lake, ss.

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

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

(Seal)

W. R. HOLMES, Clerk.

ByDeputy.

Certified Copy of Articles of Incorporation, American Masonic Federation.

Department of State,

Secretary's Office.

Filed this 21st day of September, 1907, at 10 o'clock a. m. and recorded in Book of the State of Idaho.

"W" of Dom. Corpn's at page 296, Rec.

ROBERT LANSDON,

Secretary of State.

THE SUPREME COUNCIL OF LOUISIANA, ANCIENT AND ACCEPTED SCOTTISH RITE.

(Continued.)

The York Rite Grand Lodge being thus foiled in its efforts to abolish the working of the symbolic grades of the Scottish Rite, endeavored by misrepresentation and distortion of facts to prejudice Masonic powers at home and abroad against the Supreme Council, to do this at home was comparatively easy, as the Grand Lodges of the York Rite were fully prepared to believe any evil attributed to a Scottish Rite body. Like their prototypes of old they were ready to exclaim, "Can any good come out of Nazareth?"

With foreign powers, however, the task was not so easy, and when the subject came up for discussion before the Chamber of Council and of Appeals of the Grand Orient of France, Brother Le Blanc De Marconnay, 33 degree, Grand Orator, in his address to the Council showed he was fully aware of the true situation, as a few quotations from his address will show:

"The Scottish Masons applied to the competent authority of said Rite for the establishment of a Grand Consistory for the southern portion of the United States. Said Consistory was inaugurated and proclaimed in New Orleans on the 19th day of June, 1813, and became afterwards a dependency of the Supreme Council, now existing in that part of the world."

"It is true that there existed some discontent among certain Lodges of the York Rite claiming the rigorous privileges of said Rite, and excluding any amalgamation with other systems. But the Grand Lodge was not at that period afflicted with that disease, and was sparing no exertion to maintain union among her subordinates."

"Furthermore, the Grand Lodge by a decree of June 8th, 1823, which decree was notified to the Grand Consistory of Princes of the Royal Secret for the State

of Louisiana, established in her bosom a Scottish Symbolic Chamber, and requested the Grand Consistory to divest itself of the right of constituting Scottish Lodges, and to transfer the same to said Chamber. . . . This act proves undeniably that the Grand Lodge of the York Rite recognizes the right of the Grand Scottish Consistory, and consequently of the Supreme Council, to establish Lodges of its system in Louisiana."

"This Supreme Council has been recognized by the Grand East of France, with which it has held a correspondence for more than ten years, and its regularity is at this day beyond question."

After discussing fully the formation of the Grand Lodge by the dissatisfaction of the York Rite B. B., and the subsequent amalgamation of the two Grand Lodges and the issuance of the anti-Scottish resolution of March 5th, 1850, he goes on to say:

"It was in consequence of this event that the Supreme Council, by a decision dated September 20th, 1850, resumed its authority over all the degrees of the Ancient Accepted Scottish Rite. Supreme Councils can dispense with constituting Symbolic Lodges when there exists an authority conferring the inferior degrees; but they resume and exert their rights on symbolism when said authority ceases to practice the Rite. Therefore, as long as the Grand Lodge of Louisiana possessed a Scottish Symbolic Chamber in its bosom, the Supreme Council of New Orleans had a right to confine itself to the practice of the higher degrees; but when the Grand Lodge had abolished that Chamber, when it had declared that it would no longer constitute Lodges of the Scottish Rite, the Supreme Council had not only the right, but it was its duty to constitute regular Lodges after its Rite throughout the whole extent of Louisiana. . . . The Grand Lodge of Ancient Masons for the State of Louisiana ought to reflect that she herself acknowledged the right of the Supreme Council of regularly con-

20

fering Symbolism when she requested that body, on the 8th of June, 1833, to relinquish the right of constituting Lodges throughout the extent of its territory, on condition of its establishing a Scottish Chamber in its bosom. Finally we do hereby solemnly and in the presence of the Masonic world, declare that the Scottish Masons, under the jurisdiction of the Supreme Council of New Orleans, possessing all and every condition required for one to be a regular Mason, should be received as such in the French Temples, and that our alliance with the regular Scottish authority in Louisiana shall remain unshaken.

(To be Continued.)

Ancient Freemasonry is a beautiful and complete system and instruction within itself, beginning with the First and ending with the Third degree, based upon the subjects of "Life, Time, Death and Immortality," and embracing the duties which man owes and is bound to render to God, to his neighbor and to himself.

It is of very great Antiquity, is Universal and has been preserved without cessation since time immemorial.

It is a most remarkable fact concerning Ancient Masonry that wherever it is known throughout the world, in all its purity and essential particulars it is one and the same.

In all portions of the habitable globe the landmarks are the same, and cannot be changed by one jot or one tittle. The lonely and forsaken brother finds friends and helpers where under other circumstances he would perish by the way.

True, Universal and Scottish Rite Freemasonry is one and the same and has ever been, notwithstanding the opposition it has met with, and is today meeting with, although persecutions and abuses of all sorts have been its fate, still it has outlived every human

structure; the other fraternities of the ancient world have perished with the nations that gave them birth; their histories are rapidly passing into oblivion. Pure and Ancient Freemasonry can boast attractions greater than those of other societies which have passed away and are forgotten. She exists today as pure and unalloyed as she has existed for all time.

Unfortunately, however, it has its modern enemies who are as persistent in their efforts to destroy it as were those of ancient times, but whose efforts will prove as ineffectual. Although at the present day we find institutions bedecked in finery, and lumbered up with false and foolish traditions, new law usages and customs which are erroneously called landmarks, silly tales which would usurp the place of the real and the true, and thus crowd out from the mind of its own members all that is of value, yet even this has not, neither will it, supplant her. She still lives and will live when these things are forgotten and passed away. It is not a secret society; its only secrets are those connected with its art, its humanitarian doctrines and its signs of recognition. It is unlike secret orders in this respect. Unfortunately it has been imitated, or at least powerful attempts have been made means of, especially in some parts of the United States, to supplant it by a poor imitation of the true pure Freemasonry, but fortunately these societies have all carefully chosen a specific title and system or kind by which they are known, with a variety of names to be sure, still sufficiently clear to distinguish their society from those of the true, pure, ancient, universal or Scottish Freemasonry. For many years and even now these imitators have falsely represented themselves to be connected with, and to have sprung from the "York Rite" of England. They even erroneously style themselves "York Rite," whereas they are American Rite and have no claim whatever to any other Rite or system.

They are not universal, they are not ancient, they are not true, pure, universal Freemasonry. It is true that in several sections or states, for they are purely sectional in their government, laws, customs and usages, and even rituals to a certain extent, the members endeavor to practice the principles of true Freemasonry and adhere to the ancient landmarks of the order, but this is not general, and if these members are discovered they are liable to severe punishment, and this whether they recognize the true, universal Freemasonry or pretenders of Masonry. Their measure of Masonry is summed up in the following: "Where were you made, and what did it cost you?" That is, were you made under the State Grand Lodge of the American Rite? We are not so unbrotherly as to write of these things in a spirit of animosity, but for the sole purpose of calling the attention of not only the general public, but of those members of the American Rite who have been so falsely misled by autocratic, intolerant high officials of their order into the belief that they are the real, the only Freemasons, and that everything else is false, or as they have erroneously termed it, spurious, clandestine, irregular Masonry.

Universal or Scottish Freemasonry is only one thing; there can be nothing clandestine, spurious or irregular about it. There may be those who ignorantly try to imitate it, and in fact there are many such in this country. Then again there are those in this country, and in fact they are very strong societies, which are bitterly intolerant of everything and everyone who are not of their sort, namely, American Rite. Happily, they are not true, universal Freemasons, and what they have is a very poor imitation of Masonry, the proof of which lies in their own laws to a certain extent. Let us quote from the Digest of Laws of the Massachusetts society:

"Any distinction founded on color or race is in contravention of the ancient landmarks."

So is every other distinction except those named or referred to in the ancient landmarks; and as the state societies discriminate against every person other than those who belong under their jurisdiction, they can lay no claim to true, universal Freemasons, for they have altered the ancient landmarks and in consequence have no claim on true Freemasons, but are a sort of imitation of Masonry.

The "Grand Lodge of Massachusetts" exchanges official relations of friendship with no other society on earth. It is like no other. It had its inception in Boston. It never derived any authority in any way whatever from any of the different Rites and systems of true, universal Freemasonry; neither from the "York Rite" of England or the Scottish Rite Ancient and Accepted. In fact, no Grand Lodge of the American Rite has any warrant or charter whatever from any source which authorizes it to confer degrees in Masonry or establish subordinate bodies; neither is it in possession of any authority to practice true, universal, "Scottish," "York," or any such systems of Freemasonry. They are institutions founded only upon their own laws, customs, usages and system. They have copied some things from true, universal Freemasonry. They are strictly secret societies. In fact, other than Masonic, very good institutions; so good, in fact, that they should become a part of true Freemasonry, a thing very simple of accomplishment. Their members cannot accomplish the exclusion of true Freemasonry in the United States or anywhere else. Much more powerful bodies have tried it and ignominiously failed. They will, if they persist, just as ignominiously fail. No matter how great their membership, no matter how small and weak those are who practice the principles of true, universal or ancient and accepted Scottish Rite of Freemasonry are, there is nothing they can do to destroy true Freemasonry.

No form of civil government, no laws can be enacted against ancient craft,

true, universal Freemasonry or the true, Ancient and Accepted Scottish Rite which can destroy it. No form of persecution or false representations or laws made for their own preservation, or the suppression of the true Scottish Rite of universal Freemasonry as established in the United States today. Not even the most unrelenting despotism or wildest licentiousness of certain individuals can destroy it. Even though today pure universal, or Ancient and Accepted Scottish Freemasonry stand unnoticed and uncared for officially by the "Grand Lodges of the American Rite." Its pedestals and columns still stand. It is still recognized and admired by all who know it and practice it. Ancient, true, "Scottish," "York," "French," or whatever system or Rite of Freemasonry, founded upon the ancient landmarks of the order, lawfully contributed and in possession of some authority which directly connects it with the "Lodge of Antiquity," is a symbolic institution from the beginning to the end. And all Rites or systems not so founded or which do not recognize and affiliate with the true Freemasonry, cannot last. Such systems contain within themselves the elements of their own destruction; they must fall of their own weight. They are repugnant to true Freemasonry, and hence must cease to exist Masonically.

The public and the members of societies opposed to true, universal or Ancient and Accepted Scottish Freemasonry and adherents of the system practiced under the said "Grand Lodge" have only to read authentic histories on Freemasonry, study the formation of the said society from its inception, and if they have any intellect whatever they cannot fail to verify in their own minds the truth of our salient assertions herein contained. One must also be ever mindful of the lesson which the symbols of Freemasonry teach, or, rather, not unmindful of a lesson which they teach, viz.: "That he who shutteth his ears against the cries of the poor and

the needy, shall cry himself and not be heard."

The Lodges of Freemasonry, Ancient and Accepted Scottish Rite of the United States connected with the American Masonic Federation Incorporated are lawfully constituted and founded strictly upon the ancient landmarks of Freemasonry, and possessors of warrants which authorize them to work and confer the ancient craft degrees of true universal, Scottish Freemasonry and are the first formed in the United States which have authority to practice this form of Freemasonry. Not only is this authority traceable from and connected with the most ancient Freemasonry, but it has a legal authority, legalized by an act of Incorporation, and the degrees which it confers are as legal as are the degrees of "M. D.," "L.L. D.," "Ph. D." and the like by Harvard University. Thus when a member of one of the lodges under the jurisdiction of the American Masonic Federation of Freemasons, A. A. S. R. U. S. A., receives the degree and diploma of a Master Mason, he receives a legal degree and is legally entitled to sign his name with such a suffix or prefix, which power is possessed by no other society in the United States.

The members under our jurisdiction who are in good standing are true, universal Freemasons, and as such recognize all men as brothers and as Masons who prove themselves such, whether they are black or white, of one nationality or another, rich or poor, clothed in the height of fashion or in rags, Catholic or Protestant, Republican or Democrat, made under one legitimate Rite or system or another, paying nothing or paying fabulous sums for their degrees. The only qualification that true, universal or Ancient and Accepted Scottish Freemasonry wish to see one is a man properly initiated, passed and raised in Freemasonry. Does he believe in the Grand Architect of the Universe, and is he in lawful possession of the mode and recognition whereby Freemason

knew each other, free born and fraternally vouched for? And is he in good standing in true, universal Freemasonry or if he is a "State or American Rite" Mason so called. Has he the true spirit of Freemasonry, even though he may be ignorant of the fact that he was not made under the authority of the true, universal or Scottish Freemasonry.

A Freemason is a Freemason wherever made. No Freemason can refuse to recognize another as such and remain a true Freemason. Every true Freemason is so first prepared to be such that he must cease to exist as such if he refuses to recognize another who proves himself to be a Freemason. It is impossible for a man to prove himself to be a Freemason if he is not one. Fraud is rife in everything, and careless persons in all walks of life or all avocations are deceived at times, but this is as much the fault of the person deceived as it is of the deceiver.

Every man who believes in a Supreme Being should be a true, universal or Scottish Rite Freemason, whatever other society he may belong to, and all such are invited to join or affiliate with our bodies.

The expense is not beyond your means if you are employed. The rich and poor are true brothers without distinction. It is only societies which practice a sort of imitation Masonry which allow distinctions and practice prohibitive measures. Anything which prohibits a man with necessary qualifications from being a true Freemason, is un-Masonic. Even high fees, or even advice of one who thinks he is a Freemason to one who contemplates becoming one, which causes one to reject true Freemasonry, is a sure proof that the one giving such advice is not a Freemason, as he has been grossly deceived, or else he has fallen from Freemasonry and became a creature unfit for human beings to associate with. This, however, applies only to those who have been initiated into Freemasonry.

The Catholic church is against Free-

masonry, but has no excuse whatever for being against true, universal or Scottish Freemasonry. And had not such societies as we have herein referred to sprung into existence, we should still have the dignitaries of the church, priests and others, practicing Masonry as they did originally. There is nothing in true Freemasonry repugnant to any religion, or anything else that is good and ennobling. From its very nature and characteristics this is impossible.

Members under the so-called State Grand Lodges, members of other secret or fraternal societies or unions, good, true men of the United States of America who possess the necessary qualifications are requested to and should become possessed of Freemasonry as taught, practiced and conferred by us, for the following reasons, among others:

They will have Masonry in their hearts, and not alone on the tip of their tongues, the lapels of their coats, or end of their watch-chains. They won't discriminate between Freemasonry. They won't utter false statements regarding Masonry. They won't refuse a brother, even though he be an utter stranger or a pauper, anything he asks of them which is in their power to give or obtain for him, or refuse him recognition. They won't in any manner maltreat a brother. They won't maltreat a brother's family. They will be forever aiding a brother. They will be charitable in all things toward all men. They will benefit themselves morally and socially and intellectually. They will receive all the benefits proper to receive and customary to be granted that any fraternal society can give them and in proportion to their own liberality. When by their efforts they have succeeded in causing an equal number of men to associate themselves together and join a legally formed society, controlled by and governed by our laws. There are no superior beneficial organizations connected with fraternities than those established in the Old World, as France,

Scotland and other foreign countries, and those under the control of true, universal or Scottish Freemasonry of the U. S. A. All moneys you pay for degrees, dues and contributions in any of our lodges are used solely for the upkeep of the bodies, and all surpluses not so required are and must be used for charity. Each of our subordinate lodges may by majority vote agree to establish either singularly or in groups of lodges, death benefit funds, sick benefit funds, or other charitable funds. Each lodge under our jurisdiction must solicit at each communication funds for the sole benefit of the widows and orphans of deceased Masons, and indigent Masons themselves. All true, universal or Scottish Rite Freemasons will recognize members who are in good standing and prove themselves to be worthy. That true, universal Freemasonry or the kind more largely practiced in the Old World than in America at present, may become better known in America, is the object of the members under the American Masonic Federation of Bodies of Freemasons, Ancient and Accepted Scottish Rite of America.

There are no Grand Lodges in America which have charters or warrants authorizing them to confer or work the Ancient and Accepted Scottish Freemasonry or universal Freemasonry and which are founded strictly upon the ancient landmarks of Freemasonry. If any persons claim differently, you have only to ask them to show you by any authentic histories of Masonry, or any documentary evidence whatever that are legitimate and authentic, such authority, and especially is it impossible for any Grand Lodge of Free and Accepted, or Ancient, Free and Accepted Masons in the U. S. A. to show any warrant or charter from any Masonic source which authorizes it to work or confer the true universal or Scottish Rite degrees of craft Freemasonry, as we confer or work them or as they are conferred and worked in the Old World, where Masonry originally sprung from.

H. P. J.

In the following poem, written by Bro. Rudyard Kipling, are presented several ideas, familiar enough to the Scottish Rite Masons, though strange to our brethren of other Rites; as, for example, the strong and abiding love for the Mother Lodge. The tie which binds the Scottish Masons to the Lodge in which he first saw "light" is one which can never be broken. He may on life's journey live in other lands; he may even affiliate with other lodges; may even hold high rank therein, but he is still a member of his "Mother Lodge."

Bro. Kipling also gives us a glimpse of what "Universal Masonry" is, where men of all colors, creeds and nationalities can truly "meet upon the level" and where even if the Regalia be not strictly up to date, or the Lodge sumptuously furnished the Brethren "know the ancient landmarks and keep them to a hair."

THE MOTHER LODGE.

There was Rundle, Station Master,
An' Beazeley of the Rail,
An' Ackman, Commissariat,
An' 'Donkin o' the Jail;
An' Blake, Conductor-Sargent,
Our Master twice was 'e,
With 'Im that kept the Europe Shop,
Old Framjee Eduljee.

Outside—"Sergeant! Sir! Salute! Salaam—"

Inside—"Brother," an' it doesn't do no arm,

We met upon the Level an' we parted on the Square,

An' I was Junior Deacon in my Mother Lodge out there!

We'd Hala Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, Draughtsman
Of the Survey Office, too;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin' Sheds,
The Roman Catholic!
We 'adn't good regalia,

An' our lodge was old an' bare,
 But we knew the Ancient Landmarks,
 An' we kep' 'em to a hair;
 An' lookin' on it backwards
 It often strikes me thus,
 There ain't such things as infidels,
 Ex', per'aps, it's us.

For monthly, after Labour,
 We'd all sit down and smoke.
 (We dursn't give no banquits,
 Lest a Brother's cast were broke).
 An' man on man got talkin'
 Religion an' the rest,
 An' every man comparin'
 Of the God 'e knew the best.

So man on man got talkin',
 An' not a Brother stirred
 'Till mornin' waked the parrots
 An' that dam' brain-fever-bird;
 We'd say 'twas 'ighly curious,
 An' we'd all ride 'ome to bed,
 With Mo'ammed, God, an' Shiva
 Changin' pickets in our 'ead.
 Full of on Guv'ment service
 This rovin' foot 'ath pressed,
 An' bore fraternal greetin's
 To the Lodges east an' west,
 Accordin' as commanded
 From Kohat to Singapore,
 But I wish that I might see them
 In my Mother Lodge once more!

wish that I might see them.
 My Brethren black an' brown,
 With the trichles smellin' pleasant
 An' the hog-darn* passin' down;
 An' the old khansamah || snorin'
 On the bottle-khana** floor.
 Like a Master in good standing
 Whih my Mother Lodge once more!

Cigar lighter. ||Butler. **Pantry.

The Universal Free Mason

Published on the 1st of each month
 Price 10c per copy or \$1.00 per year paid in advance

Editors

M. McB. THOMSON, Montpelier, Idaho
 ROBERT S. SPENCE, Evanston, Wyo.
 H. P. JEFFERSON, M.D., Boston, Mass.

All letters or articles for insertion to be sent to
 M. McB. Thomson, Box 95, Montpelier, Idaho, not
 later than the 20th of each month

Business communications to be sent to R. S.
 Spence, Box 410 Evanston, Wyo. or H. P. Jefferson,
 M.D., 545 Tremont Buildings, Boston, Mass.

EDITORIAL

We have to apologize to our readers for the delay in issuing the first and present numbers of the "Universal Freemason," a delay caused by circumstances unforeseen as unavoidable, but which are unlikely to occur again. We can therefore with reasonable certainty promise that for the future we will be strictly on time.

Though one may believe that he has acquitted himself creditably of any task which he may have undertaken, he still desires to learn how others view his efforts; in the words of our immortal brother, Robert Burns, "to see ourselves as others see us." It has, therefore, been highly gratifying to us personally to learn from letters received by us from R. B. of our Rite that our efforts are appreciated, our shortcomings overlooked, and support and encouragement promised us in the future. Amongst other letters of like nature we quote Bro. Ranson of the Grand Lodge of Illinois, who says: "I congratulate you on your efforts and hope you will be liberally supported, as our cause is badly in need of a medium like the 'Universal Freemason,' and we are assured that the sympathetic encouragement of the R. B. will uphold our arms in the good work, even as the elders of Israel upheld the arms of Moses."

It has been suggested to us that our continued use of the title "York iRte," as applied to our brethren of the local Grand Lodge system, while denying their right to such title, might seem anomalous, but as these brethren so style themselves, and are generally so styled by others, we having registered our protest against their illegal use of a title to which they have no claim, are content for the sake of clearness to so designate them, placing a ? after the word "York."

We are in receipt of a letter from a brother, presumably of the "York (?) Rite" challenging the right of the A. A. S. R. to claim the title "Universal" more than any other Masonic system. We assure the brother that we make no such claim, but, on the contrary, freely share the title with our R. B. of the French, Fessler, Swedish and other Rites, and only exclude the "York (?) Rite" because they themselves disclaim the title and refuse to assume the responsibilities of "Universality." In the August number of the "Universal Freemason" we will publish an article on this subject.

We are in receipt of a copy of the proceedings of the Supreme Council, 33 degree, A. A. S. R., held within the bosom of the Grand Council of Rites of Scotland, for 1907-8, in which there is much to interest the student of Scottish Rite Masonry. This Supreme Power claims to be of "Time Immemorial" and is the only one in the world that neither has or claims to have received authority from a foreign source. It has been known in the stream, never in the fountain; in the tree, never in the seed. We observe in its published list of subordinate bodies a Provincial Grand Lodge of the Royal Order of Scotland, of which T. C. Bro. C. K. Porter, 33 degree, of Buffalo, N. Y., is Provincial Grand Master, and a Provincial Grand Accopagus of the Scottish Rite of Adoption, of which Ill. Bro. A. M. Harley, 33 degree, of Philadelphia, is President. In its list of honorary members prominent place

is given to our Ill. R. B., Ill. P. Jefferson M. D., of Boston Mass., and R. S. Spencer of Evanston, Wyo., respectively Grand Treasurer and Secretary General of the American Masonic Federation, and as associate editors of the "Universal Freemason."

We are asked if we have any connection with certain bodies styling themselves of the A. A. S. R., notably the Supreme Councils of the Southern and Northern Jurisdictions of the United States, and, if so, in what way? We answer no, that there are certain emulated organizations who profess to give the superior grades of the Scottish Rite to the symbolic members of the "York (?) Rite" upon whom they depend for material is correct, but they have absolutely no right to use the Scottish name. They were begotten by fraud, born in sin and raised in iniquity. They are enemies to every principle of true Masonry and with them we have neither part nor lot.

We commend to the attention of our readers the article "Esperanto Framasona" on another page. Bro. Bartlett, the writer of the article, is an enthusiastic Mason and Esperantist both, who believes that there is more in Masonry than the ability to give a sign, answer parrot-like a routine list of questions, or wear prominently displayed a Masonic badge; who believes, in fact, that Masonry stands for progress, enlightenment and the unification of the race, and believes that in Longo Esperanto he found an aid in furthering that much to be desired end.

ESPERANTO FRAMASONA.

During the first international Esperanto congress which took place during August, 1905, at Boulogne sur mer (France) the Masonic brethren among the congressists, struck by the remarkable success to make themselves intelligibly understood with representative

of about twenty-five different nations, only by the use of Esperanto, and belonging to various rites and lodges founded an international friendly society amongst Masons under the title of "Esperanto Framasona." There were present English, French, Dutch, German and Canadian brethren. The society does not aim at founding a new ritual, but to abolish disagreements and prejudices between various nations and between Freemasons of various rituals, by means of a knowledge of the auxiliary language "Esperanto." The society meets once a year, always at the occasion of the International Esperanto congress. Whilst the first meeting was a very plain one, the second one, in 1906, at Geneva (Switzerland), was a most brilliant one. A great number of high dignitaries of Masonry were present, amongst others the Most Worshipful Grand Master of the Swiss Grand Lodge, Alpina, who came specially from Neuchâtel for this purpose. One of the direct results of this meeting was the introduction of Esperanto as a language for Masonic articles in the "International Masonic Bulletin." The third meeting took place during August, 1907, at the well-known English university town Cambridge, and under the auspices of the Grand Lodge of England. The fourth meeting will occur during the fourth international Esperanto congress at Dresden, Saxony, August, 1908, to which already now more than 1,000 announcements of about thirty-five different nations are present, who will converse only and entirely by means of Esperanto. The actual president of Esperanto Framasona is Bro. Lieutenant Cardinal, Brussels, who represented the Belgian government officially at the above named Cambridge congress. The two vice presidents are English and German. The undersigned, always willing to give further information about the society and Esperanto itself, and knowing several languages thoroughly himself, states herewith that he visited in 1902 the international Masonic con-

gress at Geneva, where he convinced himself how much time and money was lost by hearing every speech or report in four or five languages, which, besides and after all a lot of congressists could not understand, things which are wonderfully avoided by using Esperanto. But there is another great thing in our society. It tries by a friendly and real brotherly manner to point out to Masons of different rites that we are all brethren under the protection of the G. A. O. T. U., and that the real fraternity consists not in quarreling about accessories between different rites, but in the unity and the concord of all Masonic brethren throughout the world.

C. C. BARTHEL.

Wochlerstrasse 14.

Frankfort o. M., Germany.

TRUE SCOTTISH RITE MASONRY.

By R. S. Spence.

In view of the fact that two governing Grand Bodies, known as the Southern Jurisdiction, with its seat of government at Washington, and the Northern Jurisdiction, with its seat of government at New York, call themselves "Supreme Councils of Sovereign Grand Inspectors General, of the thirty-third and last degree of the Ancient Accepted Scottish Rite for the Southern and Northern Jurisdiction of the United States of America," a brief statement of what constitutes true Scottish Rite Masonry may, and no doubt will, be interesting to our readers, and we defy successful contradiction of our statements by either body.

We will deal first with the Southern Jurisdiction, as that body seems to have the ascendancy. To enable us to satisfactorily present our facts it will be necessary to trace the spread of Scottish Rite Masonry from Scotland, its

birthplace, first to France and then to America.

In the dawn of Masonic history a nebulous and indefinite number of degrees, known as side steps, were conferred in Masonic Lodges without any special authority, other than the Craft Charter, by the Patriarchs in the Craft, who were known as the Grand Council of Priest Masons, upon the young and enthusiastic brethren, striving after more light. One brother, Michael Andrew Ramsey, born in the town of Ayr, within a few miles of world-famed Kilwinning, and skilled in the higher mysteries, sojourning in France Circa (1740), as Master of a Parisian Lodge, introduced the side steps there; these were eagerly sought after by the French brethren, who, dissatisfied with the simple Scotch method of conferring the degrees, invented for them a separate government presided over by officers with grandiloquent titles and adorned with gorgeous regalia. In 1761 the Grand Lodge of France gave a patent to a Jewish brother named Stephen Morin to found a Lodge and propagate the degrees, as then arranged, in the French West Indies. Five years later, becoming dissatisfied with his conduct, his patent was revoked in favor of a Brother Martin. Morin, in spite of the revocation of his patent, on coming to America continued the business of selling the degrees wherever he found a purchaser.

In 1801 five of his deputies and co-religionists conceived the idea of establishing a permanent head for the sale of their wares, and founded in Charleston, S. C., the Supreme Council of Sovereign Grand Inspectors General for America: rearranging the degrees, which then consisted of twenty-five regular, seven side, and one installed degree, into a Rite of thirty-three degrees, the former installed degree being the apex of the system. To give prestige to the newly formed body and add value to the degrees they had to sell, its founders claimed to act under a Charter of Con-

stitution granted by Frederick of Prussia.

Findel's History of Freemasonry, page 698, unhesitatingly declares that Frederick of Prussia never received anything except the Craft degrees, and for the last fifteen years of his life never attended a Masonic Lodge, and that any allusion to him granting Charters for the working of the higher degrees, are spurious and nonsensical. A solemn protocol was issued by the Lodge of the Three Globes at Berlin, and translated into English on December 19, 1861, and as a preface the said J. G. Findel says: "These statutes, regulations, etc. (of the Ancient and Accepted Scottish Rite of 33 degree) as translated by Albert Pike, in our opinion, bear internal evidence of their spuriousness, and we have on all proper occasions denied their authenticity. The last steamer from Europe brought us the result of the investigations of the Grand Lodge of the 'Three Globes' as contained in its Protocol of Dec. 19, 1861, which fully sustains us."

This Council granted a patent to Count de Grasse Tilly, who organized the Supreme Council of France, the Grand Orient of France granted a patent to Joseph Cerneau, by authority of which he founded a Supreme Council in New York in 1807. Another Supreme Council was also formed there in 1811 by Amanuel de la Motta, Grand Treasurer General of the Supreme Council at Charleston. These Supreme Councils were all short-lived. The Northern and Charleston ones were practically still born. The two New York Councils were afterwards revived, and in Charleston a new Supreme Council was organized in 1859. We say "new" advisedly, as there is absolutely nothing to show connection with or succession from the Council of 1801. Albert Pike, the organizer, and while he lived the dominating spirit of this latter body, which is falsely styled the "Mother Council of the World," endeavoring to deceive credulous people into accepting it as the original 1801

council, says himself on page 19 of his published proceedings for 1878:

"I am often asked why we do not publish our old transactions, to which I am compelled to reply that we have none to publish; we have no records of the transactions at Charleston from 1801 to 1860; what minutes we had were destroyed with many pamphlets, papers and books of the General Secretary, during the war. I never saw any of them and do not know how full or how many they were. I do not know when I was elected a member or when Grand Commander."

By way of recapitulation we can safely say that Scottish Rite Masonry in America traces its ancestry to the 1801 Council of Charleston, and that its founders claimed as their authority a charter of constitution granted by Frederick of Prussia at Berlin in 1786, and which every Masonic historian brands as a forgery, entirely false and apochryphal. Stutz, in his history of Freemasonry in France, page 409, calls them "The Grand of the Order," and the editor and translator of Reybolds general history of Freemasonry, page 175, speaks of the Rite in America as being "Shorn of what is considered its brightest attribute, viz.: its creation by Frederick the Great, and proven instead to be the progeny of five mercenary Israelites of Charleston, S. C. So much for the history of the Southern Jurisdiction of the United States.

We have heard of a friend of the Southern Jurisdiction, while acknowledging the irregularity of its foundation, advance the plea that, by its age it has gained a prescriptive right to an acknowledgment as a legitimate body, forgetting that prescription only counts where the title has been undisputed, which is not the case with the Southern Jurisdiction, as its claims have been denied since its origin. C. K. Porter of Buffalo, N. Y., a prominent member of one of the opposing bodies, referring to him above, made the following significant remark: "A counterfeit bank note may

pass current many years without detection, but because of its having so passed is no sign of its genuineness. It is counterfeit just the same, and the moment it is detected as such it becomes criminal to pass it as genuine."

It is possible that there are some few of our readers to whom the matter here treated may be new, and they will ask themselves the question that has many times been asked before, "How is it that in the Royal Arch and Knight Templar degrees of the "York" Rite, all is harmony, while in the Scottish Rite all is discord?" The answer is simple. The Arch and Temple degrees were introduced, like the Craft degrees, direct from the Mother Grand Bodies of the world, England, Scotland and Ireland, under regular charters, granted by competent authority to responsible brethren, and everything was done decently and in order. In the other case the degrees were introduced by irresponsible charlatans for personal gain, who, without authority, used the Scottish name only to disgrace it. Folger, in his History of the Scottish Rite, page 332, says: "The whole proceedings of Stephen Morin and his successors from the very beginning have been illegal and un-Masonic, according to what is now and always has been received and accepted among the Craft as Masonic law." And this is the source from which the Southern Jurisdiction springs. Can an unclean fountain send forth clean water?

In our next issue we will deal with the "Northern Jurisdiction" and the Cerneau aggregation.

Before closing this article we desire to state that should some apologist for the Southern Jurisdiction object to the quotations above made, and the allusion of its late Grand Commander, Albert Pike, as not being applicable to the present time, come forward with sufficient temerity to question us on the matter, we have only to refer such to the Centennial address delivered at Washington, D. C., October, 1901, to prove that the same claims are still ad-

vanced and the same old fables rehearsed. Bro. Richardson still claims descent from Stephen Moris, the discredited agent of the Grand Lodge of France (page 2); still claims as the sole authority and foundation of his body the forged constitutions of Frederick the Great (page 7), which gives them power over the Craft degrees and places them beyond the jurisdiction of Grand Lodges. They cannot and dare not recede from this position, untenable as it is: without it they have not even the shadow of a foundation. "Can the Ethiopian change his skin, or the leopard his spots?"

—O—

HISTORY OR PREAMBLE.

Organization of the M. W. G. L. of New England, A. A. S. R.

The Most Worshipful Grand Lodge and Freemasons Ancient and Accepted Scottish Rite of New England, was regularly and duly constituted on the 13th day of April E. V. 1907. By the authority granted by the American Masonic Federation. Said Federation having received authority in the Scottish Rite of Freemasonry from the Supreme Council of the 33rd Degree of the A. A. S. R., Scottish Rite of Freemasonry for the Sov. and Indep. State of La., through Brother Mc B. Thomson, Sept. 14, 1906. Said Supreme Council in turn was constituted under authority, granted by the Grand Mother Scotch Lodge of Marseilles, France, in 1794, to the Polar Star Lodge of Louisiana. Said authority for Scottish Symbolic Degrees being traceable to Scotland, the one legitimate origin of Ancient and Accepted Scottish Freemasonry.

The following is a resume of the origin of the existence of Ancient and Accepted Scottish Freemasonry in New England territory. Upon the seventh day of Feb-

ruary, A. D. 1907, Herbert P. Jefferson, a physician residing in Boston, Massachusetts, was appointed a Deputy Representative under Matthew McB. Thomson of Montpelier Idaho a native of Scotland and a member of St. James, Newton or Ayr Lodge No. 125, under the jurisdiction of the Grand Lodge of Scotland. Past Master of Bonnie Dacca Lodge No. 565, Grand Representative for America of the Grand Council of Rites of Scotland, with full power of that body in America, Grand Representative with full power in Scotland (Symbolic) Freemasonry for United States, outside the territory of Louisiana A. A. S. R., and President of the American Masonic Federation of America. Said Jefferson was granted powers to heal regular Masons, constitute Lodges of Symbolic Masonry as Deputy Representative.

On the eleventh day of March, A. D. 1907, said Jefferson called together a number of irregular made Masons, this is, one made in accordance with the laws of the Scottish Rite, who voted to join with him in establishing Scottish Freemasonry in New England and a Lodge being healed as Scottish Freemasonry. Being members of three Lodges under dispensation, they petitioned to have said Lodges healed in the A. A. S. R., which was done. These Lodges, under dispensation, then petitioned the American Masonic Federation to grant them Charters of Erection and Constitution as a Lodge of the A. A. S. R., and in this they were joined by two other Lodges, making five in all. Those five Lodges received their Charters, their officers were duly installed and they proceeded to work under the Charters, with the American Masonic Federation as their sole governing body. Upon the fifth day of April, in the presence of the said Brother Matthew Thomson, President, and the said Herbert P. Jefferson, Treasurer, at the meeting of the American Masonic Federation, the representatives or a majority of them voted among other things to

in the American Masonic Federation
 a right to establish an Independent and
 Sovereign Grand Lodge A.:A.:S.:R.:
 of New England territory, to be titled

Most Worshipful Grand Lodge of Free-
 masonry A.:A.:S.:R.: of New Eng-
 land, with full Judicial, Executive and
 Administrative power, and said Grand
 Lodges to be a member of the said Amer-
 ican Masonic Federation, and their po-
 sition was granted and the following
 Warrant or Charter was given to said
 Grand Lodge and the Charters granted
 by the said Federation were surrendered
 to said Grand Lodge and said Grand
 Lodge issued its Charters to Columbia
 Lodge No. 1 of Boston, Mt. Vernon
 Lodge No. 2 of Somerville, Kilwinning
 Lodge No. 3, of Chelsea, King Solomon
 Lodge No. 4, Lowell, and Mt. Olive
 Lodge No. 5 of Everett, all in the Com-
 monwealth of Massachusetts, said Lodge
 being all the same as had previously
 been under jurisdiction of the Supreme
 Lodge of the Federation, and from this
 date, were under control of said Grand
 Lodge. Subject to the laws of the
 American Masonic Federation, on the
 15th day of April the official representa-
 tives of these Lodges met and organized
 the Grand Lodge. On the eleventh day
 of May, A. D. 1907. The officers were
 installed by the said Brother McB.
 Johnson and B.: Harry Goode and Wil-
 son H. Post, two Past Grand Masters
 of the Regional Grand Lodge of Penn-
 sylvania, said Brother Goode being also
 Grand Representative of the Grand
 Orient of Spain for Pennsylvania.
 Brother Joseph N. Cheri M.:P.:S.:C.:
 Commander of the Supreme Council of
 Louisiana, took official notice of this
 and in his official capacity sanctioned
 the proceedings by letter and later the
 said Supreme Council, sent an official
 document fully approving of this Grand
 Lodge's formation and recognizing and
 dealing with this Grand Lodge, which
 is also recognized and approved of
 by other Regular Powers, of the Scot-
 tish Rite. The Charter having been

legally prepared, was legally delivered
 at this time, and the said Grand Lodge
 assumed its powers and is a Regular,
 recognized Grand Lodge of the Ancient
 and Accepted Scottish Rite of Free
 Masonry and occupies the territory of
 the New England states, as the sole So-
 vereign Supreme power of the Rite, and
 while it exists there can be no other
 regularly constituted in this territory in
 accordance with the laws of Freema-
 sonry, it being the first of the Scottish
 Rite in said territory.

All persons affiliating or otherwise
 joining any of its subordinate Lodges,
 must receive and comply with this His-
 tory or Preamble, and the Constitution
 and By-Laws, Rules, Regulations and
 Usages of this Grand Lodge, and to
 agree to recognize no other authority
 in this territory under penalty of Ex-
 pulsion from the privileges and rights
 of Freemasonry.

M.:W.:HERBERT P. JEFFERSON.

(Seal.) Grand Master Mason of New
 England.

LEXICON.

F. F. (Freres) Brethren.

Fra., Frater (used to denote a Brother
 of the 18 degree or 30 degree).

G. L., Grand Lodge.

G. M., Grand Master.

G. O., Grand Orient.

G. S. E., G. S. N., Grand Scribes Ezra
 and Nehemiah, officers in the Royal
 Arch of Zerubabel.

H. A. B., Hiram, Abif, Hiram Ben
 Alama.

H., Haggai, Second Officer in the
 Royal Arch of Zerubabel.

H. K. T., Hiram, King of Tyre.

vanced and the same old fables rehearsed. Bro. Richardson still claims descent from Stephen Moris, the discredited agent of the Grand Lodge of France (page 2); still claims as the sole authority and foundation of his body the forged constitutions of Frederick the Great (page 7), which gives them power over the Craft degrees and places them beyond the jurisdiction of Grand Lodges. They cannot and dare not recede from this position, untenable as it is: without it they have not even the shadow of a foundation. "Can the Ethiopian change his skin, or the leopard his spots?"

HISTORY OR PREAMBLE.

Organization of the M. W. G. L. of New England, A. A. S. R.

The Most Worshipful Grand Lodge and Freemasons Ancient and Accepted Scottish Rite of New England, was regularly and duly constituted on the 13th day of April E. V. 1907. By the authority granted by the American Masonic Federation. Said Federation having received authority in the Scottish Rite of Freemasonry from the Supreme Council of the 23rd Degree of the A. A. S. R. Scottish Rite of Freemasonry for the Soviet and Independent State of Louisiana through Brother Mc B. Thomson, Sept. 14, 1906. Said Supreme Council in turn was constituted under authority, granted by the Grand Mother Scotch Lodge of Marseilles, France, in 1794, to the Polar Star Lodge of Louisiana. Said authority for Scottish Symbolic Degrees being traceable to Scotland, the one legitimate origin of Ancient and Accepted Scottish Freemasonry.

The following is a resume of the origin of the existence of Ancient and Accepted Scottish Freemasonry in New England territory. Upon the seventh day of Feb-

ruary, A. D. 1907. Herbert P. Jefferson, a physician residing in Boston, Massachusetts, was appointed a Deputy Representative under Matthew McB. Thomson of Montpelier Idaho a native of Scotland and a member of St. James, Newton or Ayr Lodge No. 125, under the jurisdiction of the Grand Lodge of Scotland. Past Master of Bonnie Doon Lodge No. 565, Grand Representative for America of the Grand Council of Rites of Scotland, with full powers of that body in America, Grand Representative with full power in Scotland (Symbolic) Freemasonry for United States, outside the territory of Louisiana, A. A. S. R., and President of the American Masonic Federation of America. Said Jefferson was granted powers to heal regular Masons, constitute Lodges of Symbolic Masonry as Deputy Representative.

On the eleventh day of March, A. D. 1907, said Jefferson called together a number of irregular made Masons, of which, one made in accordance with the laws of the Scottish Rite, who voted to join with him in establishing Scottish Freemasonry in New England and also being healed as Scottish Freemasons, being members of three Lodges under dispensation, they petitioned to be healed in the A. A. S. R. which was done. These Lodges, under dispensation, then petitioned the American Masonic Federation to grant them Charters of Erection and Constituted them as a Lodge of the A. A. S. R. and in this they were joined by two other Lodges, making five in all. These five Lodges received their Charters and their officers were duly installed and they proceeded to work under the Charters, with the American Masonic Federation as their sole governing body. Upon the fifth day of April, in the presence of the said Brother Matthew McB. Thomson, President, and the said Brother Herbert P. Jefferson, Treasurer, at the meeting of the American Masonic Federation, the representatives or a majority of them voted among other things to

the American Masonic Federation
right to establish an Independent and
Sovereign Grand Lodge A. A. S. R. L.
New England territory, to be titled

Most Worshipful Grand Lodge of Free-
masonry A. A. S. R. L. of New Eng-
land with full Judicial, Executive and
Administrative power, and said Grand
Lodges to be a member of the said Amer-
ican Masonic Federation, and their po-
wer was granted and the following
Warrant or Charter was given to said
Grand Lodge and the Charters granted
to the said Federation were surrendered
to said Grand Lodge and said Grand
Lodge issued its Charters to Columbia
Lodge No. 1 of Boston, Mt. Vernon
Lodge No. 2 of Somerville, Kilwinning
Lodge No. 3, of Chelsea, King Solomon
Lodge No. 4, Lowell, and Mt. Olive
Lodge No. 5 of Everett, all in the Com-
monwealth of Massachusetts, said Lodge
being all the same as had previously
been under jurisdiction of the Supreme
Council of the Federation, and from this
date, were under control of said Grand
Lodge. Subject to the laws of the
American Masonic Federation, on the
15th day of April the official representa-
tives of these Lodges met and organized
the Grand Lodge. On the eleventh day
of May, A. D. 1907. The officers were
installed by the said Brother McB.
Johnson and B. L. Harry Goode and Wil-
son H. Post, two Past Grand Masters
of the Regional Grand Lodge of Penn-
sylvania, said Brother Goode being also
Grand Representative of the Grand
Grand of Spain for Pennsylvania.
Brother Joseph N. Cheri M. E. P. S. C. C.
Commander of the Supreme Council of
Mississippi, took official notice of this
Grand Lodge in his official capacity sanctioned
the proceedings by letter and later the
Supreme Council, sent an official
document fully approving of this Grand
Lodge's formation and recognizing and
relating with this Grand Lodge, which
also recognized and approved of
other Regular Powers, of the Scot-
tish Rite. The Charter having been

legally prepared, was legally delivered
at this time, and the said Grand Lodge
assumed its powers and is a Regular,
recognized Grand Lodge of the Ancient
and Accepted Scottish Rite of Free
Masonry and occupies the territory of
the New England states, as the sole So-
vereign Supreme power of the Rite, and
while it exists there can be no other
regularly constituted in this territory in
accordance with the laws of Free-
masonry, it being the first of the Scottish
Rite in said territory.

All persons affiliating or otherwise
joining any of its subordinate Lodges,
must receive and comply with this His-
tory or Preamble, and the Constitution
and By-Laws, Rules, Regulations and
Usages of this Grand Lodge, and to
agree to recognize no other authority
in this territory under penalty of Ex-
pulsion from the privileges and rights
of Freemasonry.

M. W. HERBERT P. JEFFERSON.
(Seal.) Grand Master Mason of New
England.

LEXICON.

F. F. (Freres) Brethren.
Fra., Frater (used to denote a Brother
of the 18 degree or 30 degree).

G. L., Grand Lodge.
G. M., Grand Master.
G. O., Grant Orient.

G. S. E., G. S. N., Grand Scribes Ezra
and Nehemiah, officers in the Royal
Arch of Zerubabel.

H. A. B., Hiram, Abif, Huran Ben
Alama.

H., Haggai, Second Officer in the
Royal Arch of Zerubabel.

H. K. T., Hiram, King of Tyre.

H. R. A. C., Holy Royal Arch Chapter.
 H. R. D. M., Herodim, Ill., Illustrious.
 I. H. S. V. (In hoc signo vinces). By
 this sign thou shalt prevail; used in the
 Knight Templar and K. D. H.

I. N. R. I. (Jesus Nazarenus Rex Ju-
 daeorum), Jesus of Nazareth, King of
 the Jews, used in the 18 degree.

I. V. I. O. I. (Inveni Verbum in Ore
 Leonis), I have found the Word in the
 mouth of a Lion, used in the 13 degree.

I. S. Y. B. T. N. K. T. T. E. O. I
 Salute you by the Names Known to the
 Enlightened only.

J. D., Junior Deacon.
 J. W., Junior Warden.
 K. D. H., Kadosh the 30 degree.
 Kt. or Knt., Knight.

M. K. G. (German, Maurer Kunst
 Geselle), Fellow Craft.

M. L. (German, Maurer Lehrling),
 Apprentice.

M. M., Master Mason, Mark Master,
 Mair Maconnlque, Masonic Month, the
 French begin the Masonic year in March.

M. P. S. G. C., Most Puissant Sovereign
 Grand Commander.

M. W. G. M., Most Worshipful Grand
 Master.

M. W., Most Wise, title given the
 Right Worshipful Master of a Rosy Cross
 Chapter.

O. A. C. (Ordo Ab Chas.), Order out
 of chaos, in the 33 degree.
 O., Orient.

P. G. M., Past Grand Master.
 Pr. G. M., Provincial Grand Master.
 P. M., Past Master.

R. X., or R. C., Rosy Cross, the signa-
 ture of the 18 degree.

R. O. S., Royal Order of Scotland.
 R. O. C. S. Rh., Royal Oriental Order
 of the Sat Rhul.

R. W., Right Worshipful.
 R. W. M., Right Worshipful Master.

S. C. S. G. I. G., Supreme Council So-
 vereign Grand Inspectors General.
 S. M., Substitute Master.

S. P. R. S., Sovereign Prince of the
 Royal Secret, 32 degree.

S. S., Sanctum Sanctorum, Holy
 Holies.

S. S. S., Trois fois salut, Thrice greet-
 ings, the caption of French Masonic we-
 lings.

S. W., Senior Warden.

T. T. G. O. T. G. A. O. T. U., To the
 Glory of the Grand Architect of the
 Universe.

V. D. B., Very Dear Brother.

THE ORDER OF ILLUMINATI,

Founded by Adam Weishaupt in 1776
 has established a branch in America.
 the course of time many reorganization
 have taken place, and publications from
 1784 to 1786 are no more of authority
 but only of historical value to the Order
 today. The Order has nothing whatever
 to do with politics, and does not inter-
 fere with any existing forms of govern-
 ment or religious confession. Its aims
 are philosophical researches, improve-
 ment of human character and mutual as-
 sistance in ideal pursuits. The Order
 possesses a systematic course of instruc-
 tion, which tends to destroy fanaticism
 and superstition and warrants the ac-
 quainment of self-knowledge, knowledge
 of God and of human nature. The mem-
 bers are distinguished in degrees and
 united in Lodges, etc., under establish-
 ment. The Order being international
 members may be admitted anywhere
 and where there are no Lodges as yet
 the instructions are given by mail. In-
 terested parties will receive further in-
 formation. Send stamped envelope to The
 Custos, 1031 Eighth Street, N. W., Wash-
 ington, D. C.—Advertisement.

THE UNIVERSAL FREE MASON

Volume 1

AUGUST, 1908

No. 3

THE SCOTTISH RITE MASONRY.

By R. S. Spence, 33d. Degree.

(Continued.)

The Southern and Northern Jurisdictions, and the Cerneau aggregation seem to think that a perpetual warfare should exist, and to keep up the belief they do their best to style each other in every way and to say the least is un-Masonic. One Cerneau body speaks of the Northern Jurisdiction as the "Bastard child of aasonic Rape," while the Northern and Southern Jurisdictions unite in calling the Cerneau people by every conceivable name, except that of Brother. There have been several rival Northern Jurisdictions as also rival Cerneaus. Three in jurisdiction over the whole United States, its territories and dependencies. The two divide the territory between them, all opposed to each other, agree in nothing but mutual recrimination. The Southern and Northern Jurisdictions, having agreed to strike truce, and are aware of the woeful want of historical data on which to base a claim of legitimacy, and knowing the folly of styling each other "black" without a show of authority to sustain their allegations, have united upon a plan where they both refuse to submit their case to the ordeal of public discussion or examination, and content themselves with old style methods of private circulation of falsehoods, and applying the epithet "Clandestine" to their opponents. It may be worth while in this connection to fix, if possible, the true Masonic

meaning of the word "Clandestine," and in doing so we will quote from the addresses delivered by the Most Worshipful Grand Masters of Craft Grand Lodges.

In 1894 the Grand Master of New York said: "Any organization or persons claiming authority or power in Ancient Craft Masonry, not derived from the Grand Lodge, is Clandestine and spurious."

The Grand Master of Tennessee in 1889 said, speaking of the different Scottish Rite bodies: "If they pretend, any of them, to confer our degrees, they are Clandestine lodges, and their votaries are to us as heathens and publicans," and such is the universally accepted definition. How does it affect the Northern and Southern Jurisdictions, whose members are so ready to shout clandestine at every one who does not see through their spectacles?

C. T. McClenehan, a shining light in the Northern Jurisdiction, in his "History of the Scottish Rite," says: "The degrees of the A. A. S. R. commence with the E. A., F. C., and M. M. It is advisable to confer the first three degrees on candidates before their advancement."

Albert Pike, the founder of the Southern Jurisdiction, says, on page 347, trans. 1855 to 1886: "Undoubtedly we have the power to confer the Blue degrees, and create Symbolic Lodges. Undoubtedly we have ample power to commission a deputy inspector general to confer the Blue degrees and create Symbolic

Lodges in any unoccupied foreign country. Beyond a question, one of us, as Sovereign Grand Inspector General, could do so; we are shorn of none of our ancient powers; to avoid prejudice and quarrels we refrain from the exercise here of our powers over the Blue degrees, with, on the whole, very beneficial results."

He further says: "A Mason of the Rite is not required to be or continue to be a member of a Master Mason's Lodge."

The Charleston Council, organized under the pretended constitution of Frederick, grants power over all degrees in Masonry from first to thirty-third degrees. (See Folger's History, pages 272 to 284.) In his official bulletin for 1871, speaking of symbolic Lodges in Texas, started by his officers, Albert Pike says: "They chartered a few Lodges; they had ample power and the right to do so; these Lodges are as regular as any in Texas."

The Northern Jurisdiction started as a branch of the Charleston Council in New York in 1813, through its founder, De La Motta, denounced the Cerneau Council for renouncing power over the Symbolic degrees, declaring that this power in the Scottish Rite was inalienable. (Folger's History, page 159.)

In Albert Pike's transactions, 1857 to 1876, page 258, he says: "I have completed the Rituals of all the degrees from the first to the 32d," and he fixes the price of the Ritual of the first three degrees at \$5.00.

By these quotations from the official publications of the Northern and Southern Councils, it is seen that from their inception they have claimed jurisdiction over the Craft degrees, declaring that this authority is inherent in them, and that they could not divert themselves of it, even were they willing to do so, as an act of grace and condescension towards the Craft Grand Lodges in this country they have waived their right, reserving their power to resume it whenever, in their opinion, it is advisable to do so. That the Southern Jurisdiction has usurped this privilege in Texas, we

have shown, and the present chaotic condition of Masonry in Mexico is due to the same cause.

The true Scottish Rite, as practiced under authority of the Grand Council of Rites of Scotland, has never made any pretense of waiving a claim which they never possessed. In fact, they emphatically declare that the first three degrees always have been, are now, and ever should be, under the exclusive control of the Craft Grand Lodge. The applicant for the degrees of the Rite, MUST BE A MASTER MASON, in good standing, and a certificate to that effect must accompany his application, and subsequent loss of standing in the Blue Lodge carries disability in all the higher grades.

In the published proceedings of the Supreme Council Sovereign Grand Inspectors General 33d degree, held in Glasgow, Scotland, in 1907, we find the following:

"Confederated Supreme Council of America, Sovereign Grand Inspector General, thirty-third and last degree of Scottish Freemasonry.

Office of the Secretary.

It is hereby certified that the following is a copy of Article II in the laws of the Confederated Supreme Councils of America:

The Confederated Supreme Council neither has, nor claim to have, any control whatever over the first three degrees, which are and ever should be the exclusive property of the Symbolic Grand Lodge, but requires all aspirants for its degrees to be members in good standing in some Lodge holding of a regular Grand Lodge.

(Attest: ROBERT S. SPENCE,

Secretary.)

The Scottish Grand Council of Rites from which body the Confederated Councils derive their authority, is presided over by Colonel Spence, who is an officer in the Grand Lodge of Scotland as is also the principal officers in the Grand Council. The Grand Lodge

Scotland has no powers except those of Craft Lodges. The higher degrees are therefore conferred by the Grand Council of Rites. The Most Ill. Sovereign Commander, Col. Spence, holds the following offices in the Grand Lodge of Scotland:

P. M. of Monkland, Montrose No. 88.

Proxy Master of Lodge Strathendrick, Balfour No. 780.

Sub Provisional Grand Master of Lanarkshire Middle Ward.

Member of Grand Committee—1905 to 1911.

He is also Past Z. Supreme Royal Arch Chapter of Scotland.

Immediate Past Grand Master of the Temple and Malta in Scotland.

Deputy Grand Master, Royal Order of Scotland.

Most Worthy Grand Patron, Grand Chapter of the Order of the Eastern Star.

Grand Marshal, etc., etc., of the Imperial Council of Rites of the World.

The Scottish Grand Council of Rites dates from time immemorial, and we gratefully quote from its 1907 proceedings:

"Now, a word as to the position of the Scottish Grand Council of Rites, among Scottish Rite Bodies of the World. It is the only one claiming to be of time immemorial, and bases its laws not upon Charters, as its claim precludes the possession of such, but upon the fact, acknowledged by all Masonic historians, that up to the end of the eighteenth century all degrees were worked in Scotland in the Craft Lodges, especially in those Lodges located in the western portion of the Kingdom (the home of the Ancient Mother Lodge of Kilwinning), in a Pendle or daughter Lodge. For example, in the Ayr Kilwinning St. John's Lodge was initiated by the famous Chevalier Ramsay, who introduced the Scottish High Grades into France, from whence they have spread over the Masonic world. In 1800, for professedly political reasons, though mostly from a spirit of jealousy towards the Mother Lodge

(then its powerful rival), the Grand Lodge of Scotland issued an edict forbidding its daughter Lodges from working any other degrees than those of St. John's Masonry. The votaries of the Higher Grades, thus left without a Masonic home, applied to the Sister Kingdom of Ireland (where there was a Grand Encampment of Knight Templars) for Charters, under which they worked all the degrees they had formerly worked under the Craft Charter, a system which continued in vogue till 1826, when the Early Grand Encampment of Ireland granted a Charter of Renunciation to the Fraters of Scotland, creating them an Independent Grand Body. Consequent on the reorganization thus made necessary, the Tabernacle or Council of Patriarchs, by whom the Higher Grades had been conferred first in the Craft Lodge, and later in K. T. Encampment, with the consent of the new Grand Encampment (the Charter of Renunciation being only a temporary authority), branched off and formed what is now the Grand Council of Rites. Since then there has been an unbroken succession of Sovereign Grand Commanders."

"In conclusion, BB., let me again impress upon you in the strongest language possible the fact that the Scottish Grand Council of Rites will hold no affiliation with any man or body of men who do not act up to the genuine standards of Masonry, or who are not in good standing in a regular Craft Lodge." (Extract from proceedings of Council, 1907.)

We leave it to our readers to decide which is the clandestine body, the one which claims authority over the Symbolic degrees, and places on sale the Ritual of these degrees, temporarily waiving its claim, as an act of condescension towards the Craft Grand Lodges, or the one which, like the York Rite, loyally acknowledges the supremacy of the Craft Lodge as the foundation of the whole structure, with which there can be no interference.

(To Be Continued.)

HISTORICAL SYNOPSIS OF CERNEAU-ISM AND MORINISM.

Compiled by Francis T. Watrouss of New York.

The higher degrees of Freemasonry were brought to Europe from Palestine by the returning Crusaders.

The Templar degrees were received from the Order of Knights of the Sepulchre at Jerusalem.

The Knights of the Sepulchre chartered the first body to confer these high degrees in Europe, at Munster, Ireland, in 1080, who chartered a body for Scotland at Kilwinning in 1288, who sent them to France at various times.

Chevallier Ramsey established a Council in France in 1754 for these degrees, which he took from Scotland, and were designated Scottish Masonry.

1761. The Council in Paris, France, head of the Scottish Rite in France, commissioned Stephen Morin as Inspector for America on August 27, 1761, and on September 21, 1762, united with all other bodies in the higher degrees and formed the Grand Orient of France. The authority of Stephen Morin was annulled on August 17, 1766.

1766. Worshipful Brother Martin appointed as Inspector for America on August 17, 1766.

Martin established the Supreme Council 33d degree of Mexico, which Council established the Supreme Council 33d degree of Terra Firma (Spanish S. America.)

Martin conferred the high degrees upon Joseph Cerneau and appointed him as Deputy Grand Inspector General 33d degree.

Joseph Cerneau 33d degree established the Supreme Council 33d degree of San Domingo in 1801.

Joseph Cerneau 33d degree established the Supreme Council 33d degree for the United States of America its Territories and Dependencies, in the city of New York, October 27, 1807. The Grand Orient of France confirmed his acts and an exchange of representatives was effected.

The Supreme Council 33d degree of Terra Firma surrendered its authority to the Supreme Council 33d degree for the United States of America its Territories and Dependencies by treaty April 5, 1822.

MORINISM.

1767. Notwithstanding the annulment of his authority on August 17, 1766, Stephen Morin, leaving the jurisdiction of the French Courts, went to the Island of Jamaica and established a Supreme Council 33d degree at Kingston in 1767.

While in Jamaica Stephen Morin communicated the degrees to Moses Hayes; he to DeCosta; he to Solomon Bush; he to John Mitchell, who communicated them to De La Motta, Auld and Dalcho, who formed the so-called Southern Supreme Council of 33d degree at Charleston, South Carolina, on May 21, 1802, which claims to be the original Supreme Council 33d degree of the Ancient and Accepted Scottish Rite of the World and autocratis of all Freemasonry.

1813. Emanuel DeLaMotta, a member of the Southern Supreme Council of Charleston, S. C., came to New York in 1813 and instituted the so-called Northern Jurisdiction Scottish and instituted, which was short lived, as most of its members deserted it within a year and became members of the Cerneau Council.

J. J. J. Gourgas, in 1844, proclaimed himself Grand Commander of the Northern Jurisdiction by reason of being a survivor of the Council formed by De La Motta in 1813, of which he was Grand Secretary. (He was not a Master Mason at that time.) Edward B. Raymond succeeded Gourgas, August 24, 1860. A split occurred in this council, Edward B. Raymond leading one faction and K. H. Van Rennselaer the other. The Raymond faction expelled Van Rennselaer and his adherents, July 11, 1861. The Van Rennselaer faction expelled Raymond and his adherents, May 21, 1862. Thus every Northern Jurisdiction Scottish Rite Mason was expelled.

Both the Raymond and the Van Rennselaer factions applied to the Cerneau Council to be made regular. The petition

tion of the Van Rensselaer faction was denied, that of the Raymond faction granted, and they were healed April 15, 1867, by Edward B. Hayes 33d degree M. P. C. Grand Commander.

October 22, 1865, the Raymond Northern Jurisdiction Council revived, Simon W. Robinson, commander.

May 17, 1867, Union of Van Rensselaer and Raymond Councils and all former expulsion resolutions rescinded.

September 21, 1881, a few members of the Northern Jurisdiction set up a Supreme Council, assuming to be the successors of the Cerneau Council of 1807, for which they were expelled.

IS MASONRY UNIVERSAL?

Were the question which forms the caption of this article asked a Mason outside these United States, he would at once and unhesitatingly answer yes, and produce proof in support of his assertion to, at least, as his own Grand Lodge was concerned, and would no doubt stoutly maintain that neither color, creed or nationality could possibly affect the "mystic" that binds in one indissoluble bond every "Son of the Widow." He might even quote you that a Mason's Lodge "is as long from the north to the south, in breadth from the east to the west, and in height from the highest height to the center," and proudly tell you that wherever man is found there also is Masonry, and be perfectly sincere in all his assertions, because he had never heard of the peculiar and un-Masonic doctrines promulgated by the falsely styled "York Rite" Lodges of America. To him the terms "Lodge Jurisdiction," "Non-Alleluia," "Perpetual control over rejected material," and the hundred and one burdens grafted on the stem of pure universal Masonry would be utterly unintelligible.

Ask the same question of the American Mason of the York Rite, and if he

were honest, which the great majority are, and well posted, which very few of them are, he would answer it was, provided, all were white, had received Masonic light in a lodge recognized by his Grand Lodge, and above all were in possession of a receipt for Lodge dues, the latter being a *sine quo non*.

We will endeavor to show that even with these provisions and qualifications allowed, the American system is not universal, even in America, as it is an undisputed fact that the Ritual of the several Grand Lodges differ as much from each other that it is exceedingly difficult and if the laws were strictly enforced, would be practically impossible for the Mason of one state to visit the Lodge in another state. Their laws so differ that a Brother may be expelled in one state for doing something which would be perfectly legal in another. The "Los Angeles Freemason," in an article on this subject some time ago, said: "There is a continual stream of visitors to our Lodges of Masons from all parts of the United States, and a wearisome task it is to listen to the strictures they nearly all pass upon our mode of work and how it differs from theirs. It has happened several times in the near past that we have had over thirty states represented at the specials of our two big lodges, and many of them tell us this trouble is chronic in the east. Even in the neighboring Lodges, when they are situated anywhere near state boundaries, the work may be entirely different. How, then, if the rules of the order were enforced, could the man from Missouri get into a California Lodge? Would not the Chicago Mason have to reject the New Yorker who wanted to pay him a friendly visit, and why? Because there are no two Rituals alike in the whole of the Grand Lodges of the U. S. A.

How is it that here in the United States we are not united in our Masonic law, practice, ritual requirements or so-called landmarks? Although every tradition, every tenet, every symbol should have the same meaning one place as another." From this extract it is seen that

the writer recognizes while he laments the fact that York Rite? Masonry of America is not universal, and this lack of universality is shown in more ways than variations in laws and rituals, as in every state a race test is imposed, and the Lodge is strictly tiled against the man of color, a distinction known nowhere else in the world. (The Grand Lodge of New Jersey, to its honor be it said, stands alone in recognizing the right of the colored man to be a Mason, it having a colored lodge, "Alpha No. 116," in Newark, N. J. This solitary exception but serves to emphasize the rule, and in the Grand Lodges in the Rocky Mountain district a religious test is applied as well. The un-universal character of American Masonry is most strongly shown in its relations with foreign Masons and Masonry. For example, a Brother hailing from Denmark or Germany will be received in a New York Lodge and welcomed as a regular Mason. In Pennsylvania the same Brother will be rejected as irregular. The Grand Orient of France is recognized by none of the American Grand Lodges; the Grand Orient of Spain and Italy are also rejected. In fact, there is not a non-English speaking Masonic power in the world that is not classed as irregular by some of the State Grand Lodges. All the foregoing clearly shows that while Masonry throughout the world is universal, that in the U. S. A. it is local and sectional, not even universal in the points where it differs from the rest of the Masonic world. It has changed the landmarks and broken the covenants, and until it returns to the true and ancient Masonry, is not worthy to be classed as a link in the chain of universal Brotherhood which circles the globe, wherein the possession of the mystic sign, word and grip levels the artificial barriers raised by race or religion and the white, black, red or yellow man is a Brother, all other distinctions merged for them in the Fatherhood of God and the Brotherhood of Man. This motto, Liberty, Equality, Fraternity; their aim, universal charity and helpfulness.

Boston, Mass.

To the Editor, "Universal Freemason."

Dear Sir and Bro.—The following is taken from the "American Tyler-Key-stone" of June 20, 1908, and needs no comment, but, for the purposes for which I desire it re-published, I ask that a careful consideration be given both these pictures:

**LOOK ON THIS PICTURE:
A MASONIC GRIP.**

**Christopher Diehl, Grand Secretary of
Grand Lodge of Utah.**

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 up he grasped it with a grip that

bled my heart. With the assistance of another friend we brought him to the door of his mistress.

Calling on him the next day he again gave me that grip known to Masons. It was a warm and hearty grip, a real feel yet. During the conversation he showed me a duly authenticated lodge receipt of \$20 for five years' dues paid in advance to — Lodge, No. —, in the city 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 been burned in his heart, that to his knowledge he had never wronged another Mason, and that he had ever noticed the greatest of all Masonic virtues—charity. Asking why he had never made himself known as a Mason, not far from 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 called by the Craft if I should die." He told the Grand Master on High would reward him by his many good deeds and forgive his trespasses. I told him that I was just and that in His Kingdom he would find everlasting rest and peace. About a week later I closed his eyes. His death many poor families lost a friend and protector. His funeral was attended by all classes of people and his coffin was bedecked with flowers and greens. Many tears were shed. My eyes were moist.

A costly and most appropriate monument is erected over the grave in Mt. Hope cemetery in which he sleeps the sleep. By the will of his mistress, buried some years ago in a Catholic funeral home in Oregon, his grave is kept open. Every Decoration day I lay a wreath of sego lilies upon it. I informed the lodge of his death, and the secretary has recorded his name in the lodge register. I am in Salt Lake City, Utah, July 10, 1901. The members of the lodge, even

those who have sat with Frank — may have forgotten him. I have not.

AND ON THIS.

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 Lodge for many years, and a member of the Grand Lodge of Scotland for many years, besides being Past Officer of Chapter, Commandery, and Consistory, in that land, and 33d 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.

Bro. Diehl.—Well, we cannot admit a Mormon into our Lodges.

I asked Bro. 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 Bro. 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 your readers who are versed in the Ancient Landmarks, I sub-

The Universal Free Mason

Published on the 1st of each month

Price 10c per copy or \$1.00 per year paid in advance

Postage Extra in Foreign Countries.

Editors

W. McE. THOMSON, Montpelier, Idaho

ROBERT S. SPENCE, Evanston, Wyo.

H. P. JEFFERSON, M.D., Boston, Mass.

All letters or articles for insertion to be sent to W. McE. Thomson, Box 95, Montpelier, Idaho, not later than the 20th of each month

Business communications to be sent to R. S. Spence, Box 410 Evanston, Wyo. or H. P. Jefferson, M.D., 511 Tremont Buildings, Boston, Mass.

EDITORIAL

As will be seen by a circular reproduced in another column, signed "Angelos, Grand Delegate for U. S. A. and Canada for the Grand Lodge of the Argentine Republic, Rito Azul," quite a strong indictment has been drawn against the York(?) Grand Lodge of Massachusetts, accusing it of many and various un-masonic practices and treating it to a dose of its own medicine by establishing Lodges of a foreign jurisdiction within the territory it claims exclusively as its own. It will no doubt be a surprise to our B. B. of the York? Rite to find that there are two sides to the territorial jurisdiction principle. It has been a recognized doctrine of that Rite since its establishment that whenever a Grand Lodge was formed in any State or Territory no other Grand Lodge could exist there, but while strenuously enforcing this doctrine as regards themselves and declaring the Grand Lodges of Hamburg and Roumania and the Grand Orient of Spain irregular because the latter would not recognize it, they had no hesitation whatever themselves in invading the territory of the other Grand Lodges on the plea that those Grand Lodges practiced the Scottish and not the American Rite, and now our South American B. B. retaliate by denouncing Lodges in Massachusetts, on the

plea that it is the Sectional American Rite and not the Universal Scottish Rite that is practiced there, another instance of the old story "whose ox is being gored."

We propose, starting with the October number of the Universal Free-mason, to publish each month an illustrated biographical sketch of prominent Scottish Rite Masons at home and abroad, thus providing an extra treat to our readers.

The historical synopsis of Cerneauism and Morinism will no doubt prove interesting to our readers. While taking neither side in this controversy which has been the means of creating much discord and confusion amongst our B.B. of the American Rite, we must confess our sympathies are with the Cerneauite, as their conduct throughout has been much more Masonic than that of their opponents, and certainly the Grand Consistory and Supreme Council founded in New York by Joseph Cerneau in 1807 by authority of the Grand Orient of France was a more legitimate body than the 1801 founded in Charleston, S. C., by Dalcho, Mitchel, et al., on the forged authority of Frederick of Prussia. The trouble is that neither of the contestants can show clear descent from the original bodies.

A brother in Philadelphia seeks information concerning a professed Masonic man may be as Brother Diehl expresses it, "An all round sport;" that is, he may brazenly break every law in the decalogue initiation. He believes it claims to be of the Scottish Rite. We have seen the ad. the brother sneaks of, also an expose of the methods adopted by the advertisers. It is not a Scottish Rite Lodge. It is withal irregular and unrecognized by either York or Scottish Rite Lodges.

We call the attention of our readers to the letter in another column on Masonry as understood by the York Rite, Grand Secretary of the Grand Lodge of Utah, as it correctly illustrates the perverted views engendered by the un-universal and sectional teachings of that Rite. A

logue, his soul may be steeped in sin, his hands even stained with blood and his vices flaunted openly before the eyes of a community shocked and disgraced by his presence among them, and yet be met by men with the views of Brother Diehl raised with the "grip," and then not from a "dead level" of sin and vice to the "living perpendicular" of a clean, moral and respectable life, but from the hog-like wallowing of beastly intoxication to the home and embraces of prostitution, sacred texts are irreverently quoted in the abode of sin, and maudlin tears shed upon the dishonored grave. While the brother whose character is irreproachable, whose respectability is undoubted and whose Masonic standing is beyond question, but whose creed or race may not accord with the fine religious feelings and aesthetic taste of men like Bro. Diehl, are refused the "grip" and all the rights and benefits for which it stands, and yet we doubt not that at some time Bro. Diehl may have heard, nay, may even himself have taught that "a Mason Lodge in Boston, Mass., which advertises is bound by the tenor of his obligation to be a strict observer of the moral law." He may, however, have looked upon such teachings as platitudes used to adorn the ritual and not intended to be carried into every day life.

We are asked to explain the position occupied by the "Mark" degree in the Scottish Rite "Symbolic." The "Mark" is not, properly speaking, a degree, but a part of the F. C., disjoined therefrom in modern times and now only given to M. M., though still conferred in a Lodge of F. C. Three Mark degrees were known to our B.B. of the 18th and early part of the 19th centuries, viz.: the F. C. Mark, the Master Mark, given only to M. M., and the Fugitive Mark; the latter was usually given as one of a series known as the Ark, Mark, Link and Westle, and belonged to Red or Royal Arch Masonry. With the exception of the first, or F. C. Mark, given in the Scottish Symbolic Lodge, they are now known only to the Masonic student; in the United States

they are governed by the Confederated Supreme Council.

Laudatory mention is frequently made in Masonic magazines of foreign B.B. of note whose names are prominent in the fields of art, war or politics. They are hailed with acclamation as Masons, and their names cited as added evidences of the dignity of the craft. Yet a Bro. belonging to one of the Grand Lodges of which these noted B. B. are members, applying for admission to an American Lodge, would be refused admission. Funny, isn't it?

MASONIC RECOGNITION.

Freemasonry is not a distinctive or exclusive social institution, and never was. No more is religion, politics, government, science, art or educational universities. Societies composed of Grand Lodge, or Lodges which hold that Freemasonry is essentially or absolutely social, or permit the social feature to predominate are not Freemasonic or Universal Masonic institutions, and cannot be, even though they may simulate Freemasonry in some respects. Such bodies are a menace to true Freemasonry and should be discountenanced by all true, honorable men who profess Freemasonry.

All true, Universal, Ancient or Modern Masonic institutions, Grand Lodges or Lodges of whatsoever Rite, have social elements in fact, but it does not predominate; in fact, it is subservient to other more ennobling principles.

Freemasonry is not a secret society or institution. True Freemasonry has never had any secrets other than those which have been connected with its Art, its humanitarian doctrines and its signs of recognition, hence it is unlike all other bodies. Its secrets are not a predominating feature, being like its social elements only a part of the whole. Only enough of both is necessary as will protect it from the profane world and promote

peace and harmony, brotherly love, religion and truth. No more, no less. Masonic bodies which so far disregard the true principles of Masonry and alter the ancient landmarks cease to be Masonic and must fall of their own weight; they will sooner or later destroy their usefulness as Freemasonic institutions, even if they do not become wholly obnoxious. For the good of Freemasonry they are better annihilated; they are a danger unto themselves; they can not destroy or even retard true Freemasonry; greater evils, more powerful elements are in past ages concerted, intrigued and fought in every conceivable manner to destroy Freemasonry, and all have dominionously failed to effect harm in any degree. In fact, some powerful institutions have even destroyed themselves in their attempt to destroy true Freemasonry. It has existed since time immemorial, and will exist forever, year to the end of time. Its principles are permanent, and therefore it is indestructible.

With the foregoing as a preface we will now consider the principal subject, namely: Recognition of the individual. Without necessarily recognizing the Lodge from which he hails.

Let us begin by quoting in part the questions and also the answers of an "American" or "York Rite" Mason:

"Can we recognize a Brother without recognizing the Lodge from which he is and the Grand Lodge to which that Lodge belongs?" "Why not?" It is the case every day, and always will be so. Is this not the true spirit of Universal Freemasonry? Quoting further: "But there appears to be great confusion of mind on this point among American brethren." He refers to the "American Rite." How is it possible to recognize an individual Mason without at the same time recognizing his Lodge and Grand Lodge?" "When an individual asks us to recognize him as a Universal Fraternity, we desire to know, first, that he has been initiated into that Fraternity." Assuming that he has been, we want to

know by what authority he was initiated. "Suppose he was made a Mason at sight by the Grand Master of Pennsylvania. That was grossly irregular. We do not admit that a Grand Master (alone) has any right to do such a thing." "But irregular as his action was (meaning the Grand Master) it undoubtedly admitted you into the Universal Fraternity." "Or suppose we learn that the Brother was initiated as was King Edward VII. in a Lodge which existed by the license of the King of Norway and Sweden." (Now Grand Master and Grand Lodge of England.) "Nevertheless, in spite of these great irregularities in the administration and government of Masonry, we find that your making was inconsistent with only Grand Lodge regulations and not inconsistent with any landmark of Masonry; and therefore, we are bound, by our obligation, to recognize you as a member of that Fraternity which is older than Grand Lodges and superior to all their regulations." "Suppose the man was made, years ago, in a Lodge in Cuba established by a Supreme Council of the Scottish Rite?" "We might say to him, 'you have no Grand Master or Grand Lodge.' We would not have cared to have any dealings with your Lodge, but we recognize the fact that you were made in a de facto Lodge existing by authority of a de facto ruling body which exercised authority over Masonry, and we cannot deny you the name of Mason." "On my conscience I cannot deny that you are as much a Mason as I am, and I intend to recognize you as such."

All the above quotation shows the true Universality of Freemasonry. It shows also that there are true Universal Freemasons made under the Jurisdiction of the "American or York Rite" state Grand Lodges, many of which bodies being bitterly intolerant in their administration and government, bent only against regular, legal, Universal Freemasonic institutions, Grand Lodges and Lodges in America and foreign countries, but going still further, and issuing edicts contrary to the Landmarks of Freemasonry, that

their members shall not recognize any one as a mason, except he was made in their Lodges, or Lodges controlled by Grand Lodges with which they affiliate. Notwithstanding these edicts, many of their Masons are true, honorable, honest men, who have experienced Freemasonry as well as been initiated into it, while others, being initiated in it, have not expressed it. That is, either through ignorance, lack of reason or thought, or worse, absolute dishonor, perjury, or bitter intolerance or lack of comprehension, or utter subjection to the ruling powers, who absolutely refuse to recognize a Mason under any conditions who has not a diploma from a similar source to their own. Here is the difference between American Rite Masons. The former are true Universal Freemasons—just as much so as those who are made under the Ancient and Accepted Scottish Rite Symbolic and our Federation. And all regular, true Freemasonic Brethren will recognize them as such, while they might, and certainly would, in some instances, if they knew all the facts, refuse to recognize the Grand Lodge controlling the Lodge from which they hailed.

But the latter individuals, having departed from the principles of Masonry, broken the landmarks, dishonored and ignored their obligations, have ceased to be, if they ever really were, Masons. And all true, Universal Freemasons on the face of the globe must refuse, or should refuse, to recognize them if they have the proper regard for Freemasonry.

It certainly is the individual whom we recognize as a Mason, and always has been. Every Freemason would appreciate this more if they were to read "Law Twelve," by Edward T. Ellis, Trenton, N. J., especially the story of Jared of Jennings—a Mason who never hailed from any named Lodge. I quote a little from this: Brother Jennings having been admitted a visitor in a Lodge of the American Rite, safely by examination, but without having been previously asked the question of the name of the Lodge from which he hailed (a terrible sin, ac-

cording to some American Rite bodies but not a Masonic question at all, and of comparative small consequence to true Freemasonry) the Master's Lodge being called to refreshments, the Master thus addressed the Brother: "Brother Jennings, what Lodge do you hail from?"

"He smiled significantly." (Jennings.) "Don't feel apprehensive when I tell you that my Lodge has neither name nor number, nor is it under the jurisdiction of any Grand Lodge."

"We all looked scared" (says the writer.) More than one suspected that false Mason had managed to obtain a mission."

"Be good enough to explain," (says the Master.)

"I was made a Mason among the Chippewa Indians; your committee know whether it was real or not," (says Jennings.)

"There can be no question about that," promptly spoke one of the committee.

"I have visited fully a score of Lodges in the west and east and have never failed admission wherever I applied" (Jennings.)

"It is news to me that there are Masons among the Indians," remarked the Master, voicing the sentiments of the rest.

"Why, my dear brother, there are hundreds of them. I could relate incidents that would amaze you, in which the hands of white men have been spared through the fact that Indians learned they were Freemasons." (Jennings.)

"Are Masons to be found among the tribes?"

"By no means; only among the most advanced, such as in the Indian Territory."

"Do you have Lodge buildings among the Chippewas?"

"No; we always meet on the summit of a high hill, with rows of sentinels corresponding to the three degrees has happened now and then that a courageous warrior tries to reach the Lodge, may succeed in passing the inter-

ence line, but is sure to be discovered by the Fellow Craft Sentinels. And, added Brother Jennigs, with a significant smile, he never makes a second attempt to tread on forbidden ground."

What a lesson is taught in the above dialogue to our intolerant BB.: of the Craft. Yet history is replete with this very similar experiences. I might stop right here in the consideration of the question of whether we should recognize the individual, irrespective of the Lodge from which he hails, if it were not for the fact that in America there are so many "State Grand Lodges," so-called "Masonic," "American Rite," who forbid, indiscriminately, the recognition of the individual Mason, unless the Lodge from which he hails is under the jurisdiction of a Grand Lodge which they recognize. I personally must say that I thank God I never had anything to do with such a Grand Lodge, and while it practices such intolerance I never want anything to do with it. Further, I cannot conceive why men of honor and standing in the world, who have ever been properly made Freemasons, can sanction such acts, or even receive members under such a Jurisdiction. My conjectures as to why they do so because they do not know what is going on at the fountain head; they are ignorant of Freemasonry; they don't care, or they have as little as possible to do with their Lodge and noting at all to the Grand Lodge.

If I am right in my reasoning, the most intelligent among them will demand a change ere long, or will seek another one. We will gladly welcome them to the Ancient and Accepted Scottish Rite Symbolic. Our doors are always open to such BB.: as practice Universal Freemasonry, no matter where you hail from, what your condition in life is, we tell you that you are worthy and a true Universal Freemason, and we will recognize you. Yea, we will give you a home—anywhere in America, if there are seven or more of you. I am addressing now BB.: of any legitimate

Rite who have no true Masonic home in reality. Not those of the "American Rite," whose Grand Lodges are providing such a home, for we know there are such. And we know, too, that there are many Symbolic Lodges which practice true Freemasonry and admit BB.: who prove themselves to be Masons, regardless of the Lodge from which they hail. We salute such most heartily, and fraternally—and so would all the true Masonic world.

But let us go on. In 1768 the Grand Lodge of Ireland made a certain rule in relation to a Lodge making Masons, which, if disobeyed, the Lodge was fined a guinea, but the man was recognized as a Mason. Rule quoted in full on page 24, Upton's Negro Masonry. The Grand Lodge of England, March 2, 1784, recognized individual Masons without any personal knowledge, other than a written request for a warrant as to how these BB.: were made Masons. In Upton's Negro Masonry an example of recognition of the individual Mason and not his Lodge, surely not an example we wholly approve of, however, neither would the Grand Lodge of England today. She certainly would want absolute proof that such individuals were Masons outside of a mere petition for a warrant, without recommendations or vouchers from Masons known personally to her. So we might say of other powers who have granted warrants in years past.

Having decided in your mind, dear reader, that you should recognize the individual Mason as a true brother, regardless of the Lodge he hailed from, or its controlling Grand Lodge not being recognized by you, and provided, of course, that you absolutely know he is a true Freemason, the question then arises, what is meant by such recognition.

Although Masonry requires you to recognize another as a brother Mason under certain rules, Masonry does not compel you to recognize every Mason as your social equal outside the Lodge, or to take him into your family. Quoting

the charges of a Freemason, 1723, "For though all Masons are as Brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather, it adds to his honor, especially if he has deserved well of the Brotherhood who must give honor to whom it is due and avoid all meanness."

If the Landmarks of Masonry forbade you to recognize any strange brother as a Mason, you, of course, would have obeyed. But they do not forbid this; on the contrary, they explicitly require that you should recognize him and give him succor—as seen by the following Landmark of Masonry:

"The equality of all Freemasons has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence which rightly belongs to his exalted position. But the doctrine of Masonic equality implies that as children of one great Father all meet in the Lodge upon a level, that on that level all are traveling to one predestined goal; that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone shall be the basis of all Masonic honors and be rewarded with preferment. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position and exercise the privileges of that rank to which the customs of society entitle him."

The right of visitation is inherent, and inures to every true Freemason as he travels through the world. No true Freemason will abuse it. The old MS. in possession of the Lodge of Antiquity, and which contains the old charges, recognizes the right of visitation in the welcome which it orders every Freemason to give to a strange Brother:

"Thirteenthly, that every Freemason receive and cherish strange Fellows, when they come over the country, and

set them to work, if they will work the manner is; that is to say, if the son have any mould stone in his power he shall give him a mould stone and him to work, and if he have none a Mason shall refresh him with merriment unto the next Lodge."

Every real Freemason interprets foregoing to mean that if a stranger shows him conclusively that he is in possession of Freemasonry, one must recognize him as a Freemason, and furthermore, give the stranger an opportunity to work his way into his Lodge, providing no good and sufficient reason shall be given by the Lodge for refusing his admission, and in accordance with the tenth Landmark, which follows:

"It is a Landmark of the Order that no visitor unknown to the Brethren present or to some one of them as a Brethren, can enter a Lodge without passing an examination according to ancient usage. The old charges say: 'We are cautioned to examine him in the method as prudence shall direct, that you may not be imposed upon by an ignorant pretender, whom you are to reject with contempt and derision. Beware of giving him hints of knowledge.'"

The Landmark refers only to the case of strangers, who are not to be recognized, either within or without the Lodge, unless after strict trial, disamination or lawful information. As well, as the rule of our Federation, its constituent Lodges, to require every Freemason to have a diploma and traveling card, vouching him to be in good standing, and in visiting a Lodge to be either vouched for by a member of the Lodge or strictly examined and in possession of lawful evidence, presenting a diploma and traveling card, that he is in good standing, and in all cases to fulfill the attestation obligation.

To be Continued.

**TABLE OF OFFICERS OF
SUPREME COUNCIL, 33D DEGREE.
A. S. R. F. & M. Sov. & Ind. State of
Louisiana.**

- 1.—**Master.** S. C. G. Cheri, Joseph
Printer, 1410 Dumaine St. N. O.
2.—**Pro. Lieut. Gen. C. St. Cyr,** Edward
Manfr. sails, 2139 Onzaga St., N. O.
3.—**Grand Chancellor.** Sec. G., Mitoyer, Rene
Lawyer, 174 Bienville St., No. O.
4.—**Deputy Master.** Levi R. Merchant, 1923
First St., N. O.
5.—**Grand Treasurer.** Goutier, J. S., Con-
tractor, 1229 Annette St., N. O.
6.—**Grand Steward.** Br., Gilmore, Jas. S.,
Merchant, 1906 Jackson Ave., N. O.
7.—**Grand Master of C. C. Gregg,** Moses, Rev.,
Minister, 1358 Annette St., N. O.
8.—**Grand Captain of Gd.,** Perrault, Theo-
phile M., Contractor, 1709 New Orleans
St., N. O.
Sessions of Council, fourth Friday of
each month.
Address for correspondence, Joseph N.
Cheri, 1410 Rumaime St., N. O.; Rene C.
Mitoyer, 1724 Bienville St., N. O.
Masonic Temple, 1212 St. Peter St.

TABLE OF OFFICERS

**and Members of the Most Worshipful
Grand Lodge of Freemasons, Ancient
and Accepted Scottish Rite of
New England for the Year
1907-1908.**

Herbert P. Jefferson, M. D., Physician.
Most Worshipful and Grand Master Ma-
son.
Robert R. Gurney, Manager, R. W. W.
Grand Master Deputy.
Alfred E. Henry, Engineer, R. W. W.
Grand Senior Warden.

Charles P. Ramsey, Train Dispatcher,
R. W. W. Grand Junior Warden.

William J. Melvin, Printer, R. W. W.
Grand Secretary.

Andrew Grovo, Merchant, R. W. W.
Grand Treasurer.

Joseph G. Blier, Box Maker, V. W. W.
Grand Senior Deacon.

Runziato F. Mondello, Inspector, V. W.
W. W. Grand Junior Deacon.

Allan Parson, Engineer, V. W. W. Grand
Chaplain.

Fred A. McCauley, Carpenter, V. W. W.
Grand Marshal.

Vincenzo Dell'Aquila, Hatter, W. W.
Senior Steward.

William J. Smith, Printer, W. W. Junior
Steward.

Asa N. Hoyt, Engineer, W. W. Grand
Inner Guard.

Ciro Falco, Tinsmith, W. W. Grand
Tiler.

**Officers of the Most Worshipful Grand
Lodge of Freemasons A. A. S. R., for
the State of Illinois.**

Most Worshipful Grand Master Mason,
D. J. Sinclair, 1001 W. Monroe St., Chi-
cago.

Right Worshipful Senior Grand War-
den, J. Santangelo.

Right Worshipful Grand Secretary, F.
Keeler.

Right Worshipful Grand Treasurer, R.
Navagata.

**Officers of the Most Worshipful Grand
Lodge Inter-Montana, A. A. S. R.**

Most Worshipful Grand Master Mason,
M. McB. Thomson, Montpelier, Idaho.

R. W. Grand Master Depute, Angelo
Vrantana, Diamondville, Wgo.

R. W. Grand Secretary, J. W. Lang-
ford, Wardboro, Idaho.

R. W. Grand Treasurer, R. S. Spence,
Evanston, Wyoming.

R. W. Deputy for California, W. Pro-
val, Pasadena.

R. W. Deputy for Utah, D. Beregera,
Helper, Utah.

LEXICON.

Abda.—Said to have been the father of Adonham, used in the degree of Provost and Judge.

Abdamon.—Orator in the 114th degree.

Abel.—The second son of Adam and the first of the human family to taste death.

Some legendary circumstances connected with his death and burial are related in the Degree of Funeral Master.

Abibola.—A name given in the modern French Rite to the first Assassin. From the Hebrew *Abi* and *balah*, father of destruction.

Abib.—A Hebrew word signifying his father *Ab* or father, as a title of honor was often used to a master or chief operator. In this sense it is used in 2nd Chronicles iv., 16, where it is said "the pots also, and the shovels, and the flesh hooks, and all those instruments did Hiram his father (*Hiram Abib*.) make to King Solomon.

Abiram.—Given in some of the high grades as the name of one of the Assassins from the Hebrew *abi-ramah*, destroyer of the father.

Ablution.—Washing with water, a ceremony of great antiquity, used in all the ancient religions and preserved in several of the degrees of the A.A.:S.:R.:

Abra.—*Malus pater*. A word used in the 28th degree.

Abraham.—The father of the Jewish tribes and with whom the Lord made His covenant introduced in the work of the Valls in the degree of Excellent Mason, and in the Funeral Master as the purchaser of the Cave of Macphelah.

Absence.—Absence from stated or special meetings of the Lodge was in ancient times considered a Masonic offense, punishable by fine; this law has long since fallen into desuetude, except in case a member be summoned

by the "Blind Mark," or on his "O.M." The ancient charges prescribed "that no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

Acacia.—The symbolical plant of Free masonry, and the revered wood of the Jews, called *Shittah* in the plural *Shittim*. The emblem of Initiation, Innocence and Immortality. It was used to indicate the place where dead bodies had been interred among the Jews. It was so used on one memorable occasion known to all Craftsmen, and a sprig of acacia or some evergreen to represent it is always deposited on a brother's grave when buried with Masonic honors.

Acacian.—An ancient name for a Mason, signifying purity of life and action.

Academic Des Sublimes Maitres De L'Anneau Luminense.—Academy of the Sublime Master of the Luminous Ring. A degree introduced into France in 1780 by Baron Geeant of Blairfindy, Scotland, who was chief of the Scottish Philosophical Rite. This degree was one of many introduced from Scotland into France about this time by Jacobite refugees. It was incorporated in most of the Rites of the period, and still exists in the Rite of Memphis.

THE UNIVERSAL FREE MASON

Volume 1

SEPTEMBER, 1908

No. 4

MASONIC RECOGNITION

(Continued)

There is no law or Landmark of Masonry which bids one first to recognize a Grand Lodge or Lodge before recognizing a brother under its jurisdiction, nor can there be Masonically. There is no necessity for such a law; if there had been one would have been made originally. If the Lodge from which the stranger hails is not a true, lawfully constituted Masonic Lodge, the stranger will fail to prove himself to be a Mason. Every true, universal, intelligent Mason knows how to detect such a pretender; if he does not he is derelict in his duties as a Mason, to say the least. It is impossible for one hailing from a Lodge pretending to be Masonic, or who has had expose or received information in any manner outside of a regular Masonic Lodge to prove himself to be a Freemason and in good standing, even though such may have visited certain Lodges of the American Rite, it is no proof of their Masonry, and it is more proof of the un-Masonic character of the Lodge, or those concerned in his admission. If therefore one is unwilling to submit to Masonic law, "Freemasonry can do without him—is better off without him, though he represent a dozen Grand Lodges and carry half a million so-called Masons with him." Quotation from an "American Rite Mason." He follows it with: "Masonry does not exist

to vindicate social supremacy of any individual, and the man who is fearful of losing his social standing is usually the man whose social standing rests on a very unsubstantial foundation." No brother, "Let us be honest. "If there is any man in America, black or white, who is wholly free from race prejudice, he may thank God that he is exceptionally favored." "I cannot claim to be free from race feeling, but it seems to me that if there are two places where it ought to be held in check, they are the church and in a Masonic Lodge. It does seem to me that when we are called upon to pass upon the question whether a certain man is a Mason, we ought to be able to put all prejudices beneath our feet. Certainly this brother had the true spirit of universal Freemasonry. We would, however, say the Brother should have been convinced, and positively stated that such things should be.

American Rite Grand Lodges declare all strangers professing Masonry, that is, those which they recognize as "clandestine," one of their members says, however: "Clandestine does not mean Masonically anything disgraceful; it simply means unrecognized. ~~men~~lar, the real status as true Masons. It is in the power of every Grand Lodge to do so; it merely means that we won't declare any Mason clandestine if it chooses have anything to do with him. It is also within the power of any Grand Lodge to say: 'From this moment you cease to be clandestine.'"

Now, the Masonic facts are that Grand

Lodges of this American Rite have not any Masonic right whatever to indiscriminately call any person clandestine, or pass upon the regularity of a Mason in a Masonic body, other than their own. Lawfully constituted Grand Lodges, founded strictly upon the Ancient Landmarks and Masonry and both Masonically and civilly chartered and organized, as are those in our Federation, would never presume to say whether a person was a Mason or not (much less call him clandestine under any circumstances). They leave all such matters where they belong.

ON Grand Lodge has any authority to admit visitors or make laws as to their admission into Lodges: such authority is derived from the Ancient Landmarks of Masonry only, and administered, and executed in the Lodges themselves. The Grand Lodge has no right whatever to judge of the Masonic standing of any one except upon being appealed to, and the appeal coming from the individual. Every individual Mason, upon his initiation, is assured before he is made a Mason that there is nothing required of him which will in any manner interfere with his civil, religious or moral duties, and therefore he need obey no laws, except the laws of Masonry in matters pertaining to his recognition of or affiliation with Brother Masons, or those of any other Rite, Grade or Jurisdiction.

Every true Freemason is bound by Masonic law, and the teachings of his Master, to be cautious, and to prove strangers Masonically by a well known method among Masons, and every Mason must, in obedience to ancient Masonic laws, qualify himself as a strict examiner and to apply his knowledge intelligently and judiciously accurate, and without prejudices of any sort. All true Freemasons must recognize all other true Freemasons who apply for such recognition.

SPANISH FREEMASONRY.

With the possible exception of Portugal, in no country has Masonry met with the opposition and its members been subjected to such atrocious persecutions as in Roman Catholic Spain—persecutions which were based on the bulls of Clement XII and Benedict XIV and the edict of Cardinal Consalvi, which pronounced all Freemasons excommunicated and condemned them to the most severe penalties, even to death itself.

Freemasonry was introduced into Spain in 1722 by Philip, Duke of Marlton, Grand Master of the Grand Lodge of England. A lodge was founded in Madrid on February 15, 1728, and was granted, on March 19, 1729, the first charter granted to a Lodge out of England. Spain therefore occupies the proud position of being the first foreign child of the English Grand Lodge. This Lodge was named "Matikuse," and was numbered 50 on the English registry. A second Lodge was founded in 1731 by Lord Lovel, and a third in Valenciennes in 1732 by Lord Montague, and in 1739 Captain James Cummerford was given a patent as Provincial Grand Master of a Andalusia.

In 1741, Philip V. issued a royal ordinance against the Masons, many of whom in consequence suffered great indignities while some were sent to the galleys, and the better to enable the Inquisition to discover the members of the fraternity. Joseph Terribla, censor of the Inquisition at Madrid, was ordered in 1750 to assume a false name and representing himself as a layman, to gain admittance into a Masonic lodge. This he did, having first received from the Pope's legate a dispensation absolving him in advance from the obligations he would assume at his initiation.

Thus enabled to visit the various Lodges, he presented himself before the supreme tribunal of the Inquisition, denounced Freemasonry as an abominable institution and its members as being

guilty of every vice and crime, and submitted a list of ninety-seven Lodges established in various parts of the kingdom.

In 1751, Ferdinand VI. declared all Masons to be traitors, pronouncing against them the penalty of death. Under this decree many lives were sacrificed and great suffering entailed upon the fraternity. In spite of all this persecution Masonry flourished in secret, and in 1767 the Lodges united to form the "Grand Lodge Mother of Spanish Masonry," becoming in 1780 the "Grand Orient," with Count Aranda as its first Grand Master, an office which he held until his death, in 1799.

When Joseph Napoleon ascended the throne, in 1807, the restrictions against Masonry were removed and the R. B. moved into the light. Under French auspices a rival Grand Orient was formed, which met in the building previously used by the Inquisition, which had been abolished. In 1810 Count de Grasse-Tilly established a Supreme Council of the Scottish Rite. At the conclusion of the war, the French having been driven out, the new Grand Orient disappeared and its members were received into "The Grande Oriente Nacional," which then assumed control of both Rites.

In 1814, Ferdinand VII. re-established the Inquisition and by a decree, dated May 24 of that year, ordered all the Lodges to be closed. Many of the Lodges braved this ordinance, and in consequence had their members arrested and thrown into prison, where they remained until the provisional government of 1820 released them.

On the 1st of August, 1824, Ferdinand VII. renewed his decree of interdiction, pronouncing death without form of law upon all Freemasons who would not publicly renounce the order within thirty days.

In Grenada, in 1825, seven persons were executed for being Freemasons, and in Barcelona, Bro. Galvez, a lieutenant-colonel in the Spanish army, was executed and two other brothers sent to the

galleys for life.

Masonry survived in spite of all persecution and the "Grande Oriente Nacional" continued to rule. Count Aranda was succeeded as Grand Master by Count Molitijio, General Don Rafael Itigo, the Infanta Don Francisco de Bourbon and Don R. M. Calatrava, the latter of whom revised the Spanish constitutions in 1866.

The revolution of 1868 introduced political disagreements into the Grand Lodge, resulting in the formation of another Grand Orient, which subsequently split into five different bodies.

In 1880 the "Grande Oriente Nacional" celebrated its centenary, and in 1889 was registered under the "Act of Associations" as a legally constituted body, free from civil or religious interference. Its constitution was reformed as at present existing, under the title Grand Orient Espanol, with jurisdiction over the Symbolic degrees of Apprentice, Fellow Craft and Master Masons.

On August 7, 1893, a charter was granted to the late Ill. Bro. Harry Goode and others to form a Lodge under the style and title of "Christopher Columbus Lodge, No. 188, Ancient and Accepted Scottish Rite," to work in the city of Philadelphia, Pa., U. S. A. Subsequently other Lodges were chartered and on the 16th of February, 1898, a Regional or Provincial Grand Lodge charter was granted, giving local control to the Lodges of its obediencia in the U. S. A. Bro. Goode being the first Regional Grand Master. All this was accomplished in the face of strong opposition on the part of the York Rite Grand Lodge of Pennsylvania, and on June 8, 1906, a charter of incorporation was granted to the brethren by the state of Pennsylvania as the "Association of Universal Freemasonry," the purpose of the incorporation being "maintaining an association of the members of the Ancient and Accepted Rite of Universal Free Masonry, whose members may be instructed in the principles of the said organization, orphan children of deceased members

may be cared for, and ancient and infirm members may be supported."

The higher degrees of the Scottish Rite in Spain are under the control of the Supreme Council, which had last year three councils of Kadosh and eleven chapters of the Rose-Croix, while the Grand Orient had twenty-five Lodges in Spain, four in Morocco, two in the Canary Isles, three in the Philippines, five in Buenos Ayres, seven in Porto Rico, eighteen in the United States of America and one in the Dominican Republic.

Besides the Grand Orient and Supreme Council, both having their Grand East in Madrid, there is the Grand Lodge of Catalana-Balears, founded in 1885, with its Grand East in Barcelona, having sixteen Lodges and 484 members.

The following extract from the constitution of the Grand Orient presents the Spanish idea of Masonry:

THE APPRENTICESHIP.

Masonry presents to the neophyte (consecrated under allegorical forms) the MORAL TRUTH base of its doctrines.

In maintaining this procedure it is moved by the wish of perpetuating respectable traditions and also because it is impossible to find another method more skillful, simple and permanent that would give results superior to that already employed.

The allegories, emblems and symbols are enough by themselves to expose to the neophyte the fundamental ideas necessary for him to comprehend without effort, and in a few hours the problem that Masonry treats of solving.

But the detailed knowledge concerning the universal scope of the Masonic object in all its general aspects—physical, intellectual and moral, that of the different means which Masonry employs to attain its ends, that of the many systems of application and the distribution of the organism which forms the Order. These require of the neophyte a period of study, at the end of which familiarized already with the uses and practices

of the institution, he can walk freely through the fruitful fields of Masonic science and gather the abundant harvest offered to his constancy and labor.

The period of preparation is the "Apprenticeship."

The man—victim of tyranny, bound in ignorance, superstition and selfishness (masters of the profane world), soured for truth and managed to break the strong ties which prevented the manifestation to his heart. He deserts the darkness which surrounds him and knocks at the door of the Masonic Temple in demand of the redeemer—light.

Walk in, Masonry says to him. I man's injustice has placed you under the horrible slavery of darkness and their vices and crimes have parched your heart and their wickedness has caused you to taste the false pleasures of illness, come to me—walk in my temple where virtue, science and work always reign.

Is your conscience chained by preoccupation? Do you derive the pleasure that you are entitled to from your association with your fellows? Do you feel yourself deficient in the pure and exalted enjoyment of the spirit? Come to me, walk in my temple. In it are lodged Liberty, Equality and Fraternity.

Are you an unhappy being? Come to me: I will teach you the path of felicity and Masonry, which has been singled out for the man who is wandering in darkness, saying to him: Behold! Tear the veil which covers your eyes; you will not encounter any obstacle which opposes your laudable purpose. Observe, practice, learn that you may see the light.

THE FELLOWCRAFTSHIP.

Masonry studies in the "Apprenticeship" the moral conditions which embellish the candidate, who on his part knowing that he commences to enjoy a new life, whose potent manifestations have influenced his manner of being and thinking, observes and studies what the Masonic Order desires and requires of him.

This mutual observation establishes in its final results a kind of moral contract between Masonry and the initiate. Each, in order to keep up the existing agreement, remain bound to the fulfillment of their respective promises: To teach and to learn.

The Masonic Order, influenced by the goodness of its institutions, commences by filling faithfully its duties toward the neophyte without considering whether he reciprocates or not; yet it must be apparent to him that these teachings which are lavished on him will be very useful to him in the future.

The intelligent labor executed by the Master and the Fellowcraft in the Masonic Temple expresses to the neophyte, with the persuasive eloquence of practical example, the knowledge of the various means that the Order employs to erect in the human heart the temple dedicated to the Great Architect of the universe and in which allegorical construction are engaged all the Masonic laborers.

Masonry does not stop in the exposition of its principal work, the generous desire that the neophyte enjoys immediately of the immense benefits reserved to the one who sees the Masonic light, impells him to tear the veil which covers his first secrets and to guard him from the enemies of goodness and virtue, the ample robe of Masonry is thrown about him, while initiating him in the way of teaching to the conquest of Liberty, a perpetuating true Equality, and in these seductive surroundings all the inexhaustible fountains of felicity and fraternal love are born and live.

What does the Apprentice perceive meanwhile? Does he profit by the initiate teachings contained in the allegories which are offered to his observation and study? Has he been stripped of the impurities acquired in the profane world? Does his conscience already enjoy sufficient liberty to know the many forces impelling it to contemplate the universal truth? Is he prepared to fight against the many obstacles which may

be opposed to his complete intellectual and moral perfection? Let there be born again in him the qualities of a charitable laborer, with new vigor, likewise the circumspection and humility which he revealed in the day of his reception.

Does he feel impelled by ardent wishes to be useful to human kind? To contribute at last to the great Masonic work? Let him, then, come out from the Apprentice chamber and tell him to knock resolutely at the doors of that of the Fellowcraft, because in the Fellowcraft chamber, where is acquired the scientific knowledge which secures the first Masonic teaching and where is expelled forever the prejudices and passions, constant cause of irreparable delay in the man's progress towards perfection.

Science, liberal arts, the daily mutual affections with other Masons, aid the Fellowcraft with the strength which he needs to realize easily all hopes he may conceive of penetrating in the Order.

Masonry's work is to struggle and conquer. The Fellowship reflects the Masonic life in all its activity. In it appears radiant the inalterable principle which guides and arranges the Masonic organism, and the Order's programme is completely unfolded.

These revelations produce in the neophyte new uncertainty and new agitation which announce internal combat. The Apprentice—already Fellowcraft—commences to be a Mason, because he struggles, and it is in the Fellowship that is found face to face the primitive errors and actual realities. And while he has been freed from the doubts, superstitions and false ideas which confronted him at his entrance to the Masonic life by having proved himself in the Apprentice degree, now he finds his conscience solicited by two opposing forces—on the one side passion and vice that dominated him before finding themselves taken by surprise in their dark retreats by the animating rays with which wisdom illuminates his favorite residence (the Fellowship). They prepare themselves for the struggle in which they trust to

come out victorious, and failing in that to at least delay with perfidious design the accomplishment of the Masonic purpose, holding out to the neophyte the caress of deceit. On the other hand, the Masonic mysteries completely unknown by the Apprentice, are presented to the Fellowcraft in all their greatness, and he is informed of the innumerable treasures of their supereminent philosophy. Meanwhile the voice of Masonry reaches the ear of the neophyte and says to him: Go and study. When you are in possession of what I show you there yet remains for you a long way to walk. Let your fervent wish be that the complete realization of so many secrets be revealed to you.

The Fellowcraft measures the distance which separates him from the Master's Sublime Degree, with the measure of his limited ability. He contemplates discouraged the obstacles he ought to overcome; he vacillates and stays a prisoner in the nets spread by laziness, uncertainty and cowardice.

The combat commences, passion wishes to gain anew its past dominion, errors attempt to persist and grow, desperation looks anxious for its end in the retrocession, while forgetfulness tries to cover the battle with black crape.

But it is necessary that the Fellowcraft struggle and conquer, for in the Master's degree he must conquer to penetrate.

The Fellowcraft inclines to succumb to the rude attacks of his enemies; he fears to present himself openly before them; he feels himself weak and backsliding, but then and now force impels him irresistibly. He finds his heart animated with unknown ardor; his soul, before sleepy and cowardly, looks forward to the struggle with impatience. Some invisible spirit goads him on, and the Fellowcraft who believes himself protected now with some impenetrable armor, fears the enemy may run away without fighting, now he considers the victory won, and feels the enervating influence of the mysterious germs spread on his soul by the Masonic teachings.

Apprentice—he knows the various materials gathered by Masonry for the construction of the temple of virtue. The Fellowcraft separates these materials one from the other, analyzes the studies them, to the end that they may be usefully employed.

In this delicate task the Fellowcraft acquires the necessary rectitude and judgment to come out successfully in all the enterprises which he undertakes and the assurity that working assiduously in the colossal Masonic work, guided by the advice of his Masters, he can fondle without fear all his aspirations, because he will see them satisfied.

And then he enters the struggle resolutely and extinguishes forever the vice passions and errors which envenom his heart and conscience. Hope guides the Fellowcraft. His steps are not uncertain now; he knows the way to ascend the steps that separate him from the Master's degree, and he has discovered that this only will reward his victories. Hence he marches with decision from one side to the other of the Temple, investigating all that he does not know and preparing himself at last to gain the desired end—the middle chamber.

THE SUBLIME DEGREE OF MASTER.

The Fellowcraft's work is submitted to the Master's direction, who chooses and classifies the proper materials for the work. The Fellowcraft gathers knowledge which may give him certaintly ability to finish a delicate and useful task; he feels that the abundant seed of the Masonic teachings germinate in his soul; he labors with the idea that he knows what he has seen.

He needs a broader field for his active Masonry. He desires to penetrate in the middle chamber, that supreme temple where the perfect works of Masonry are elaborated, to contribute to the wonderful results which the wise admire and hold up the unbeliever in the punishment of doubt. He is filled with a lively ambition.

Is this ambition legitimate? Do such

wishes burn from a spirit which seeks a new horizon to manifest itself free from being tied. If so, the Fellowcraft will not entirely realize his endearing hope; the chamber's door will be open before him—he will be a Master.

And to be a Master is to reach the end of man's journey towards perfection. There is nothing else. The Master executes the objective in Freemasonry, physically, morally and intellectually.

Apprentice, he acquired the elemental knowledge of the royal arch. Fellowcraft, he managed the tools and cultivated sciences. Master, he will understand the many unvariable laws of nature—he will know the man. He will know how to correct his own passions; he will break the obstacles which may be opposed to his liberty; he will be happy, and hence the Master's degree realizes the Masonic end—universal felicity.

Masonry studies the man in his birth, life and death, under three observations. It says to the Apprentice: The physical birth places you in the world naked and in want of food and direction. The intellectual birth initiated you in the way of covering your flesh, to direct your steps and to feed your body.

The moral birth discloses to your intelligence the Supreme Artificer of the universe—God. It shows to the Fellowcraft that the best employment of man's physical, intellectual and moral life is the work of regeneration, the useful possession of science and the fulfillment of the duty to God, to his fellow man and to himself.

But it advises the Master to persevere in doing good through life. Nothing is left in nature. It says to him: Your physical death is nothing but the separation of the elements which constitute your body. And you have greater reason to believe that your new spiritual body will be superior in so far as you have made use of your intelligence and morality in that body which you have cast off.

The Apprentice is born subject to

physical, moral and intellectual necessities. The Fellowcraft struggles with the objects that are opposed to his satisfaction. But the Master conquers and obtains the longed for reward—immortality.

Masonry watches for man's rights. Behold humanity. It says to the Apprentice: You came into the world to perform a mission. Centuries pass away and you are inactive. You, Fellowcraft, wish ardently for human duties. You search the motive of your impotence to fill them. You work without rest until you succeed in these wishes. Master, vice, passion, fanaticism, privilege, tyranny are those which hinder the march of humanity. Combat them day and night. Do not fear the union of these powerful enemies to annihilate you. If they plunge you into a forgotten dungeon, if your hands and feet are chained and your mouth gagged and your eyes deprived of sight, yet you can attain your object. Your conscience is free; you retain your sovereign will. It will give you your trampled-upon rights, establishing justice, progress and liberty's reign in the world.

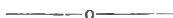
In the Master's degree is finished the Masonic doctrine. How shall we discover it? How shall we possess it completely? The Order says to us: Let you study without rest; let you always practice; let you be a Master.

If your penetration did not reach so far as to tear the allegorical veil with which so wisely is presented to us the complete Masonic teachings, the spirit of the Order comes at once to your assistance. Do you wish to know? Then let you have present all you have seen in my temples—they all speak, they all teach; then let you observe, analyze, compare.

Did you not come into the world dressed with the material wrap, but naked of will, memory, physical and intellectual and moral means of subsistence? So you have come to Masonry—neither dressed nor naked, without wealth and blind. Did you not free yourself? Collect your salary? Did not the light

strike the eyes of your reason? For this you could travel in all directions looking for Fellowcraft's work.

You represented the tragic death of the respectable H. A. Were you told nothing when you saw him fall down, rudely assassinated by the three traitors? Was wisdom killed by negation, doubt and ignorance? Were people martyred by vice, misery and crime? Was science compressed by error, lies and hypocrisy? Were at last your own rights unknown and always treaded upon by injustice, tyranny and force? And, if after this analysis, and of this study, and of this comparison, you are still uncertain: if your steps are still directed towards the supreme truth without the firmness of your convictions, you will not go to work with the Apprentices' march, which is sure, decided and straight; that of the Fellowcraft, firm and exploring; that of the Master, disencumbered, majestic and free, the chamber's doors will be shut against you—you will not be a Mason.



THE UNIVERSALITY OF MASONRY.

That Masonry bears a character of universality is an indisputable fact; many proofs may be given of it. The study of the history of each group shows it irrefutably. These groups have had their origin in the same conditions; they have developed in the same spirit; the end in view is the same whatever may be the Masonic atmosphere in which it is diffused, and everywhere are to be found the same inspirations, the same aspirations, the same preoccupations.

All the Masonic groups have borrowed from the same sources. The organization is almost identical, and the same ideas are to be found even in the prac-

tices, the customs, the symbolical forms and in the terms of the Rituals. The same reigns throughout Masonry—the same brotherly spirit, the same concern on behalf of indigence and misery, and also strong, healthy breath of humanitarianism. This humanitarianism in no wise excludes the love of one's country, and the desire of working for its prosperity.

The work of all the Lodges is based on ideas of the highest morality, and the conviction is everywhere spread that the Masonic home should be the place where a man is prepared for a helpful public activity, and that what makes the greatness and the importance of a country is truth, the values of the unities which compose it. All Masons feel that the Lodge is the place where the truest toleration and the sincerest fraternity should prevail. Each brother derives from his Masonic activity very genuine benefits—at least those who love and practise Masonry. In the Lodges as well as in all human associations there are cowardly and indifferent members, but those who understand and appreciate the activity of the Lodge derive numerous benefits from it and become sincerely attached to it.

Masonry is the association which brings together the most favorable elements for rapprochement among men, since its essential object is to efface or to attenuate all divergencies of ideas by toleration, in order to render discussion necessary and intercourse more courteous and more fraternal. When one comes to think of it, there is, then, in Masonry all that is necessary to establish among Masons, among the Lodges, and among the Masonic Powers, the closest bond and the most genuine fraternity.

These fraternal relations, however, do not as yet exist, and this fraternity is far from being established among all the associations of the various countries. And why?

The Masonic groups of each country do not derive their inspiration from the needs of the people and live on the national life. They strive to give an answer to the patriotic aspirations of the nation and

work in the properly understood interest of the people as a whole. Now, though the foundation is the same for all, the programme of action is often different, and this is what Masons of high standing cannot understand. They cling to the form, to formulate which appears to them to be essential, and cannot understand that Masonic activity changes according to the country. They do not succeed in grasping the fact that, after all, divergences of form and of formulae are not the main point, but that it is above all the result of work that deserves consideration.

There is, therefore, room for the attenuating of these divergencies of ideas and for showing that the motives of an understanding and of concord among Masons of all countries are much more numerous and much more important than the causes of divisions. We must, therefore, strive to inspire all with this need of good and fraternal relations which will exert a great influence on the humanitarian work as pursued by all. Just as humanity will make the most successful progress in everything if the people live on good terms, and can exchange their views with charitableness, in the same way Masonry will finally realize its programme more easily if a fraternal understanding reigns among all its groups. The effort necessary for this end is not considerable; at least it should require little energy in a society in which the fundamental principle—the main idea—is toleration; that is to say, respect for the convictions of others.—Bureau for Masonic Interchange.

The Universal Free Mason

Published on the 1st of each month

Price 10c per copy or \$1.00 per year paid in advance

Postage Extra in Foreign Countries.

Editors

M. MELL THOMSON, Montpelier, Idaho

ROBERT S. SPENCE, Evanston, Wyo.

H. P. JEFFERSON, M.D., Boston, Mass.

All letters or articles for insertion to be sent to M. Mell Thomson, Box 95, Montpelier, Idaho, not later than the 20th of each month

Business communications to be sent to R. S. Spence, Box 110 Evanston, Wyo., or H. P. Jefferson, M.D., 541 Tremont Buildings, Boston, Mass.

EDITORIAL

We had the pleasure on the 12th of last month, with the assistance of Ill. Bro. D. Bergera, 32d, of organizing Providence Lodge, No. 1, at Helper, in the state of Utah, the first Symbolic Scottish Rite Lodge in that state. The Lodge starts with nineteen members and with Bro. Bergera as Right Worshipful Master, Bro. Shekira Thiaz and B. Flann as Wardens, the success of the Lodge is assured. Other lodges will soon be organized in Salt Lake City and other points in Utah.

The success attending our efforts to propagate the Scottish Rite throughout the Rocky mountain region is stirring up the wrath of our York Rite friends and they are making desperate efforts to stop our triumphant progress. There is a law in Utah providing for the punishing of organizers of fake lodges. The York Rite people know, however, that our position is too strong to be affected by that, so they resort to the following bit of malicious slander, which was published in the Salt Lake Herald as a special communication:

"At Helper last night some twenty-five or thirty persons were taken through the so-called Scottish Rite of Free Ma-

sorry by one Matthew McB. Thompson, a Scotchman, who claims Diamondville, Wyo., as the seat of the Grand Lodge under whose jurisdiction he is working. As a matter of fact, the Grand Lodge of Wyoming, as regularly constituted, is at Cheyenne, with F. S. King as Grand Master, while its Grand Secretary is W. J. Knykendall, who resides at Saratoga. Letters from James H. Brown, Grand Master of the Masonic order in Utah, and Christopher Diehl, Grand Secretary, state that Thompson and his associates in the work are the rankest of frauds, while their methods are denounced as well by Damascus lodge at Mount Pleasant, under whose jurisdiction this section is.

"Thompson has been exposed in Massachusetts, Idaho and elsewhere as having no more authority for the Masonic work he is pretending to confer than a Chinese section hand. Some good Italian citizens and others at Helper are being parted from their money with nothing in return for it. The first three degrees of Masonry are given in one evening, and it appears that about the only thing necessary is to have the price. Thompson has given it out that lodges are to be organized at Kenilworth, Sunnyside, Castle Gate, Scofield and elsewhere in the county. Thompson is declared to be a faker and fraud by those who ought to know whereof they speak without consulting with the grand officers of the order in Utah."

This paragraph has been copied in every paper where the York Rite has any influence. Some of these papers have published our reply, while others have refused. Doubtless they feel like the judge who would only listen to one side of a case to avoid confusion of ideas. It is such incidents as these which prove the need we have for an organ of our own.

As an instance of the depths to which our opponents will descend in their frantic efforts to stop our progress, the Salt Lake Herald, while publishing our reply, prints also an interview with Christopher Diehl, Grand Secretary of the York Rite

Grand Lodge of Utah. In which the latter says: "First, the Grand Lodge of Utah recognized everywhere, from the Premier Grand Lodge of England, and every Grand Lodge on the face of the globe. Second, only one Grand Lodge can exist in any one state or territory. Every state in this and other countries has only one Grand Lodge. Third, there are only two Supreme Councils, one in the United States, one in Charleston, C., and one in Boston, Mass. Fourth, the lodge in Helper was organized in the back room of a saloon and that the members were given all the degrees known to Masonry. Fifth, that boys of eight years were taken in, while it is the established rule of Masonry that no one under twenty-one is eligible. Now, each of these five assertions is false. Some are known to be so by every Masonic student, while some, four and five, are known to be false by those present on the occasion referred to. We will leave them to their scurrilousness."

First. In December, 1904, in reply to a letter asking if the Grand Lodge of Utah had fraternal relations with the Grand Lodges of France and Italy, this same Christopher Diehl replied: "She is not." Surely these two Grand Lodges are some of "every Grand Lodge on the face of the globe."

Second. Folger, in the "History of Scottish Rite" and in the "History of Freemasonry and Concordant Orders," several other Supreme Councils, had stated to exist in this country, and Findel, Folger, Rehold, Gould and in every Masonic historian brands the bodies of which Diehl speaks as fraudulent. One styles their claims as the "pretence of the order;" another says of them that while claiming kingly origin, they were formed by "six mercenary Jews."

Third. In Germany there are several Grand Lodges, three of them in the city of Berlin. In France there are three, the same in several other European states, while in America there are in Brazil three; Chili, two, and the Argentine

public, our, with these are "other countries."

Fourth. The lodge in Helper met in the hall used by the Knights of Pythias. The members are only Craft or Blue Lodge Masons.

Fifth. All the members were over twenty-one years, but it was an acknowledged rule in the Craft anciently and still preserved under the Grand Lodge of Scotland that a Lewis could join at eighteen. This has every statement Diehl made been shown to be false. In fact, to compare Diehl to Annanias is to do an injustice to the latter.

While in Utah we discovered that the Colored Grand Lodge of Colorado, A. F. and A. M., was in session in Salt Lake City. We interviewed some of the grand officers, who treated us with the utmost courtesy and willingly gave us the information we sought. From them we learned that the jurisdiction of the Grand Lodge of Colorado (colored) embraced the states of Colorado, Utah, Wyoming, Idaho, Montana and the territories of Arizona and New Mexico. It was organized in 1876 and has twenty-two lodges on its roll, with a membership of 460. It possesses an endowment fund which gives \$5 at the death of a member. Financially and numerically it is in a flourishing condition.

We were prompted by our visit to this colored Grand Lodge to write a short sketch on the subject of Masonry among the colored people. For most of the data we are indebted to the "Official History of Freemasonry Among the Colored People of North America," by Rev. W. H. Grimshaw of Washington, D. C. In this work, which is well and carefully written, Mr. Grimshaw has collected a mass of information which, though primarily of importance to the colored Mason, contains much that is of interest to Masons generally.

We have been requested to publish a series of short historical sketches of the various foreign Grand Lodges and Orients practicing Universal Freemasonry. As the Grand Orient of Spain is the only foreign Masonic jurisdiction which has any considerable following in the United States, we give it first place in the series in the sketch.

We only incidentally mention the Spanish "Regional Grand Lodge" having its Grand East in Philadelphia, Pa., for the reason that we hope shortly to have an article dealing with the Regional Grand Lodge alone, written by one of its members.

We have been asked for information concerning the French system of "Mixed Masonry," which has several subordinate Lodges and a Regional Grand Lodge in this country. So far as our knowledge goes, in 1881 the Lodge of the Free-Thinkers of Le Pecq, near Paris, initiated in regular form a lady named Maria Deraismes, a lecturer and advocate of woman's rights. The other French lodges protested against this violation of Masonic law and the lady founded a lodge of her own, inviting all who believed with her in equal rights for both sexes to aid her in the work. The result was a "Supreme Council Mixed Masonry," practicing with slight variation the esoteric work of the Grand Orient of France. The Grand Lodge meeting is termed a "Convent," and the system generally is "Human Rights," a title which is part of the distinctive name of every lodge. While not necessarily atheistical, the system is non-religious and especially anti-Catholic. They claim over 500 lodges, of which over 200 are in the United States, principally in the thickly settled cities of the east, though there are a number of these lodges in Texas and the southwest, and one in Rock Springs, Wyo. The seat of the American

branch is in New York, from whence diplomas issue for the American members.

Our Canadian brethren do not believe in the autocratic methods of the mongrel American York Rite, as witness the following extract from an editorial in "The Freemason" of Toronto, Canada.

"Grand Master Drew of Louisiana has issued a circular threatening with expulsion all brethren in that state that connect themselves with the Cerneau Scottish Rite, which, he says, is "bogus, spurious and clandestine." * * * This is in line with the legislation that the Grand Lodges of Ohio, Iowa, Massachusetts, Pennsylvania and other states have adopted, and which is credited with filling some of these jurisdictions with clandestine Craft lodges. While we think a brother is foolish in connecting himself with the Cerneau Rite, yet we cannot understand how the Grand Master of Masons in any state can interfere in a matter of this kind. As well might the Grand Master attempt to dictate to a brother what Odd Fellows or K. P. lodge he may or may not join. It is peculiar that the citizens of the United States, that prate so loudly about their democratic principles and form of government, practice autocracy and permit a curtailment of individual liberty that would not be tolerated for a moment on territory over which the "flag that has braved a thousand years" floats in "splendid isolation" as the only flag of freedom.

That our brethren of the York Rite are beginning to recognize the necessity for a nearer approach to unity among themselves and universality as regards the world at large is evidenced by the report of the correspondence committee of the Grand Lodge of Kansas, proposing a list of questions to be answered by foreign Grand Lodges applying for recognition to any York Rite Grand Lodge.

1st. Is the Masonry of your Grand Lodge founded upon and does it require of initiates a belief in the existence of God and in the immortality of the soul?

2d. Are the obligations of its members taken in the name of God, upon the Scriptures or Book of Faith recognized by the candidate as the word of God?

3d. Is your Grand Lodge in every respect sovereign and independent of control by any other body whatever?

4th. Is the work of your Grand Lodge limited to and does it have to do with the first three degrees of Symbolic Masonry?

If the last article be insisted upon of the three parent Grand Lodges of world would be irregular, judged by Kansas standard, as the Grand Lodge of England declares the Royal Arch to be an integral part of Craft Masonry, the Grand Lodge of Scotland does the same for the Mark degree. The committee shows, however, that if their knowledge be bad, their intention is good and they say:

"Is there not an existing necessity for an unified Masonry, comprehending in its circle of environment everything that under ancient usage was essential to or recognized or required by Masons? When we shall have formed a basis of agreement under a comprehensive plan based upon the essence of Masonry, the quicker will that dawn when the universality of Masonry will cease to be a dream and become a living entity."

So mote it be.

FREE MASONRY AMONG THE COLORED RACES.

A great deal has been said and written by enthusiastic BB. on this subject. we have been gravely assured that slavery has been known and practiced since time immemorial amongst American Indians, the Chinese, the African negroes and various other un-

tribes and peoples, all of which
 not be taken cum crane salis, amongst
 these people there no doubt exists
 as in remote times, secret organi-
 zations with esoteric teachings and modes
 of recognition known only to the initi-
 ated and in so far only do these organi-
 zations bear any resemblance to Ma-
 sonry, as we know it, can be
 traced no further back than to the old
 operative Masons of the sixteenth century
 in Scotland and the latter part of
 the 17th in England and Ireland and
 wherever it now exists we are perfectly
 safe in believing that it came directly
 or indirectly from one of these sources,
 the East and West Indies, Egypt,
 South and West Africa, the treaty ports
 of China and in Japan, as also in the
 colonies of other European nations, men
 of all shades of color are to be found
 in the lodges, but this is rather "the
 colored races in Masonry," rather than
 "Masonry among the colored races," as
 in Universal Masonry there is no line
 drawn of either color, creed or nation-
 ality. It is left for free America to do
 that, and it is in the United States of
 America only that the heading of this
 catch has any meaning, and it is there
 only that the color of the applicant's
 skin, the religion he professes, or the
 spot of birth where he was born is one
 of the qualifications for initiation.
 Therefore, in treating of this subject we
 are of necessity confined to the United
 States of America.

Prior to the war of independence to
 be exact as to the date, on March 6,
 1775, Prince Hall and fourteen other
 colored men of Boston, Mass., were made
 Masons in an English military lodge.
 According to a custom prevalent at
 the time, received from the mother
 lodge a working letter or dispensation,
 empowering them to meet under the
 old mother lodge's name and authority,
 and thus they worked for several years.
 At the conclusion of the war the Eng-
 lish military lodge returned to Britain
 and left Prince Hall's lodge practically

without authority, in which dilemma he
 and his BB. petitioned the Massachu-
 setts Council and Grand Master of the
 English Grand Lodge (moderns) for a
 charter, their color proving a barrier,
 and the petition was refused. In 1784
 a like petition was addressed to the
 Modern Grand Lodge of England, which
 was granted and a charter issued on
 the 9th of September, 1784, to "African
 Lodge, 459, of Boston," for which a fee
 of 5 pounds 15-16 was paid. The char-
 ter was installed on May 6, 1787 with
 Prince Hall as W. M.; Boston Smith,
 S. W., and Thomas Sanderson, J. W.

It remained upon the English list of
 lodges, contributing towards the Grand
 charity fund, until 1813, when the rival
 English Grand Lodges were amalgama-
 ted as the United Grand Lodge of Eng-
 land, it as well as the other English
 lodges still remaining in the United
 States were erased from the roll.

Previous to this time, viz., from 1792
 and until his death in 1807, Prince
 Hall claimed and exercised the author-
 ity of a Provincial Grand Master under
 the English Grand Lodge, of such an ap-
 pointment, however, there is no record,
 and the presumption is that, as fre-
 quently had been done before by others,
 he announced the authority as a matter
 of convenience. It is certain that act-
 ing in this capacity he granted war-
 rants to African Lodge No. 549, Phila-
 delphia, Pa., one in Rhode Island and
 two in Pennsylvania. On December 27,
 1815, the Pennsylvania lodges met and
 organized a Grand Lodge under the title
 of African Grand Lodge No. 1 of North
 America. In consequence of the estab-
 lishment of rival Grand Lodges in the
 same jurisdiction, and to correct the
 evils arising therefrom, a national Grand
 Lodge was organized in 1847, which for
 a time seemed as though it would an-
 swer the purpose of its creation, but
 very soon differences of opinion be-
 tween the advocates of State and Na-
 tional government caused dissension,
 which led to its downfall in 1877. There
 are at present lodges in every state and

territory, and Grand Lodges in all but Nebraska, Wisconsin, Oregon, Nevada, Montana, Wyoming, Utah, Idaho, Philippine and New Mexico. In 1901 there were 575 lodges, with 66,365 members. In most cases the colored lodges practice the York Rite work, though they prefer to call it the work of the Grand Lodge of England as given to Prince Hall. In this they are in error, as the work Prince Hall had, presuming he had the work of the Modern Grand Lodge of England—differed greatly from the work of the present United Grand Lodge of England and the work of the so-called York Rite of the United States, which in the main is a creation of Thomas Smith Webb and ought properly to be called the "Webb Rite." The legitimacy of colored Masonry has been fully acknowledged, and is vigorously denied by white authorities. Our own belief is that while African lodges were undeniably regular, Prince Hall was technically in error in initiating other lodges, he having no authority to that effect. Still, under the exceptional circumstances in which they were placed, the colored BB. had either to adopt the course they did or forego all Masonic connection; in fact, it was a case in which the end justified the means, and certainly their course was no more irregular than that of their white BB. in forming the Grand Lodges of Massachusetts, New York, or Pennsylvania, and every other state Grand Lodge since established. The objection has been raised that the presence of the colored Grand Lodge in a state where there was already a white Grand Lodge was opposed to the principle of territorial jurisdiction. This, however, is no valid objection, as it is no landmark, not even a generally accepted rule, being only known in the United States.

On the whole we believe our colored BB. to be every whit as regular as their white confreres, although we consider their position would be strengthened immeasurably were they to abandon the illogical and irrational local York Rite

and affiliate with Universal Masonry where a man is a man, let his creed or color be what it may.

The higher grades have enthusiastic followers among our colored BB. who claim that the Royal Arch was first worked by them in 1820 in Philadelphia. The first encampment of Knights Templar was initiated in the same year and place. And the impressive grades of Scottish Rite in 1850, also in Philadelphia. For a number of years, like the white BB. they had several different titles claiming supreme authority and bitter warfare was waged between the contending factions. Since 1887, however, there has been harmony under the supreme Councils of the Northern Jurisdiction with its Grand East at Philadelphia, and that of the Southern Jurisdiction, with its Grand East at Washington, D. C.

The Rite of Memphis, the East Star and the Mystic Shrine have their followers, with numerous societies, temples and chapters for working. The Rite of Miriam alone does not seem to be practiced. Why we do not tell; probably they are content with what they have, as they might well be.

The colored Mason has ever professed himself a true Craftsman, mindful of his duties and obligations and constantly striving for the ideals taught by his Rite, and deserves to be welcomed in every Lodge of every Jurisdiction.

—o—

WHAT IS A LODGE GOAT.

A Missourian Tackles the Mythical Goat and Escapes Unharm.

If there is no "goat" in the ritual of the lodge then the lodge is not responsible for "goats," extraneous or introduced by the members for the purpose of brightening up a rather dull and somber ceremonial of initiation. Missouri court has decided in the case of a litigant who sued the lodge for

because of a fearful blow he received in the back.

The members who interpolated the goat are responsible, and no others, but the new member in most lodges is blindfolded, his remedy at law is doubtful. Most persons of lively mind would prefer some deviation, even horseplay, to the platitudinosity of usual secret society ritual. We do not know but that we should rather like a collision with a goat if it would liven things up a bit.

Fortunate is the lodge of any description that has an officer of real eloquence for this tedious post—for he can often make a very ordinary composition quite inspiring. The goat is the refuge of lodge members who realize that some living interest must be injected into the proceedings somehow. "Goat" is hereby an intellectual artifice, as "x" is in mathematics, to represent an unknown quantity. It may mean anything except a real goat. Let "x" represent a bottle of seltzer, for instance, which is squirreled into the blindfolded candidate's face on his answering a certain question.

The bottle of seltzer is the goat or it may be only one of the fractional parts. The other parts may be a shampoo with shoe blacking, walking a tight rope across an abyss (three feet above the floor), leaping hurdles (imaginary), the other trials of the nerves and temper, all of which, if you bear with equanimity and good humor, makes you a "good mason" and worthy to become a member of the lodge. Never wince at a lodge goat, but all lodge goats should be employed with discretion.—St. Louis Globe Democrat.

1. The modes of recognition.
2. The division of craft or symbolic masonry into three degrees.
3. The legend of the third degree.
4. The government of the craft by a Grand Master.
5. The Grand Master presides wherever he may be.
6. He grants dispensations for conferring degrees at irregular times.
7. He can grant dispensations for opening and holding lodges.
8. He can make Masons at sight.
9. The necessity for Masons to congregate in lodges.
10. The government of lodges by a Master and two Wardens.
11. The necessity of duly tiling each lodge.
12. The right of every Mason to be represented in Grand Lodge through his Master and Wardens.
13. The right of appeal to Grand Lodge.
14. The right of every Mason to visit any lodge and to sit therein.
15. The right of the Master of a lodge to examine visiting brethren.
16. The right of noninterference between lodges.
17. Every Mason is amenable to the laws of the Grand Lodge of the country in which he resides.
18. Candidates must not be mutilated so that they are unable to give the work; must be free men and of mature age—that is, over twenty-one, except in the case of a Lewis, who may be made a Mason at eighteen.
19. Candidates must express belief in the existence of a supreme being.
20. Candidates must believe in the immortality of the soul.
21. The sacred book of the religion professed by the lodge must be a part of the lodge furniture.
22. The equality of all Masons.
23. Secrecy.
24. The basis of speculative Masonry upon operative Masonry.
25. The landmarks are immutable and unalterable; nothing can be added to or taken away from them.

THE LANDMARKS OF MASONRY.

The landmarks are those fundamental laws which with the "Ancient Charges" have descended as a legacy to us from our operative predecessors, and like the laws of the Medes and Persians are unalterable, the number twenty-five, and are as follows:

LEXICON.

Academie des Vraies Masons (Academy of True Masons). A French chapter of the high degrees, founded at Montpellier in 1778. The system had nine degrees, six beyond the craft degrees, four, the True Mason; five, the True Mason in the true way; six, Knight of the Golden Key; seven, Knight of the Rainbow; eight, Knight of the Argo-

nauts; nine. Knight of the Golden Fleece.

Accepted. As with other technical words which have descended to us from our operative predecessors, many theories have been advanced and learned articles have been written to give some esoteric meaning to a word the real meaning of which was obvious enough to anyone acquainted with the old guild terms. An apprentice who had completed the term for which he had been indentured was accepted by and made free of his craft or trade by his guild brothers.

Acclamation. An exclamation of applause or approval in connection with the "battery" or "fire" in the various rites. In the Scottish rite it is huzzza. In the rite of Mizraim, "hallelujah." In the adoptive rite, "eva." In the French rite, "vivat," and in the English rite, "so mote it be."

Accolade. A term used as expressing the ceremony of confirming knighthood.

Acharon Schilton (Hebrew)—The new kingdom; used in the high grades.

Achias.—Referred to in the high grades.

Achisar.—Mentioned in I Kings iv: 6, as being "over the household," referred to in the degree of select master.

Acknowledged.—Most excellent masters are said to be "received and acknowledged."

Acting Grand Master.—Under the English constitution, when a prince of the royal family accepts the office of Grand Master he has the right to appoint a peer of the realm as acting or pro-Grand Master.

Active.—A lodge is said to be active when it assembles at stated times, and a brother when he is in good standing in his lodge.

Active Members.—In a Supreme Council, Thirty-third, a certain number of the members are said to be "active." The number varies in different jurisdictions.

Adab.—The sun, used in the high grades.

Adam.—The father of the human race. The principal officer in the twenty-eighth degree.

Adar.—The sixth month of the civil and twelfth of the ecclesiastical Jewish year.

Adept.—One who is proficient, used in several of the high grade systems, as in the Illuminate, the seventh degree of the Rite of Zinendorf; seventh, Swedish and Roricencian rites, and twenty-third

of the Chapter of Emperors of the East and West of Clermont. The principal office in the twenty-eighth degree called Prince Adept.

Adhuc Stât.—"It stands you" Latin motto often found on Masonic dallions.

Atjournment.—It is unlawful to learn a Masonic lodge. Its labors are, however, indefinitely suspended "calling off" which see.

Admiration, Sign of.—Used in the Most Excellent Master degree. It refers to the visit of Balkis, Queen of Sheba, to King Solomon.

Admission.—Peculiar qualifications necessary on the part of those who seek membership in the Masonic Fraternity. The applicant must be a man, free born, under no bondage, sound in body and mind, of at least twenty-one years, unless he be a Lewis, of good character and a believer in the existence of a Supreme Being as ruler and governor of the universe.

Adolescent, The.—First degree of the order of the German Almon, known as the Twenty-two.

Adonal.—Lord; used in the eleventh, twelfth and twenty-eighth degrees.

Adonhiram, or Adoniram.—There is some doubt as to whether this was proper name or merely a title of honor signifying as it does "High Lord." I Kings iv: 6. It is applied in the force sense to the principal treasurer of King Solomon and chief overseer of the workmen sent to fell the timber in the forests of Lebanon. Masonic tradition tells us that he was a cousin of King Solomon and brother-in-law to Hiram the builder, and was constituted by King one of the seven superintendents and chiefs of the provosts and judges. He is introduced in the chair degree, the first Past Master; in the Royal Master and in the Secret and Perfect Master and Superintendent of the Building.

Adonisanite Masonry.—A rite of twelve degrees, founded about the middle of the eighteenth century. One, two and three, craft degrees; four, Perfect Master; five, elect of nine; six, elect of Pagan; seven, minor architect, Scottish apprentice; eight, grand architect, Scottish fellowcraft; nine, Scottish master; ten, Knight of the East; eleven, Knight of Rose-Croix; twelve, Prussian Knight. Of these degrees the sixth, seventh, eighth and ninth are peculiar to this rite; the others are similar to those of the same name in the A. A. S. R.

THE UNIVERSAL FREE MASON

Volume 1

OCTOBER, 1908

No. 5

THE SIGN OF DISTRESS.

'Twas a wild, deary night, in cheerless
December;

'Twas a night only lit by a meteor's
gleam;

'Twas a night, of that night I distinctly
remember

That my soul journeyed forth on the
wings of a dream.

That dream found me happy, by tried
friends surrounded.

Enjoying with rapture the comforts
of wealth;

My cup overflowing with blessings un-
bounded.

My heart fully charged from the foun-
tains of health.

That dream left me wretched, by friend-
ship forsaken.

Deserted, despairing, and wrapped in
dismay;

By poverty, sickness, and ruin o'ertaken,
To every temptation and passion a
prey.

And of an end or an aim, I then wan-
dered

Over highway and byway and lone
wilderness;

On the past and the present and future I
pondered,

But pride bade me tender, no sign of
distress.

In frenzy the wine cup I instantly quaf-
fed at;

And habit and time made me quaff
to excess;

But, heated by wine, like a madman, I
laughed at

The thought of e'er giving the sign of
distress.

It palsied my sinews and pilfered my
senses,

And forced me to proffer a sign of
distress.

I reeked to a chapel, where churchmen
were kneeling.

And asked their Saviour poor sinners
to bless;

My claim I presented—the door of that
chapel

Was slammed in my face at the sign
of distress.

I strolled to the priest, to the servant of
Heaven.

And sued for relief with wild eager-
ness;

He prayed that my sins might at last be
forgiven.

And thought he had answered my
sign of distress.

I staggered at last to the home of my
mother.

Believing my prayers there would
meet with success.

But father and mother and sister and
brother

Disowned me, and taunted my sign
 of distress.
 I lay down to die, a stranger drew nigh
 me,
 A spotless white lambskin adorning
 his dress;
 My eye caught the emblem, and 'ere he
 passed by me
 I gave, as before, the sign of distress.

With godlike emotion the messenger has-
 tens

To grasp me, and whisper: "My
 brother, I bless
 The hour of my life when I learned of
 the Masons

To give and to answer your sign of
 distress."

Let the sign of distress by a craftman
 be given,

And though priceless to me is eter-
 nity's bliss,

May my name never enter the records
 of Heaven

Should I fail to acknowledge that sign
 of distress.

—Selected.

THE SECRET OF THE ORDER OF FREEMASONS.

Under the caption, "The Secret of the Order of Freemasons, and the Ceremonies Observed at the Reception of Members into it," our English contemporary, The Freemason's Chronicle printed some time since the following article. It was printed in the "Gentleman's Magazine" in 1734, and procured for the Chronicle by Bro. Dr. Charles Forshaw, the well-known Masonic poet:

First of all the Person must be proposed in one of the Lodges by a Brother of the Society, as a good Subject: and when the latter obtains his Request, the Recipientary is conducted by the Proposer, who becomes his Godfather, into one of the Chambers of the Lodge, where there is no Light, and there they ask him whether he has a calling to be received: He answers Yes. After which they ask him his Name, Surname and

Quality: take from him all Metals or Jewels which he may have about him, as Buckles, Buttons, Rings, Boxes, &c. his Right Knee is uncovered, he wears his Left Shoe as a Slipper, then they blindfold him, and keep him in that Condition about an Hour, delivered up to his Reflections: after this, the Godfather goes and knocks three times at the Door of the Reception-Room, in which the Venerable Grand Master of the Lodge is, who answers by three knocks from within, and orders the Door to be opened: then the Godfather says that a Gentleman, by Name—presents himself in order to be received. (Note—Chamber several Brothers stand with their Swords drawn, in order to keep off profane People.) The Grand Master, who has about his Neck a blue Riband cut in a Triangle, says, Ask him whether he has the Calling? The Godfather puts him the Question, and the Recipientary having answered in the Affirmative, the Grand Master orders him to be brought in: Then they introduce him, and make him take three Turns in the Room, round a Sort of Ring on the Floor, in which they draw with a Pencil upon two Columns a sort of Representation of the Ruins of Solomon's Temple, on each side of that Space they also make with the Pencil a great I and a great B, which they don't explain till after the Reception. In the Middle there are three lighted Wax-Candles laid in a Triangle upon which they throw Gunpowder and Rosin at the Novice's Arrival, in order to frighten him by the Effect of those Matters. The three turns being made the Recipientary is brought into the Middle of the Writing above mentioned in three Pauses over-against the Grand Master, who is at the upper end behind an Arm-Chair, on which is the Book of St. John's Gospel, and asks him, Do you feel the Calling? Upon his answering Yes, the Grand Master says, Shew him the Light, he has been long enough deprived of it. In that Instant they take off the Cloth from before his Eyes, and

all the Brothers standing in a Circle draw their Swords; they cause the Recipient to advance in three Pauses up to a stool which is at the Foot of the Arm-Chair; the Brother Orator addresses him in these terms, You are going to embrace a respectable Order, which is more serious than you imagine: There is nothing in it against the Law, against Religion, against the State, against the King, nor against Manners. The venerable Grand Master will tell you the rest. At the same time thy make him kneel on the stool with his Right Knee, which is bare, and hold the Left Foot in the Air. Then the Grand Master says to him, You promise never to trace, write, or reveal the Secrets of the Free-Masons or Free-Masonry, but to a Brother in the Lodge, and in the Grand Master's Presence. Then they uncover his Breast to see if he is not a Woman, and put a Pair of Compasses on his Left Pap, which he holds himself; he puts his right hand on the Gospel, and pronounces his oath in these Terms, I consent that my Tongue may be pulled out, my Heart torn to pieces, my Body burnt, and my Ashes scattered, that there may be no mention of me amongst Mankind, if, &c., after which he kisses the Book. Then the Grand Master makes him stand by him; they give him the Free-mason's Apron, which is a white skin, a Pair of Men's Gloves for himself, and a Pair of Women's Gloves for the Person of that Sex for whom he has the greatest Esteem. They also explain to him the I and B traced on the Floor, which is the Type of the Sign by which the Brothers know one another. The I signifies Jahkin, and the B Boiaes. In the Signs which the Freemasons make to each other they represent those two Words, but putting the Right Hand on the Left Side of the Chin, from whence they draw it back upon the same Line to the Right Side; then they strike the Right of their Coat on the Right Side and stretch out their Hands to each other, laying the Right Thumb upon the Great Joint of his Comrade's first Finger, which is accompanied with the Word

Jahkin; they strike their Breasts with the Right Hand, and take each other by the Hand again, by reciprocally touching with the Right Thumb the first and great Joint of the Middle Finger, which is accompanied with the Word Boiaes. This Ceremony being performed and explained, the Recipient is called Brother; after which they sit down, and, with the Grand Master's Leave, drink the new Brother's Health. Every Body has his Bottle. When they have a Mind to drink they say, Give some Powder, viz. fill the Glass. The Grand Master says, Lay your Hands to your Forelocks; then they drink be Brother's Health, and the Glass is carried in three different Motions to the Mouth; before they set it down on the Table they lay it to their Left Pap, then to the Right, and then forwards, and in three other Pauses they lay the Glass perpendicular upon the Table, clap their Hands three times, and cry three times Vivat. They observe to have three Wax Candles disposed in a Triangle on the Table. If they perceive, or suspect that some suspicious Person has introduced himself amongst them, they declare it by saying it rains, which signifies that they must say nothing. As Some People might have discovered the Signs which denote the Terms Jahkin and Boiaes; a Free-Mason may be known by taking him by the Hand as above-mentioned, and pronouncing I, to which the other answers A; the first says K, the second replies H; the first ends with I, and the other with N, which makes Jahkin; It is the same in regard to Boiaes.—The Tyler-Keyston.

MASONRY IN CHILI.

In the history of the political emancipation of Chili appears an institution under the name of "The Lautarine Lodge," which was in a special sense the centre that directed the independence of Chili and which numbered among its members nearly all the elite, whom we Chilians call "the fathers of our country." Very little is known of the "Lautarine Lodge,"

and perhaps it never will be known either what it was or what it did, but, as a Chilean historian says, the secrets of these clubs, hidden away in the entrails (entranas) of the Temple, sleep today in the tombs of its associates who are still faithful to their oaths.

From the beginning of the 19th century down to 1850, there are no exact notices about the existence in Chili of a Masonic Body worthy of the name. On the 7th of August of that year was founded at Valparaiso, under the dependence of the Grand Orient of France, and composed of Frenchmen, the Lodge "The Star of the Pacific," which is still working at the present time. From this Lodge came out the founders of the "Fraternal Union," composed of Chileans, and inaugurated at Valparaiso on July 27th, 1853; this Lodge ceased to exist in 1906. On Dec. 14th, 1854, under the jurisdiction of the Grand Lodge of Massachusetts, the Lodge "Bethesda" began to work in the same port of Valparaiso, and still exists. A little later was established at Concepcion, the Lodge "The Aurora of Chili," and at Copiapo, that of "Order and Liberty," both under the auspices of the Grand Orient of France. A lack of records does not allow us to fix the date when a "Rosa Cruz Chapter" (Rose Cross) was inaugurated at Valparaiso. All we know is that it existed a little before the foundation of the Grand Lodge of Chili.

All the Chileans in the Lodges "Fraternal Union," "The Aurora of Chili," and "Order and Liberty," desired to impart a greater activity to their work, and in this way to establish a national Power. A favorable opportunity of realizing these desires offered itself when the Grand Orient of France consented in 1862 that Napoleon III should impose upon it, as its Grand Master, Marshal Magnan, who had not previously been even initiated.

The three Lodges shook off the yoke of the Grand Orient of France, and that after seven Masters of the "Fraternal Union" had founded the Lodge "Progress" at Valparaiso. The delegates of

the Chilean Lodges solemnly inaugurated the Grand Lodge of Chili on May 24th, 1862.

On Dec. 18th, 1862, the Grand Master, John de Dios Arlegui, promulgated the Constitution of Chilean Masonry, and on Dec. 30th, 1865, the General Statutes. The two Codes are still in vigour at the present day, and have only been subjected to unimportant modifications. Further, funds were collected while were used in acquiring at Valparaiso a site for the construction of a grand Temple that was the home of Chilean Masonry from 1872 to 1906, when it was completely destroyed by the earthquake of the month of August.

In the person of the President is concentrated the executive power, the administration, and the care of international relations. Together with the Grand Lodge it constitutes the legislative power, and, together with its Council, it participates in the judiciary power.

The Grand Lodge, composed democratically of the representatives of the majority of the Lodges, elects every three years the Grand Master and the other Grand Dignitaries, and then, constituted as an Assembly, it is the base of the legislative power, whereas, by means of its three Sections, it prepares the best part of the administrative and international work of the Grand Master.

The Council of the Serene Grand Master is a kind of Council of State which intervenes in the Administration and in the maintaining of International relations; it can take no resolution without the approbation of its president, and is characterized by its cognizance in matters of appeal.

The Rite adopted is the Ancient and Accepted Scottish Rite. The Constitution established that, as long as circumstances did not permit it, Chilean Masonry should only work in the three symbolical Degrees, which, as is well known, have been put into practice in their purity.

In 1870, Bro. John de Dios Merino Benevente established at Valparaiso a Supreme Council of sovereign inspection.

of the 33rd Degree, authorized by that of England. This higher body, which was recognized by the Convent of Lausane, did not manage to keep up relations with the Grand Lodge of Chili, in consequence of difficulties which arose in determining the sphere of action of the two entities. For this reason the existence of this Supreme Council was short-lived, and its action has been nil.

Under the leadership of the Grand Master, Alexis Palma, Chilean Masonry understood the necessity there was of developing to the highest degree the Ancient and Accepted Scottish Rite, and of establishing a Grand Orient of Chili, which should serve as a centre for the Lodges and Rites that were scattered all over the country and that recognized different Powers.

On Dec. 18, 1899, the Grand Master, Palma, decreed the creation of Lodges with Degrees higher than the 3rd. The Grand Lodge approved of this decree on Jan. 11th, 1900. This action was taken because, in May, 1890, the Supreme Council of the Argentine Republic had conceded the Grand Constitutive Charter to a new Supreme Council for Chili, with its seat at Valparaiso, presided over by Bro. Edward de la Barra, and composed for the most part of Bre, who figured in the Grand Lodge of Chili.

The new Supreme Council, in communication with the others of the Masonic world, set to work with remarkable perseverance, but various circumstances made progress slow. When, in 1902, the Grand Master, Bonaventura Cadiz, who was also a member of the Supreme Council, organized the formation of four District Grand Lodges, and with admirable preparation the reform of the Masonic Constitution in order to adapt it to the progress of the Order, a schism took place which resulted in an interruption of the realization of these intentions.

To-day, the members of the Supreme Council who belong to the Grand Lodge of Chili, are working with perseverance, and are pursuing the task which was interrupted by the schism of 1902, and there are good reasons to augur that

the Grand Orient of Chili will shortly exist under perfect conditions of regularity and activity. During the past year the Supreme Council fixed its residence at Santiago. Our illustrious Bro. John Joseph Laterre, ex-senator of the Republic and ex-admiral of the fleet, is its Grand Commander, and our illustrious Bro. Arthur F. Clement, gentleman, is its Grand Chancellor.

Since the inauguration of the Grand Lodge of Chili in 1862 down to the present day, there have been constituted in the principal towns of the Republic, thirty-four Symbolical Lodges, ten of which are still active. The following are their names, with the designation of the places where they are established:

1. Hope, No. 34, at Talca; 2. Light and Hope, No. 11, at La Serena; 3. Aurora, No. 6, at Valparaiso; 4. Emerald, No. 30, at Valparaiso; 5. Justice and Liberty, No. 5, at Santiago; 6. Aurora of Italy, No. 24, at Santiago; 7. Peace and Concord, No. 13, at Concepcion; 8. The Southern Cross, No. 16, at Coronel; 9. Light and Loyalty, No. 33, at Los Angeles; 10. Light and Work, No. 32, at Valdivia.

Of these Lodges, "Justice and Liberty," founded in 1864, is the one which keeps up its works best, and which supplies the Grand Lodge with the majority of its officials.

In all the Lodges special severity has always been shown in the rejection of outsiders who, by their doubtful morals or the weak development of their intellect, might be prejudicial to the progress of the Institution. In observing this line of conduct Chilean Masonry has not seen the number of its adherents increase to any considerable extent, but it has numbered among its members persons eminent as politicians, public, civil officers, judges, manufacturers, and commercial men. To-day the number of active Masons is about five hundred. That it is not higher must be attributed to the fact that the schismatics of 1902 have, by their conduct, drawn down upon the Order the discredit of the outside world.

The solicitude shown by the present

Grand Master, Victor Gme. Ewing, will result in the revival of the Lodge "Fraternal Union" at Valparaiso, and the foundation during the present year of two Lodges, one at St. Philippe and the other at Talca.

The Grand Lodge of Chili has published its official documents, since its foundation, in a Bulletin which has not appeared very regularly, but to which the Grand Master, Ewing, has just given a periodic and regular organization. It has also authorized the publication of the following Masonic reviews: "La Cadena de Union" (The Chain of Union), 1895-1897; "La Verdad" (Truth), 1896 to 1899, and "La Aurora," 1904-1905. Masonic literature in Chili has not produced works of any considerable length, but several Bre. e. g. Edward de la Barra, Benicio Alamos Gonzalez, Isidore Errazuriz, and others have published pamphlets of great merit for the propaganda and polemics of Masonic principles.

The work that has been accomplished might be great in every respect, but the Grand Lodge of Chili has been stopped by an irremediable obstacle, namely, the fact that the Masonic elements of the country are disseminated in Lodges which are dependent on other foreign Powers, and which, although they may keep up relations of friendship among themselves, do not work in concert as they should in order that, from the union of all, might follow a homogeneous force, capable of producing greater and better results than those obtained when working separately.

Foreign collectivities, being incited by the feeling of patriotism, have constituted Lodges dependent on the Powers of England, France, Hamburg, Massachusetts, etc. These Lodges, to the number of fifteen, are not in a really prosperous condition, and that, in consequence of the enormous distance which separates them from their respective Orients. If the twenty-five Lodges, which exist in Chili at the present time, were under one single regulating Power, there is no doubt but that the influence and

the work of all would be by far superior to what has hitherto been attained.

We should like to conclude at this point, but, in a historical survey, one must tell the truth, even though it may be somewhat disagreeable. We must refer to the schism which took place in 1903, and the foundation of the Symbolical Grand Lodge of Chili in October, 1904.

The Grand Lodge of Chili, at its meeting of June 1st, 1903, elected by an enormous majority Bro. Bonaventura Cadiz to be its Grand Master. The unsuccessful candidate, William Munnich, by alleging that the election was null and void, gave rise to a schism. Several members of the Grand Lodge and a very small number of the officials of some of the Lodges followed him, and, having by an intervening vote, declared that the Grand Lodge of Chili had ceased to exist, they founded in its place the Symbolical Grand Lodge of Chili in October, 1904.

The Grand Master, Cadiz, resisted the rebellion with great energy, and before his death in September, 1906, he was able to declare that in all the Republic, the schismatics had no Lodges in activity, that the Masonic schism did not exist in consequence of the disbanding of the rebels, and that there remained and remains, still but the pending question before the civil courts which have to decide whether the schismatics must or not profit, wholly or in part, by the sum of the sale-price obtained for the site where the Masonic Temple stood at Valparaiso at the time of its destruction by the earthquake.

THE GRAND COUNCIL OF RITES OF SCOTLAND AND OTHER BODIES OF THE SCOTTISH RITE.

We have been asked regarding the stand taken by the Grand Council of Rites of Scotland towards the professed Scottish Rite bodies of the world and especially towards those in the United States of America. We cannot answer this question better than by quoting a

letter from the Grand Master of the Grand Council of Rites to the Sovereign Grand Commander of one of the Cerneau Councils:

Airdrie, 17th June. 1907.

III. and V. D. Brother:

I have given the matter discussed by us in Edinburgh on the 4th inst. my serious consideration, and consulted with my B. B. in Grand Council, and the conclusion we arrived at is as follows:

The Grand Council of Rites of Scotland, dating from time immemorial, is willing to enter into friendly relations and exchange Representative with your Supreme Council, conditional upon said Council recognizing the principle of concurrent jurisdiction. We are forced to adopt this policy for various reasons. Among others, we are aware that there are numerous bodies, each independent of the other (and in some cases violently antagonistic to each other) working the Scottish Rite Degrees in the U. S. Some of these are Regional, as the Supreme Council of Louisiana, and the bodies in the Federation of the Gran Oriente Espanol, located in Pennsylvania, both of which bodies are recognized by the majority of European Scottish Rite Powers, and both of whom we are on terms of amity. Others again claim authority over the whole U. S. Of these latter are the Supreme Council, over which you so worthily preside; and another with practically the identical title as yours, and claiming also to be the lineal successor to the Council founded by Joseph Cerneau in N. Y., which you also claim. Then there is the Supreme Council of the Northern and Southern Jurisdiction, which affirm that neither of these bodies is in any way entitled to claim descent from the original Cerneau Council, and point to the fact that each Cerneau Body strenuously denies the legitimacy of the other.

Now, into this controversy we have no desire to enter, and with the Northern and Southern Jurisdiction we can have no affiliation. Thus, while deploring the unmasonic bitterness displayed by the rival organizations, and while willing to extend our good offices to heal the breach, we cannot take sides in what seems to us to be a family quarrel.

Now, a word as to the position of the Scottish Grand Council of Rites among Scottish Rite Bodies of the World. It

is the only one claiming to be of time immemorial, and bases its laws not upon Charters, as it claim precludes the possession of such, but upon the fact acknowledged by all Masonic Historians that up to the end of the eighteenth century all degrees were worked in Scotland in the Craft Lodges, especially in those Lodges located in the Western portion of the Kingdom: the home of the Ancient Mother Lodge of Kilwinning, in a Pendicle or Daughter Lodge, of which viz: In the Ayr Kilwinning St. John's Lodge was initiated the famous Chevalier Ramsay, who introduced the Scottish High Grades into France, from whence they have spread over the Masonic World. In 1800, for professedly political reasons, though mostly from a spirit of jealousy towards the Mother Lodge (then its powerful rival), the Grand Lodge of Scotland issued an edict forbidding its Daughter Lodges from working any other Degrees than those of St. John's Masonry. The votaries of the Higher Grades, thus left without a Masonic home, applied to the Sister Kingdom of Ireland (where there was a Grand Encampment of Knight Templars) for Charters, under which they worked all the degrees they had formerly worked under the Craft Charter, a system which continued in vogue until 1826, the Early Grand Encampment of Ireland granted a Charter of Renunciation to the Frates in Scotland, creating them an Independent Grand Body. Consequent on the reorganization thus made necessary, the Tabernacle or Council of Patriarchs by whom the Higher Grades had been conferred first in the Craft Lodge, and later in K. T. Encampment, with the consent of the New Grand Encampment (the Charter of Renunciation being only a Templar authority, branched of and formed what is now the Grand Council of Rites. Since then there has been an unbroken succession of Sov. Grand Com.

I think this fully explains the points you mentioned, and also puts forth clearly the position of the Grand Council of Rites towards other powers of the Rite in Foreign Countries.

Saluting you, dear and Ill. Frater,

R. T. N. K. T. T. E. O.

PETER SPENCE, 33.

Sov. Grand Co., Sup. Com. A. & A., 33rd Scotland.

The Universal Free Mason

Published on the 1st of each month
At 595 MAIN STREET, EVANSTON, WYO.

Price 10c per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. McB. THOMSON, - - - Montpelier, Idaho
ROBERT S. SPENCE, - - - Evanston, Wyo.
H. P. JEFFERSON, M.D., - - - Boston, Mass.

All letters or articles for insertion to be sent to
M. McB. Thomson, Box 96, Montpelier, Idaho, not
later than the 20th of each month
Business communications to be sent to R. S.
Spence, Box 410 Evanston, Wyo.

EDITORIAL

We are in receipt of the July and August numbers of "The Ohio Freemason," with a request to exchange, a request which we gladly comply. "The Ohio Freemason" is a sixteen-page monthly, about the size of the "Universal Freemason." It is published in Columbus, Ohio, and is the official organ of the new Grand Lodge of that State. It is well edited, and while professing to treat principally of subjects pertaining to the body it represents, is well worth perusal by any Mason.

As but few of the readers of the "Universal Freemason" are probably aware that two opposing Grand Lodges exist in the State of Ohio, both professedly working the so-called York Rite, a resume of the causes which led to such a condition, may be of interest. Since 1884 there had been two pseudo Scottish Rite bodies, both of the emasculated variety, conferring degrees in Ohio, viz: One of the Cerneau Councils and the Northern Jurisdiction Council, a bitter warfare was waged by both, and as each depended on the York Rite Craft Lodge for material, success would naturally go to the one who gained control there. This was effected by the Northern Jurisdiction, who followed their fa-

vorite tactics of conferring complimentary degrees upon Grand Lodge officers until they had the Grand Lodge corrupted when pressure was brought upon the Lodges to prevent their members taking degrees from the Cerneau Council, ultimately going so far as refusing seats in Grand Lodge to Masters and Wardens of Subordinate Lodges who had taken such degrees, or to allow newly elected officers of Lodges who were Cerneaults to be installed unless they would renounce the connection. The fight came to a focus when New England Lodge, No. 4 of Worthington, Ohio, withdrew from the Grand Lodge on April 8th, 1891. The action of this Lodge was endorsed, and its example followed by Bucurus Lodge, No. 139, and Crawford Lodge, No. 44, of Bucurus, Ohio. These three Lodges met at Worthington, Ohio, on July 28-29, 1891, when they formed a New Grand Lodge, under the title of A. F. & A. M. of Ohio, which was duly incorporated on July 29th, 1891. This action of the three Lodges met—as was to be expected—with bitter opposition from the old Grand Lodge, both Masonically and in the courts. They have survived it all, and there is still in the State of Ohio two Grand Lodges presumably working the same Rite, the Grand Lodge, F. & A. M. and the Grand Lodge, A. F. & A. M. That the R. B. of the three Lodges were justified in resisting the arbitrary conduct of the old Grand Lodge, all unprejudiced people will admit, whatever we may think of their wisdom in forming themselves into what at best is but a schismatic branch of the same Rite would it not have been better for them to have cut loose from the bigoted and intolerant York Rite, and under the Banner of Liberty, Equality and Fraternity in the Universal Scottish Rite (the virile, not the emasculated) helped on the cause of "Universal Brotherhood." The more so, that as a schismatic body dividing the same territory with a powerful rival of the same Rite, recognition by Foreign bodies will be well nigh impossible, whereas being of the Scottish Rite, they would have had undisputed

cession of the territory, with no difficulty in the way of recognition. We would commend this to the serious consideration of our Brother of the "Ohio Freemason." "It is never too late to mend."

Since the last issue of the "Universal Freemason" we have to record continued progress for our beloved Rite and for the American Masonic Federation. Two new Lodges in Chicago, under the Grand Lodge of Illinois, A. A. S. R., where our Bro. F. Keeler, 32nd, nobly upholds the banner of the Scottish Rite, and one in San Francisco, built up by our indefatigable Deputy Ill. W. Provol, 33rd. While by affiliation we have added Lodges in Sierra Leone, Panama and Chili. Not a bad record for the month.

In Helper, Utah, our York Rite friends used the local Knights of Pythias as a weapon against Providence Lodge of that place, by having them refuse to meet in the same hall with our Brethren. The weapon proved a boomerang, as the proprietor of the hall informed the Pythians that as they could not meet with the Scottish Rite Masons, they could leave and the Masons remain.

In our last issue we printed the ancient landmarks supposed to be immutable, unchangeable, and unamendable for the York Rite Mason they are. However, insufficient, and new ones are being continually made. The latest and most ridiculous one has been added in Idaho where the Grand Master decided that to be an engineer in a brewery was a disqualification in a candidate, and the Grand Lodge actually indorsed the decision. As Shakespeare makes Puck say: "What fools there mortals be."

The York Rite Grand Lodge of Massachusetts has inaugurated a crusade against the "Fake Mason," and to the Grand Lodge of Massachusetts (as with the other Grand Lodges of the same system) to agree with it is to be a "Fake." According to this definition

there must be a number of Fakers in that Commonwealth, according to the testimony of one witness, who said: "There are several Masonic grand bodies, or orients, operating in this State, among them being the Grand Lodge I represent, the Grand Lodge of Masons of Massachusetts, St. John's Grand Lodge, F. & A. M., an offshoot from Ohio; Prince Hall Grand Lodge, F. & A. M. Dr. Jefferson claims to be Grand Master of a Grand Lodge in New England, Ancient and Accepted Scottish Rite. There is, I am informed, another claimed Grand Lodge, working under grand mastership of a man I see in the court room—I can't recall his name or his lodge's name. The Grand Orient of Spain is working in Massachusetts. The Blue Grand Orient, or Argentine Confederation, Grand Orient of Greece, working Scottish Rite, and others, I think, work here."

The particular fake in this instance was the "Ancient and Accepted Egyptian Masons," of which Dr. Darius Wilson is Grand Master, and particular interest is attached to the case, as it is the first under the new law which was enacted at the instance of the Grand Lodge of Masons of Massachusetts, with the co-operation of other fraternal organizations. The principal allegations made by the prosecution are under section 2, chapter 280, acts of 1908: Fraudulently using or aiding in the use of the name of a regularly recognized secret society; fraudulently publishing and circulating notices soliciting membership for an order of a name similar to the established name; fraudulently offering to sell and confer degrees without authority.

As regular Scottish Rite Masons, we have no particular interest in the case one way or the other, and mention it only as an item of news. It is our belief, however, that were the Grand Lodge of Massachusetts and its Sister Grand Lodges to set their own house in order, eschew un-Masonic innovations, and revert to pure, ancient Masonry, they would not be compelled to resort to such questionable means to protect their in-

terests. The defendant in the case was found guilty and sentenced to one month in the house of correction. Appeal was taken and the defendant held in bail. What strikes us as the most noteworthy point was the acknowledgment by the Grand Secretary of the Grand Lodge of Massachusetts that he was ignorant of the landmarks of Masonry. Not that he was ignorant, that we were prepared to believe, but that he should acknowledge his ignorance surprises us.

We are asked to explain the ceremonial differences which distinguish Scottish Masonry from the American system. We fear this could only be done in a tiled Lodge, to which we refer the Brother. Without indiscretion, however, we may say that Scottish Masonry differs in many essentials from the system commonly, though erroneously, styled "York Rite," as in the latter much of the symbolism so essential to the true understanding of our ceremonies is obscure, and in some instances entirely lost. While innovations have been introduced and landmarks altered until at last that system has absolutely no claim to the title of being a branch of the Family of Universal Masonry, but is entirely local in its practice and teachings.

The officers in a Lodge of Scottish Masonry are the Master, styled Right Worshipful, Senior, and Junior Wardens and Deputy Master, styled Worshipful; Secretary, Treasurer, Senior and Junior Deacons, two or more Stewards, Almoner, Inner Guard and Tiler. Theoretically, there are three Masters in the Lodge, the Worshipful Junior Warden, who presides over the Entered Apprentices; the Worshipful S. Warden, who presides over the Fellow Crafts, and the R. W. Master, who presides over the Craft as a whole.

The S. and J. Deacons are the officers of the R. W. Master, and W. S. Warden, while the stewards are under the control of the W. Junior Warden. The R. W. Master is not the autocrat, to sit covered as in the York Rite, but

is simply a Master first among equals.

All business is transacted in an Entered Apprentice Lodge except the election of officers, which is generally done in a Master Masons' Lodge, or the trial of a Brother, which is done upon the highest degree he has taken.

When the Lodge is opened it is on the Entered Apprentice Degree, and is passed or raised, as the case may be. After the business of the highest degree is finished, the Lodge must be lowered again to an Entered Apprentice Lodge, on which it is always closed.

In the present number of the "Universal Freemason" we give a short sketch of the Masonry in Chili, abridged from a more lengthy one contributed by the Worshipful Bro. Louis A. Navarro y Lopez, G. Gen. Sec. of the Grand Orient of Chili, to the Bulletin of Masonic Interchange, which we doubt not will be read with interest by our readers. The Masonry of the Latin nations has been slightly considered, because but little known by the Anglo-Saxon Mason, and especially is this so of the Mason of the United States. This is partly attributable to the fact that the Latin Nations, almost without exception, practice the Scottish Rite, and their attitude toward political and religious questions differs much from ours, in palliation of the latter. However, we must consider the environments of the different peoples. The Latin Mason has had, and in some cases still has, to contend with a bigoted and intolerant church system, which has been the enemy of freedom and progress, and consequently is the antithesis of Masonry, and many times also against jealous political power which feared an enemy in everything it could not understand. The political and religious freedom received the one as a prestige, almost unknown, or just beginning to be known to the other, yet in everything that stands for true Masonry the Latin Mason is no whit behind his Anglo-Saxon Brother. His charity is as extensive, and is not confined to Masons and their families.

as witness the schools for orphan children established by Masons in Latin countries, while in time of difficulty, danger or destitution, no "Son of the Widow" could seek a surer friend than would find in his Latin Bro.

TRUE SCOTTISH RITE MASONRY.

R. S. Spence, Thirty-third Degree—Continued.

"Many things are lawful, although not expedient."

Albert Pike recognized this when he claimed for his "Southern Jurisdiction" the right to control the Symbolic designs, and claimed they would exercise that right if it was expedient. But, its expediency was doubtful at that time.

The organization of State Grand Lodges shortly after the revolutionary war not only crystallized that expediency, but absolutely repudiated the legality, and thus the jurisdiction so strenuously claimed by Albert Pike and his adjustors has since become a dead issue.

This leads us to the questions, from what source and by what authority does Craft Masonry, in the United States, known as the "York" Rite—alias the "American Rite"—claim exclusive jurisdiction? Why do they persist in making war on their fellows, and why should they insist upon making might right?

We will answer each question in series.

They have abjured as a matter of expediency, jurisdiction over Craft Masonry, and the Southern and Northern Jurisdictions now claim authority only from the 4th to the 33rd degrees. Very well. This takes us to the authority of the State Grand Lodges, as possessing exclusive jurisdiction over Craft Masonry. Craft Masonry in the United States is of very uncertain origin, and its history is lost in the abundance of traditional claims. History is so incomplete that only late data can be relied upon. I use the words of a famous Masonic historian, "There is very little certain in-

telligence concerning the history of Freemasonry in America."

In 1818 a Grand Lodge was formed in Indiana and Mississippi; in 1821, in Alabama and Missouri; in 1825, in Illinois; in 1826, in Michigan; in 1830, in Florida; in 1832, in Arkansas; in 1837, in Texas; in 1843, in Wisconsin; in 1844, in Iowa. But of the origin of authority all is as looking through a glass darkly. However, of this we have little to do, as we are not historians.

After the war of the rebellion Albert Pike became the self-constituted apostle of the higher degrees of Masonry, and arrogated to himself the supreme control. He earned a monument and he got it. The writer was present at the dedication and unveiling of the statue, and took part in the ceremonies as a spectator only.

Shortly after things and matters had quieted down and Albert Pike had established his deadtime, and others who had followed the teachings of Joseph Cerneau, saw the harvest approaching, made overtures to become copartners in the harvest. An aggregation known as the "Northern Jurisdiction," with headquarters in New York, was admitted to share in the new aggrandizement, and the announcement was made that the Southern Jurisdiction, with headquarters at Washington, and the Northern Jurisdiction, at Boston, controlled Scottish Rite Masonry, and any attempt made by any other Masonic bodies of any Rite to interfere with their jurisdictional powers, were to be declared aliens to the Commonwealth of Masonry. They made laws, by which they eschewed the "Ancient Landmarks" of Masonry and denied fraternal intercourse to men of color, and created a religious test and many other obnoxious statutes became a part of their gospel. One instance is so notorious that we will quote from a recent writer:

"Another favorite dodge of the Southern and Northern Jurisdictions is to get the State Grand Lodges to pull the chestnuts for them, by declaring that they, and they only, are the legitimate Scot-

tish Rite. So far nearly every Grand Lodge in the Union has been approached, and some dominated by members of these two jurisdictions, and have for a time allowed themselves to be made cat-paws of.

At present there are, we believe, but two which persist in this un-Masonic course. The latest effort of this nature was made in the Grand Lodge of Idaho, at a late session, when an attempt was unsuccessfully made to have a resolution passed which was introduced by a member of the Southern Jurisdiction, to punish with expulsion any Idaho Mason who would become a member of or take the degrees in any other Scottish Rite body, or become a member of any other body which required its members to become Masons. (in what way has the Shriners and Eastern Star offended?) It was remarkable that on the debate on this resolution not one member of the Southern Jurisdiction spoke in its support, and it was to say the least, a coincidence that a few weeks later, at a degree sale, in Salt Lake City, held by the Southern Jurisdiction, the officiating salesman boasted that the degrees of the Rite were to be given gratuitously to two prominent Idaho Masons, for their services in that Grand Lodge, they being the only two members who supported the resolution.

The resolution was finally passed in an amended form.

As a refreshing change we will see what is said about coercion, by those Grand Masters who, as true Free Masons, refuse to bow the knee to the Southern Jurisdiction Bad, and to the honor of Masonry be it said they are many, so many that space will permit us to cite but a few, representing widely separated parts of the country.

In the proceedings of the Grand Lodge of New York, 1874, Past Grand Master Gibson says: "The Grand Lodge is supreme within its jurisdiction, but not infallible. We are believers in non-interference with the exercise of that jurisdiction in any other way or for any other purpose than the general benefit,

protection or safety of the craft. Grand Lodges are not possessed of absolute, unquestioned despotic power. There never was a time in Ancient Craft Masonry when even a Grand Master had any authority as that. The Craft are Free Masons, they are not and never will be slaves; indeed, the bondsman can never be a Craftsman, as he was not free born."

The Grand Master of Tennessee, addressing the Grand Lodge in 1889, said: "Ancient Craft Masonry, comprising three symbolic degrees, of Entered Apprentice, Fellow Craft and Master Mason, universal and uniform throughout the world, is absolutely free and independent of all other orders, and can lawfully be allied with or dominated by any order of Scottish Rites, nor can, as free Masons be called upon through our Grand Lodges to hear and decide any controversy between the various claimants to legitimacy in that Rite; they pretend—any of them—to control our degrees, then they are clandestine lodges. We know them not, and hold no sort of communication with them. If they do not lay claim to Symbolic Degrees, then they are not us. We have no knowledge or sanction by which we can test their claims, their cause, or decide their Rites. We will not well may we interfere with Odd Fellows, Woodmen, Knights of Honor, Knights Pythias, or Knights of Labor; nay, not believing that a Free Mason is a slave, I deny the right of any subordinate or Grand, to dictate to him whether he shall or shall not become a member of any other society, order, or fraternity, whose purposes or practices are not immoral."

The Grand Master of Montana, addressing the Grand Lodge in 1884, said: "The Grand Lodge of Montana forbids by and representing only Lodges conferring the three degrees of E. A. F. and M. M., and the auxiliary degree of Past Master, of Ancient Craft Masonry will not assume to pass upon the claims of any other organization, whether claiming to be Masonic or otherwise."

to the members of its Lodges. Other associations or organizations may connect themselves with, so his rightful and exclusive control of Lodge Masonry is not infringed or the allegiance of its members is divided."

Brother Anderson's Masonic Manual, Decisions of the Grand Lodge of Pennsylvania, which is an accepted authority on Masonic Jurisprudence, sec. 219: "The Grand Lodge of California recognizes no man as a Mason, unless he has been made one in some Lodge of Masonry acting under a charter or dispensation from some Grand Lodge having authority to grant such charter or dispensation. It does not recognize any title of 32d degree or any degrees except those of Entered Apprentice, Fellow Craft and Master Mason, or titles except those appropriate to officers of the Grand or Subordinate Lodges."

From these addresses, resolutions and decisions we find that the Craft Lodges of the different States with practical unanimity, decided all degrees, purporting to be Masonic except the first three, are outside of jurisdiction, and that they neither seek nor seek to have control of or interfere with them, and harmony is the result. From this wise course the Grand Lodge of Ohio and a few others, have abused and allowed themselves to become the tools of the Northern and Southern Jurisdictions, and the consequence is that a rival Grand Lodge of considerable strength in Ohio now disputes the supremacy, and threatens to destroy the Masonic harmony in adjoining States by establishing Lodges within their borders.

The ostensible excuse put forward by the Northern Jurisdiction for seeking the Grand Lodge interference in the Rite disputes is that the harmony of the Craft be not disturbed, yet in every case where their efforts have been successful, discord, and not harmony has been the result, and the more discord among their own members are

becoming disgusted with such methods.

Writing upon this subject, the editor of the "Masonic Advocate," a 33rd of the Northern Jurisdiction, says: "As a member of the Scottish Rite, holding true allegiance to the Supreme Council of the Northern Jurisdiction, we have yet to hear of the first instance where the peace, good order and harmony of the Lodge, Chapter or Commandery has been disturbed by a member of the Cerneau Rite. The discord in all cases has arisen from an attempt to interfere in their bodies, actions similar to what is embraced in the edicts of these Pennsylvania Grand officers. In other words, it has been produced by forcing into these Bodies a controversy which does not concern at all and which they are powerless to settle."

(TO BE CONTINUED.)

ADOPTIVE MASONRY.

The exclusion of Women from Masonry has ever been a sore subject with the gentler sex, and the Brethren have passed many a bad half hour in consequence. To remedy in some measure this condition, numerous degrees and orders have from time to time been introduced under the generic title of Adoptive or Androgynous Masonry. As early as 1730 the adoptive idea had its inception in France, and 30 years later, in 1770, the Count de Bernouville arranged the existing degrees into a Rite which met with such success and made such progress that in 1774 it was formally recognized and taken under the control of the Grand Orient. What is practically the same system, with only such variations as were necessary to adapt it to the existing conditions, was subsequently adopted by the Grand Council of Rites of Scotland, under the name of the Scottish Rite of Adoption. It is worked exclusively in connection with the A. A. S. R. Symbolic. In the United States, efforts were made as early as 1800 to introduce the adoptive idea in the form of "side degrees." The efforts, however, met with but little success, in no instance surviving their creator, while many of

them were practically still born. The most noteworthy were "The Masons Daughter," founded upon a legend connecting Mary the sister of Lazarus with the entry of Jesus into Jerusalem; "The Kindred Degree," based upon the Biblical history of Ruth as a gleaner in the field of Boaz; "The Heroine of Jericho" was an adaptation of the old degree of the "Scarlet Cord," and had for its subject the faithfulness of Rahab and its reward; "The Good Samaritan" presented for imitation the well known and often quoted Biblical story.

As we have said, all these creations were but evanescent, and it was not until about 1855, when Bro. Robert Morris, L.L. D., of Kentucky, invented the Order of the Eastern Star that permanence was given to the adoptive system in American Masonry. At first it was only given as a lecture to Masons and their female relatives, to a whole roomful of people at once, with no obligation but that of secrecy, and in this form it was given by Bro. Morris in Britain, in 1868, while on his journey to the Holy Land. Bro. Robert Macoy, who succeeded Morris as head of the order, arranged the work systematically, and in Dec., 1868, organized the Supreme Grand Chapter, which now has constituent Chapters in nearly every State and Territory in the Union. The Order nominally consists of five degrees, but they are not degrees in the usual acceptation of the term, but rather five lectures in one degree, each lecture treating of one principal character, who is given a point of the Star. The first, or Daughter, represents Adah, daughter of Jephtha. The second, or Widow, is represented by Ruth, as a gleaner in the fields of Boaz. The third, or Wife, by Esther, risking her crown to save her people from the plots of Haman. The fourth, or Sister, is represented by Marthy, the sister of Lazarus. In the fifth, or Mother's, point, the Scriptural character is departed from, and a fictitious character is presented under the name of Electa.

Besides these systems mentioned, the subject would be incomplete without

mention of the Adoptive Egyptian system of Cagliostro, which, although no longer practiced, was very elaborate in its ritual, and had at one time many votaries.

Reverting to the Scottish Rite Adoption as the one of most interest to us: The Rite is exceedingly elaborate and interesting in its Ritual and subtle in its teachings. It is androgynous in nature, being composed of both sexes, though the ritual work is mostly performed by the lady members. Many Masons and their female relatives to the third degree by blood or marriage are eligible for membership. The Rite consists of eight degrees, five of which are of work and three are installation or official degrees. The degrees of the Rite are 1st Apprentice, which is purely symbolic and introductory, intended more to impress the mind than to convey a definite idea of the institution; 2nd, Companion is reminded of the temptation and fall of our first Parents in Eden and impressed with the calamitous results of disobedience to Divine command; 3rd, the Mistress is taught the beauties of order and regularity, and the evil results of unlawful ambition by the example of the Tower of Babel. In the 4th, Chapter the Perfect Mistress is taught the lesson of implicit reliance on Divine guidance and the glorious results arising therefrom, as represented by the deliverance of the chosen people from the bondage of bondage, the passage of the Red Sea by the Israelites from bondage to freedom, symbolizing the passage from a world of change and trial to one of peace and peace. In the 5th, the Aeropagus the blime Mistress is taught the sublime lessons of Patriotism and self sacrifice by the example of the Heroic Judith. Of the official degrees "the Lady of Excellence" is given to the Mistress of Lodge. "The Lady of the Dove" to the Mistress of the Chapter and the "Princess of the Crown" to the Mistress of the Aeropagus.

The Rite was first worked in this country in connection with Council Kadosh, chartered by the Grand Council

Rites of Scotland. The first departure from this custom was made in 1907. In the following Charter was granted B.B. and S.S. in Philadelphia, Pa.

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

in the Garden of Eden by the East,
whence came the first light in the

Areopagus.

W.: T.: N.: K.: T.: T.: E.: O.:
It known: We, Chiefs of the Grand
opagus of Adoptive Masonry, A.: A.:
R.: held within the bosom of the
British Grand Council of Rites, having
received a petition in regular form from
constitutional number of B.: B.: and
S.:., praying that a Charter of Con-
stitution be granted them, empowering
them to hold a Lodge, Chapter, and
opagus of Adoptive Masonry in Phila-
delphia, Pa., to be called the Queen
number No. 1. We having judged of their
fidelity, Life, and Morals, with a scrup-
ulous examination of their conduct in
Lodge, Chapter, and Areopagus, as
well as in the profane world, and know-
ing that satisfaction had been given in
these necessary duties, we grant this
Charter of Constitution, unto Harry
de, Jennie Goode, Chas. J. Wright,
a M. Wright, Thomas J. Wright,
r Myerson, Anna Myerson, Minnie
erson, Henry W. Basch, Rebecca R.
ch, Lula Gaunder, Sarah Hanway, W.
Hay, Anna M. Hay, Lou M. Hay, Al-
M. Harley, Albert D. Gerber, Floyd
Fuller, empowering them to meet as
Lodge, Chapter, and Areopagus, and to
admit duly qualified candidates to the de-
grees of Apprentice, Companion, and Mis-
s Freeman in the Lodge, Perfect
ress Freemason in the Chapter, and
the Scottish Mistress Freemason in
Areopagus, and to do such other
things as may be lawfully done by such
persons, so long as due obedience be paid
to all laws and regulations emanating
from our Grand Areopagus, reserving to
ourselves and our successors in office the
power to alter, amend, or for cause
to recall this Charter.

done in the Garden of Eden, under

the Climate of Asia, this 11th day of
April, Anno Hebraica, 5667. Atque
Domini 1907.

By Order of the Grand Areopagus,
Kilmarnock, Scotland.

ROBERT JAMIESON, Grand etae
PETER SPENCE,

Grand Master.

MARY CURRIE,

Grand Mistress.

ROBERT JAMIESON,
Grand Chancellor Secy.

Owing to the poor health of the late
Ill.: Bro. Harry Goode, 33rd degree, who
was the Deputy of the Rite in Pennsyl-
vania, but little was done under this
Charter, and it was not until the Ill.:
Bro. A. M. Harley, 33rd degree, was ap-
pointed Deputy in the spring of the pres-
ent year. On Bro. Goode's decease that
real progress was made. Since then
Queen of Sheba Lodge has been chartered
and Bro. Harley reports cheering pros-
pects of further increase. There is also
a Lodge of the Rite working under pro-
visional charter in Boston, Mass., where
the Ill.: Bro. H. P. Jefferson, M. D., is
Deputy.

LEXICON.

Ancient and Accepted Scottish Rite.—
See Scottish Rite.

Ancient and Primitive Rite.—See Rite of
Memphis.

Ancient Craft Masonry.—What is An-
cient Craft Masonry is differently un-
derstood in different countries, though
the first three degrees are usually so
designated. The Grand Lodge of Eng-
land, however, considers the Royal
Arch as such, and the Grand Lodge
so considers the Mark.

Ancient of Days.—Introduced in the de-
gree of Most Excellent Master.

Anderson.—James Anderson, D. C., the
original compiler of the English Book
of Constitution, was born in Edin-
burgh, Scotland, on the 5th of August,
1662. He was made a Mason in Edin-
burgh and assisted in forming the
Grand Lodge of England in 1717. He
died in 1739.

Andrew, Day of St.—St. Andrew is the Patron Saint of Scotland, and it was on St. Andrew's Day, Nov. 30, 1736, that the Grand Lodge of Scotland was organized. It is on St. Andrew's Day that the Grand Council of Rites of Scotland holds its annual meeting.

Adoption, Rite of.—Amongst the Scottish Rite Masons of the Latin countries a beautiful custom prevails of the Lodge as a whole adopting the orphan son of a member. A name is formally given to the child, and his future welfare is the care of the Lodge adopting him, which stands to him in the place of a parent.

Adoptive Masonry.—Lodges exist in most countries which are of an Androgynous nature, admitting both men and women to membership. The only existing societies of this nature which are of any consequence to Masons are the Scottish Rite of Adoption and the Order of the Eastern Star, which see.

Advanced.—A term sometimes used when a Master Mason is admitted to the Mark degree.

Affiliate.—A Mason who desires to connect himself with another than his Mother Lodge does so by "Affiliation." In Scottish Masonry a Brother may be a member of several Lodges by Affiliation, but such Affiliation in no way lessens the tie which binds him to his Mother Lodge.

African Architects.—A Rite of 11 degrees founded in Prussia about 1760. The first three were the regular Craft degrees: 4, Apprentice of Egyptian Secrets; 5, Initiate in Egyptian Secrets; 6, Cosmopolitan Brother; 7, Christian Philosopher; 8, Master of Egyptian Secrets; 9, Esquire; 10, Soldier; 11, Knight.

Age for Admission.—In most countries this is fixed at 21. In England, a Lewis may be admitted by dispensation at 18, and in Scotland at 18 by right of his birth.

Achiah.—Warden in the seventh degree.

Ahiman Rezon.—The title of the Book of Constitutions of the "Ancient" Masons of England. The words are from

the Hebrew, and mean "the law chosen Brothers."

Ahollab. An architect of the tribe Dan, appointed with Bebariel to construct the Tabernacle. Mentioned in the old degree of Super-Excellent Mason.

Akirop.—Given as the name of one of the three ruffians.

Alabama.—Craft Masonry was introduced in the beginning of last century. A Grand Chapter was established in 1827, and a Grand Commandery in 1860.

Alaska.—Masonry was introduced in this Territory from Washington 1869.

Allegation.—The opening address of the presiding officer at the stated meeting of a Grand body.

All-seeing Eye.—One of the older Masonic emblems, denoting the Omnipotence of the G. A. O. T. U.

Almondovar.—A young Spaniard burnt at death at Seville, in Spain, by the inhuman Inquisition for the crime of being a Freemason. Honored as a Martyr.

Almond Tree.—The tree of which Aaron was a branch. Referred to in the Priestly order of the Temple.

Almoner.—The officer who has charge of the "Fund of the Widow" in a Symbolic Lodge.

Altar.—Called in the Symbolic Lodge "Pedestal." It is of tapering shape and has four ox horns at each corner on top.

Alpina.—The Grand Lodge of Switzerland, established 22d of June 1848.

Amar-Juh.—God Spake. Used in the 21st and 32nd degrees.

Ample form.—Grand Lodge is opened "Ample form" by the Grand Master, in "Due form" by the Deputy or substitute Grand Master; in "Form" by any other officer.

Amru.—In some of the Rites the name of the Ruffians are given as Fane, Syrian Mason. Amrua Phoenician Carpenter and Metusael, a Hebrew Quarry man.

THE UNIVERSAL FREE MASON

Volume 1

NOVEMBER, 1908

No. 6

ANCIENT CHARGES OF FREE MASONS.

The following is from one of the oldest copies of the ancient charges, which were law among our ancient operative brethren and was always read at the initiation of a candidate. The original, a parchment scroll, dates from the sixteenth century:

THE "ANCIENT STIRLING LODGE MS."

"The Might of the fathir of heavine with the widsome of the glorious Sone And the goodnes and grace of the holy most that be thrie persons in one God And be with us in our beginning. And give us grace so to governe us heir in our wise* liveing that we may live to the blisse that shall never have ending. "Good Brethren and Deacons our purpose is to tell you how and in what maine this worthlie Craft of Meassonrie was begune And afterwards how it was becom by worthlie Kings and Princes and many other worshipfull Men. And also to those that be heir We will tell you the charg that belongs to evrie trew meassone to keep ane good faith and conscience and take good head to the craft As well worthlie to be kept for the worthlie Craft and curious Science. For ther be Seavine Liberal Sciences of which it is one. The names of the seven be these. The first is Grammar and that teacheth a man to speak trulle.

The second is retyoricke and that teacheth a man to speak fair in subtill tearms. The third is Dialecticke and that teacheth a man to decerne trueth from falsehood. The fourth is Armetick, and that teacheth a man to reckon and count all maner of Numbers. The fifth is Geometrie and that teacheth a man mett and measur of Earth and all other things. The Sixt Science is calleit Musick and that teacheth the knowledge of Song of voyce of tongue, organe, trumpe and harp. And the Seventh Science is Astronomie and that teacheth a man to know the course of ye sone, the mone and the stars.

"These be the sevine Sciences the which seven are all foundit by ane science, that is to say Geometrie and this may a man prov that the sciences of the world is foundit by Geometrie for Geometrie teacheth a man mett and measur ponderatione and weight of all maner of things on earth forthair is no man that worketh any craft bot he worketh by some mett or by some measur Nor no man that buyeth or selethe bot he buyeth or selethe by some measur or some weight and all this is Geometrie. And these merchants, craftsmen and all other of ye Sept Sciences espeakillie ye plowman and tellers of all maner of graine and seeds and goode vines plants and setters of other fruits, for gramer or Retyorick nor astronomie nor be non of all the other seaven sciences can a

man find mett or measyr without Geometrie wherfor we think that ye Science of Geometrie most worthie and that it findeth all other.

"How that this worthy Science was first begune I shall yow tel. Before Moses flood there was a man that was callit Lamech as is wryten in the Bybill in the fourth chapter of Genesis. This Lamech had two wyffes. The one named Adah and ye other Zillah. By the first Wyff Adah he begat two sones. The one was callit Jabell and the other Juball. By the other wyff callit Zillah he begat ane sone and ane daughter callit Tuball Cain and Naanah. And these foure childrene foundit all the crafts in the world. And the other sone Jaball foundit the Craft of Geometrie and he heardit flocks of schelp and lands in the field and first wrought hou's of stone and trie as is noted in the chapter aforesaid. And his brother Juball founded the Craft of musick, Song of tongue organ and harp. And the third brother Tuball Cain he foundit Smith Craft of gold silver copper yron and stell. And the fourth being ane Daughter callit Naamah did found the Craft of Weaving. And these children knew well that God wold take vengeance for Sine either by fire or watter, whairfor they wrote their Sciences which they had foundit in two pillars of stone that they might be found after Moses flood. The one stone was Marbell that would not burn in any fire, and the other stone was callit Laterns and that would not drown in any watter.

"Our intent is to tell yow treulie and in what mainer these stones were found that these Sciences were wreaten in. The great Hermarines that was Cus his sone the which Cus was Sem, his Son that was Noahs sone, this same Hermarmes was after callit Harmes the father of wiseman. He found one of the two pillars of stone and found Science wreaten therein. And he taught it to other men. And at the making of the toure of of Babylone ther was Maissonrie much made of and the King of Babylone that was callit Nimrod was ane

Malssone himself and loved much the Craft as it is said with Maister of Sciences. And when the Citle of Ninive and other Citles of the East should be made Nimrod King of Babylone sent (2) Maissons at the request of the King Ninevie his cusin. And when he saw them furth He gave them ane Charge this mair that they should be treue of them to other and likewise treue together. And that they should serve their Lord trewlie for their pay and that their Maister may have worship and that belong to him, and other charges and this was the first tyme any Malssone had any Charg of his C.

"Moreover when Abrahame and S went to Egypt he taught the seven Sciences ther to the Egyptians and had a Schollar that was called Esph who learned well and was a Maister all the seven Liberal Sciences. And his dayes it befell that the Lords of the greates of the realme had so many Sones that they had begot, some by wyffs and some by other ladies of the realme for that land is a hot land and plentiful generatione, and had not a potent lyvelledhod to find ther child wher for they mead much of money the king of the land maid a great council and a parliament, to wit, how they might find ther Childrene honest gentlemen, and they could find no manner of good way, and that they did ther all the realme iff ther war any man that could informe that he should come to them and he should see him reward for his trouble that he should take well pleasit. Efter this Cry ther was this worthie knight Ewphrede and he came to the King and all his great lords, and he will tak your Childrine to governe and teach them one of the seven Sciences whairwith they may live honest gentlemen should under ane condition that ye will grant me and them a commission that I may have power to roule them after the mainer that Science ought to be rouled. And the king and all his counsell granted him ane commissione and sealed

the commissione. And then this worthie knight took to him those Lords sonnes and taught them the Science Geometrie. It pratice for to work in stone all manner of worthie worke that belongs to building of Churches, Tempells, Castles, towers Maners and al other mainer building. And he gave them ane charge in this mainer.

"The first was that the should be true to ther King and to the Lord that they served, and that they should live all together and that they should be true each one to another and that they should call each other his fellow or his brother, but not his servant nor his knave nor any other foul name. And that they should trewlie deserve thair pay of ther Lord or ther Maister they serve and that they should ordaine the welcest of them to be maister of the work. And that they should neither for Love nor great linge nor riches nor for flavor to sett ane other that hath litell cunning or skill to be Maister of the Lords work wherby the Lord should be ill served and thay ashamed. And also that they should call the Governor of the work Maister in the tyme that they work with him and other many charges that wer long to tell. And that they should receiv those charges He maid them to Swear a grait oath that men usit at that tyme And ordained for them reasonable pay that they might live honestly by. And also that the should come and assembl togither everie year once to see how they might work best to serve their Lord for his profit and ther owne welfare and correct within themselves him that had trespassed against the Craft. And this was the Craft groundit thair. And the worthie maister Ewphrede gave it the name of Geometrie, which it now is called through all the land.

"Sithing long after yn the Childrene of Israel was landed, maissonrie cam into the Byghast, which is now called the Countie of Tyreland, King David begane the temple callit Templum Dei, callit the temple off God the Lord. And the same King David loved well Maissons and cherished them much and gave them

good pay. And he gave them the Chairges and Mainers as he had of egypt and given by Ewphred. And other chairges mo that ye shall heir afterwards. And after the deceals of King David Solomon that was Davids son performed out the that his ffather had begone and sent after Meassons into diverse countries and diverse lands and gathered them together so that he had foure scoir of thousands workmen of Stone and wer all named Meassones. And he choysed out of them thrie thousand that was ordained maisters and Governours of the work.

"And furthermore ther was ane king of ane other nation that men callit Hiram and he loved well King Soloman, and he gave timber to his natione. And had a sone that was callit Amon, who was a maister of Geometrie and was cheiff Maister of all his meassons and was maister of all his graveling and carving and of all other mainer of meassonrie that belonged to the Temple and is witnessed in the Beyble in 1 regnum capito 5. and this Soloman confirmed both chairges and mainers that his Father had given to maissons. And thus was the worthie Craft of Maissonrie begune and confirmed in the Countrie and in many other Kingdoms.

"Curious Craftsmen walked about full wyd in diverse countries some because of learning more craft and cunning and some to teach them that had bot litell cunning. And so it befell that ther was ane curious malsone that was called Minus Gracus that had beine at the making of Solomons Tempell and he cam into France and ther he taught the Science of Meassonrie to men off France. And ther was ane of the royaltie off France that was callit Charles Martelle who was a man that loved such ane craft and drew to this Minus Gracus that is abovesaid and learned of him the Craft and took upon him the Chairges and Mainers. And afterward by the grace of God he was elect to be King of France. And when he was in his estate He took maissons and did help to mak men maissons that

wer non and set them on work and gave them both the Charges and the malmers and good pay as he had learned of other malssons and confirmed them ane Chartur ffrom year to year to hold ther Assembly wher they wold and chrished them right much and thus came the Craft into france.

"ENGLAND In all this seaseone stood voyd as ffor any Chairg of Malssorie into Sant Albones tyme, and in his dayes the King of England that was a pagane he did wall the tounne about that was callit Sant Albone. And Sant Albone was a worthie Knight and Stewart unto the King and his household and had the government of the Realme and also of the making of the tounne wall and loved well malssons and cherished them much. And he mead ther pay right good standing as the realme did ffor he gave them tuo shillings six-pence a week and thrie pence to ther nonferds. And befor that tyme through all the land ane Malssone took bott ane penny a day and his meatt till Sant Albone amendit the same. And he gave them ane Chartour of the King and his counsell to hold ane generall counsell and gave it the name of ane assemblie and threath he was himself and helpit to mak malssons and gave them Charges as ye shall heir afterward.

"Right soone after the death of Sant Albone ther came diverse Warloorus into the realme of England of diverse nations so that the good rule of Malssons was destroyed untill the tyme of King Athelstone (?) that was a worthy King of England and brought this land in good rest and peace and builded great works Abeis and tounes and many other buildings. And he loved well Malssons and he had a sone that neight Enon and he loved Malssons much more than his ffather did. And he was a great practiser of Geometrie And he drew him many to talk and commone with Meassons and to learn of them Craft. And afterward ffor the love he had to Malssons and to the craft he was mad ane Malssone and assembled himself at Yoork. And ther he made Malssons and gave them their Charges

and taught them their malmers and ccomandit that rule to be keptit ever after And took of them the Chartur and Comissione to keep And mead ordinarie that it should be renewed ffrom King to King.

"And when the Assemblie was gathered together he mead ane Cry that old Meassones or young who had ane writing or understanding of the Charges and Malmers that was mead befor in the Land or any other That they shoud Shew them forth. And when it was proved ther was ffound some in freese some in Greeke and some in English and some of other Languages and the intenc of them all was found all one. And he did Maak ane book thereof and how the Craft was ffoundit and himself baid a commandit that it should be read or telt when any meassone should be maed ffor to give him his Charg and ffrom that day untill this tyme malmers of meassons hath beine keptit in that fform as well as men might governe it. And furthermore at divers Assemblies heath beine ordained publit that certen Charges should be keptit by ye be advice of Malsters and felowes To unles e serioribus Tenebat librum uti rell ponant manus supper Librum tunc precepta Deberent legi. Every man that is a measson tak right heed to these charges giff that a man find himself guiltie of any of the charges that ye commend himself against God and in primo that he be not charged to tak good head against God charged to tak good head that ye keep these Charges right well ffor it is great perill to a man to forswear himself ane book.

"The first Charg is that ye or the shall be ane trew man to God and Holy Kirk and that ye use no error or heressie by your understanding or creet or wisemen teaching. And that you shall be trew leldgemen to the King of England without treassone any other falsehood. And that ye keep no treassine nor traitourie but ye shall amend it privillee iff ye may or

the king or his Councill. And also
shall be trew ane to another, that is
say to evrie trew meassone of the
all of Meassonrie that heave comen
meassons allowed ye shall do to them al
wold that they should do to yow.
also that ye keep trewlie all the
councill of the Lodge and Chamber and
all other Councill that ought to be kept
the way of Maissonhood.

And also that ye shall be trew to the
lord and Maister that ye serve and an
helle see his proffit and advantage.
and also ye shall call meassons your
brethren or ells your fellows and none
other foull names. And also you shall
not tak your fellows weff in villaine nor
desir ungoldly his Daughter, nor his ser-
vant, put them to no disworship. And
so to pay trewlie for your meat and
rink when you go to boord. And also
ye shall do no villaine in that place
where yow go to boord whereby the Craft
slandered thereby. This is one of
the charges that belong to evrie trew
meassone in generall to keep both
Masters and Fellowes.

Moreover I will some other Charges
singular for Maisters. And first that
Maister tak upon him any Lords work
any other mans work bot that he
gives himself abell and sufficient of
being to performe and end the Lords
work so as the Craft may heave no slan-
der nor disworship but that the Lord be
well served and well. And also that no
Maister tak any work bott that he tak
reasonable so as the Lord may be
well served with his owen gods. And
Maister to live honsetlie and to pay
his fellows ffeiwlie ther pay in the main-
t. And so that no Maister nor fellow
shall supplant others of ther work, that
is say and ye have taken ane work
of the Maister of the Lord's work,
that he not put him owt, bot iff he be
of cuning for to end the work.
also that no Maister nor fellow tak
prentise with in the tyme of seven
years that the prentise be abell of
the. That is to say frie born and of
the whol as a man ought to be. And

also that no Maister nor fellow tak no
allowance to be mead meassone without
the assent of of the Councill of his his
fellows, being at least prentise six
years or ells seven, And he that shall be
maed Meassone be abell in all mainer
of Deuties, that is to say frie borne and
of good kindred and trew and no bond
men. And also that he heave his right
senses as he ought to have. And also
that no Maisone shall tak no prentise
bott that he has sufficient occupatione
for to occupy ane or two fellowes, or
ells thrie at the least. And also that
no Maisson nor fellow putt no mans
work to task that ought to journey. And
also yt evrie Maister shall give pay to his
fellows bott as he may deserve that he be
not deceived by false workmen. And
also that non salander another behind
his back to mak him loose his good name
or worldlie gods. And also that no fellow
within the Lodge or without, swear or
reprovoublie without reasonabell cause.
And also evrie Maisson shall reverence
his elder and put him to worship. And
also that no Maisson thall be no comone
playtr at hazard, or Carrds, or Dyce, or
any other unlawfull payles (playes)
whereby the craft may be slandered.
And also that no Maissons use any Lech-
ery, byword, whereby the Craft may be
slandered. And also that no fellow go
to the toun at night fra tyme there is
Ludgers or his fellows, without wityen-
esses, heave a fellow with him to bear
him witness that he was in ane honest
place. And also that evrie Master and
fellow shall com to the Assemblie iff
it be within fiftie myles about him, if
he heave any warning. And iff he heath
trespassed against his Brethren he is to
stand ther at the award of Maisters and
fellows, and to mak him acknowledge
it iff he can bot not try the Law. And
also that evrie Maister and fellow that
heath trespassed go not to common Law.
And also that no Maister or fellow mak
any mould or Squar or Roule within or
without the Lodge without cause. And
also that evrie Meassone shall receive
and entertaine strangers when they com

over the Countreys and sett them at work. If they will, as the mainer is, and ye shall refresh him with Drink and Moneys and cause the youngest fellow accompaime him untill he com to the next Ludge. And also evrie Meassone shall serve his Lord treulle for his pay. And evrie Master treulle to mak an end of his work, be it task or Jurney work. And also that he ought to know things that we heave now rehearsed in memorie and practise, and ye shall strive to keep them. So help you God, and your Holy Dame."

Concerning the United Grand Orient Lusitania of Portugal.

The Grand Orient Lusitania was instituted in 1804, having as its first Grand Master Bro. Sebastien Joseph de Sampaio Mello et Castro Lusignano, of the ancient family of the Counts of Sampaio. To this Grand Orient belonged Bro. General Gomes Freire de Andrade, who became its Grand Master.

Freemasonry had been introduced into Portugal in 1736, the year in which the Grand Lodge of England began to constitute several lodges at Lisbon and in the provinces. During the reign of Dom Joseph I, the celebrated Marquis of Pombal being his minister, Freemasonry was extensively propagated in Portugal. The arrival of the Count of Lippe, accompanied by several foreign officers who were Freemasons contributed greatly towards this success. But on the accession of Dona Maria I, who was in the power of the reactionary clerical party, Freemasonry began to be persecuted with unrelenting animosity.

In 1865 there still existed in Portugal the Grand Orient Lusitania, as well as several Masonic groups of the same regular origin historically issued like the former from the Grand Lodge of England.

It was then that took place the fusion of some of these Groups with the Grand Orient Lusitania, the title of which had prevailed. (Bases of March 31, 1865). In 1869 a new fusion was brought about between the Grand Orient Lusitania and the Portuguese Grand Orient (which was also regular and issued from the Grand Lodge of England, and of which the former was later Sov. Gr. Com. Joseph de Sampaio Mendes Leal was the Grand Master) together with the Supreme Councils of the 33rd of the Ancient and Accepted Scottish Rite, which existed by the side of each of these two Grand Orientes. The Masonic Corps which issued from this fusion assumed the title of the United Grand Orient Lusitania, Supreme Council of Portuguese Masonry. (Additional bases of August 17th, 1869, sanctioned by the Masonic law of September 30th, 1869, and by the minutes of October 19th of the same year.)

The Supreme Council of the 33rd of the Ancient and Accepted Scottish Rite, which today forms part of the United Grand Orient Lusitania, descends from the Supreme Council of Brazil (1829), the Supreme Council of Belgium (1817), the Supreme Council of France (1804), and the Supreme of the Southern Jurisdiction of the United States (1801). It formed part of the Confederation of the Supreme Councils and was represented at the Congress of Lausanne (1875) and at the Conference of Brussels (1907).

It is from the year 1863 that the recognition of the Grand Orient Lusitania by the foreign Masonic powers dates. It was also in the same year that the Grand Orient of France, of which Marshal Niel was Grand Master at the time, concluded a treaty of fraternity and recognition with this Portuguese Masonic power, and since then the reciprocal relations of cordial fraternity between the two Masonic powers have been constantly strengthened.

The Grand Orient Lusitania was also recognized by other powers, by the following treaties:

Grand Lodge of Ireland, September

864; Grand Lodge of Italy, October 18th, 1864; Grand Orient of the Argentine Republic (the former one), November 3rd, 1864; Grand Orient of the Republic of Uruguay (the former one), November 4th, 1864; Grand Lodge of Saxony, November 27th, 1864; Grand Lodge of Luxembourg, January 1st, 1865; Grand Lodge of Hamburg, February 2nd, 1865; Grand Orient of Brazil (Benedictinos), February 21st, 1865; Grand Orient of the Low Countries, March 5th, 1865; Grand Lodge of Darmstadt, March 20th, 1865; Supreme Council of Belgium, April 27th, 1866; Grand Orient of Belgium, September 30th, 1866; Grand Lodge of Chili, February 5th, 1867; Supreme Council of Charleston, Grand Lodge of New York, Grand Orient of Venezuela, Grand Lodges of Canada, Massachusetts, Mexico and San Domingo, March 20th, 1867; Grand Lodge of Louisiana, December 17th, 1867; Grand Orient of Egypt, July 27th, 1868; Grand Lodge "Royal York" of Prussia, and the National Grand Lodge "To the Three Globes," March 15th and April 24th, 1868.

The last fusion having been effected as already indicated (1869), the fusion of the Supreme Councils of the 33rd of the Ancient and Accepted Scottish Rite which existed by the side of the united Grand Orients also took place by the minutes of October 19th. The Supreme Council, which was the result and which forms part of the Federation of the United Grand Orient Lusitania, remained, like the latter, according to Art. 2 of the cited law of September 30th, under the administration of the Constitution of the Portuguese Grand Orient of February 3rd, 1867, modified by the additional act, down to the promulgation of the new Constitution of the common body (1871).

After this fusion, notified as it was to the recognized Masonic Powers which then accredited the representatives to the United Grand Orient Lusitania, Supreme Council of Portuguese Masonry, the latter was successively recognized by the following Lodges, etc.:

Grand Lodge of Tennessee (1869), Grand Lodge of Alabama (1871), Grand

Orient and Supreme Council of Brazil (Lavradio), Grand Orient of Spain (1872), Grand Lodge of England (1871), Supreme Council for England and Wales (1871), National Grand Lodge of Germany (1872), Eclectic Grand Lodge of Frankfurt (1871), Swiss Grand Lodge Alpina (1872), Grand Orient of Norway and Sweden (1871), etc.

On June 21st, 1893, was signed a new treaty of friendship between the United Grand Orient Lusitania, Supreme Council of Portuguese Masonry, and the Grand Orient of France; and on September 21st, 1893, another treaty with the Spanish Grand Orient.

On July 15th, 1898, a treaty was also signed with the Grand Orient of Italy, and in 1907 the United Grand Orient Lusitania exchanged guarantees of friendship with the Grand Lodge of France.

On May 30th, 1907, was signed another treaty concluded between the same United Grand Orient Lusitania and the Grand Orient and Supreme Council of Brazil, the ratifications of which were exchanged at Lisbon on October 31st of the same year.

Down to the present the United Grand Orient Lusitania, Supreme Council of Portuguese Masonry, the only legally constituted one for Portugal and its colonies, has maintained intact its Masonic suzerainty, its regular and orthodox activity being constantly guided by the purest Masonic principles. This affirmation has, moreover, been well proved by the work done, by the international Masonic congresses and conferences at which this Grand Orient has been represented, and by the maintenance of its fraternal relations with the other Masonic Powers of the universe.

Thus, no doubt at all can be thrown upon the legitimacy, the legality and the regularity of the United Grand Orient Lusitania, Supreme Council of Portuguese Masonry, the only Masonic Power which is today established in Portugal.

At the Or. of Lisbon, 1908 (A. D.).

The Grand General-Secretary of the Order:
Dr. Fausto de Quadros, 32.

14TH DEGREE ODE.

No solar beam nor lunar ray
Illumined the dark, mysterious way
That let me to the door;
I found myself prepared and then
The sacred vault I entered in
By mystic number four.

'Twas then impressed with holy awe;
A gold engraven plate I saw,
With dazzling splendor shine,
To us the Grand Elect alone.
Its secret characters were known—
Ineffable. Divine.

This precious treasure, long concealed;
These worthy brethren have revealed,
Where once a Temple stood,
Its ancient ruins they explored,
And found the grand mysterious work
Made known before the flood.

Fulfilled was then the promise made,
And Beauties pillar there displayed
The treasure they had found,
Their fervent zeal and piety,
Their dangerous toil and constancy,
Were with due honor crowned.

However like these we all shall prove,
Who joined in pure and social love,
Perfections work pursue;
May the Sublime Grand Architect,
By his unerring laws direct,
The honored chosen few.

May all who friendship's feast partake
The good pursue, the bad forsake,
And may each word and sign
A happy, lasting influence shed
The quadrant crowned, the oil, the
bread,
The golden ring, the wine.

Long as I live this ring I'll wear,
Symbol of an alliance clear;
To every Brother's heart
And bless the sacred tie that binds
In virtue's chain, for virtue joins
What death can never part.

The Universal Free Mason

Published on the 1st of each month

At 55 MAIN STREET, EVANSTON, WYO.

Price per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. McT. THOMSON, - - - Montpelier, Idaho
ROBERT S. SPENCE, - - - Evanston, Wyo.
H. P. JEFFERSON, M.D., - - - Boston, Mass

All letters or articles for insertion to be sent to
M. McT. Thomson, Box 55, Montpelier, Idaho, not
later than the 20th of each month

Business communications to be sent to R. S.
Spence, Box 410 Evanston, Wyo.

EDITORIAL

With the present number of "The Universal Freemason" it is our pleasing duty to announce the advent of a new star in the constellation of Universal Masonry in the organization of a new lodge; Salt Lake, Utah. The new lodge opens with exceptionally favorable auspices, as the York Rite Grand Lodge of Utah is the most intolerant of all the Grand Lodges of that intolerant system, by its own published statement its very foundation was devised to exclude from the pale of Masonry the best and worthiest citizens of the state simply because they worshipped the Great Architect of the Universe after a manner displeasing to a few carpet bagging adventurers, thus the field is open and ripe for the spread of true Masonic teaching of the Universal and liberal, as contrasted with the sectional and bigoted type.

We have been encouraged during the month by congratulatory and encouraging letters received by us from BB. in the Federation and BB. of our Rite under other jurisdictions, among them a crossy letter of the kind that cheers one up from our D. Bro. Pratt of Du Bois, Pa. and one from the D. and Ill. Brother Albert M. Harley, 33rd D.G., Rep. of the Scottish Rite of of Adop-

tion for the state of Pennsylvania, full of earnest zeal for the furtherance of the cause of Universal Masonry as Brother Harley's letters always are, and giving us a complete roster of the Lodges under the Reginal Grand Lodge of the Spanish Grand Orient, which we gladly publish in another column of the present issue this week, the more gladly as the BB. of the Spanish Orient have nobly shown themselves true adherents of Universal Masonry, teaching our opponents that in Scottish Masonry, unlike the American brand of the York variety, jurisdictional differences can never interfere with fraternal recognition.

It is with pleasure that we make the announcement that a Dispensation has been granted to ten BB. of Justice Lodge Diamondville, Wyo., to hold a council of Kadosh at that place, with Ill. BB. G. Lindoer as E.C.E., P. Zuick as M., J. Jacolith as C.E.C., J. Edwards as C., C., and E. Ziller as recorder; with such a team we entertain no doubts of the success of the Council.

We are asked if it is true that to learn the full Masonic Esoteric one must have all the degrees of both York and Scottish Rites. We ourselves have taken all the degrees in the York, Memphis, Miriam and Swedenborgian Rites, besides numerous appendant degrees and orders as well as the degrees of the Scottish Rite, and can unhesitatingly say that the so-called York or properly Webb Rite possesses no esoteric work or teaching that is not the common property of all the other Rites, while the Scottish Rite is rich in degrees and esoteric teaching which are a sealed book to him who only knows Masonry as the York Rite teaches it. To discuss the subject fully would take more time than we can at present give it, so will only touch on a few of the more salient points. The first three degrees are common to all Rites, though even in them the work as exemplified by the Scottish Rite is more sublime and instructive, and is devoid of the anachronisms, puerilities and mis-applied terms which disfigure the York Ritual and

grate so much upon the ear of the Masonic student. The Mark is properly not a degree, but the completing part of the Fellow Craft. Neither is the Past Master a degree, properly being only the ceremony of installation, and both were the property of the Scottish Rite before Thomas Smith Webb, who edited the York Rite, was born. The Royal Arch degree in its distinctive parts is found in all the Rites, and in every one the object is the same, viz. the finding of the Lost Word, and we challenge contradiction when we affirm that the "Word" as found in the Arch of Zerubabel by the York Rite is not only an anachronism but a glaring and childish puerility. The so-called Red Cross degree is the fifteenth degree of the Scottish Rite, with much of its finest features eliminated. The Royal and Select Masters' degrees were, are, and always have been side degrees of the Scottish Rite; it was by the Scottish Rite they were first introduced into America and their working as degrees of the York Rite is but a thing of yesterday. The Knight Templar and Kadosh degrees have been from time immemorial worked together, and in fact cannot intelligently be worked separately. Moreover, it was by a Scottish Rite Council, that of Joseph Cerncan that the Grand Encampment of the United States was organized through the formation on January 22, 1814, of the Grand Encampment of New York. This leaves only two degrees of those claimed by the York Rite. These are the Most Excellent Master, a hodge-podge invented by Webb and his associates, and the Super Excellent Master, the name is ancient, being that of an eighteenth century degree. The work is modern and of as much value to the Masonic student as the side degrees manufactured and sold by Masonic furnishing houses, for use at Lodge socials. We think this answers our Brother's question.

To our exchange table this month comes a new arrival, "Our Eastern Star," published monthly by the

Grand Chapter, Order Eastern Star, Little Rock, Arkansas. Although not stated, we gather from the contents which are exceedingly interesting, that it is a colored branch of the Star, and it represents. A well written article recounts the editor's visit to the Grand Chapter held in Chicago, and comments on men and things in the city are well worth reading. A list of 236 chartered chapters and five temples are given; altogether it seems to be a flourishing organization, and we sincerely hope it may be "fairer among thousands and altogether love-ye."

Our historical sketch this month is Portuguese Masonry, and taken from the "Bulletin of the International Order for Masonic Interchange," which is a welcome visitor to our exchange table as Brother Tatente always gives our readers an intellectual treat. Brother La Tente is an enthusiastic worker for the cause of Universal Masonry, and hopes in spite of the Bible to the contrary, that the leopard will change his spots; in other words, that the York Rite will yet enter the family of Universal Masonry. The labors of Herod were as nothing to the task which Brother La Tente has set for himself, and he has our sympathy in advance.

The International Masonic Congress which was to have been held at Rome, Italy, on the 9th of October, has been indefinitely postponed by decision of the Grand Orient of Italy. We are all at all surprised at this; in fact, we have been surprised had it been otherwise. The object of the gathering was to strengthen the bonds of Universal Masonry, and to that end to invite the presence of those Masonic groups outside the fold, i. e., the American York Rite, but as that Rite takes no interest in Universal Masonry, with the aims and ideals of which it has no sympathy, and above all as it does not recognize as regular Masonic power the Grand Orient of Italy, in whose bosom the congress was to be held, the effort was from the first doomed to failure. How long

Scottish Rite powers of the world remain blind to the fact that the wearer of a badge, or parading the streets in a ridiculous uniform, possess more charms to the average American Mason than the loftiest ideals of genuine Masonry, and take the only logical course when to them to give moral assistance to their BB. in America who are striving with heart, hand and purse to uphold the standard of Universal Masonry in this land?

We have found that but few of the present day Masons are acquainted with the degree songs, toasts, and invocations so dear to our last century BB., and in the hope of renewing interest in ancient things, we give this month an old 14th degree ode which we will follow month by month with others of like nature.

With our more learned brothers of the latter part of the eighteenth and beginning of the nineteenth centuries, the fancied connection between the mysteries of the Rosicrucian and Freemasonry was much dwelt upon, and Masonic journals had long articles on the doctrines of Christian Rosenkrenz, Cornelius Agrippa von Netterheim, Albert Magnus and others. We were reminded of these half-forgotten themes by receiving among our exchanges "The Initiates," a Rosicrucian magazine, published by Dr. Swinburne Clymer of Allentown, Pa. We commend "The Initiates" to our brethren who have leanings toward mysticism and desire to extend their researches into the less frequented paths of esotery.

In the November number Brother Clymer has reproduced the historical sketch, articles of incorporation and proclamation of the American Masonic Federation. For this added publicity given us Brother Clymer deserves the thanks of all members of the Federation. That Brother Clymer is an honorary vice-president of the A. M. F. in no way detracts from the value of the service rendered.

The following quotation from an article entitled "A Scottish Rite History," by George W. Warvelk, LL. D., is taken from the "Tyler Keystone" of March 20th. The writer, who is a member of one of the emasculated branches of the Rite, seems desirous of treating the subject fairly, or as fairly as the prejudices inculcated by the teachings he has received will allow him. Like all other writers of the same school, he starts his history with the history of the Degree in France, ignoring Ramsay, Blair and the host of other Scottish Masons who took the degrees to France, as also the country from which the degrees were taken. In fact, he goes the length of saying (in speaking of that offspring of Fraud and Falshood, the Charleston Council of 1802): "From the Council so organized has descended, directly or indirectly, all the Scottish Rite Masonry of the world." It is curious, to say the least of it, how the parent as represented by the Grand Orient of France, or the Grand Parent, as represented by the Grand Council of Rites of Scotland, could descend from the illegitimate child and grandchild in Charleston."

From the received traditions it would seem that in the year 1758 a society was instituted in France, at the city of Paris, called the "Council of Emperors of the East and West." This council, out of the plenitude of its own power, immediately thereafter created a new system of Freemasonry to which it gave the name "Rite of Perfection." The new rite was divided into twenty-five degrees, the last and highest of which was "Sublime Prince of the Royal Secret." In 1761 the council deputized one Stephen Morin to establish a lodge "in any of the four quarters of the world, at which he shall arrive or reside," to be named "Perfect Harmony," and so to "multiply the royal order of Freemasons in all the perfect and sublime degrees." By his charter of appointment, Morin was further given "full and entire power to multiply and to create inspectors in every place where the sublime degrees are not established." Armed with this author-

ity he came to the Island of Jamaica where he is said to have created a number of inspectors. Among these so invested was Moses M. Hays, to whom also was given the power of appointing deputy inspectors, whenever in his judgment such a course should become necessary. Under this power Hays appointed Isaac DaCosta a deputy inspector general for South Carolina, and in the year 1783 the rite was introduced into that state by the establishment of a lodge of perfection at Charleston. This lodge was the germ of the Ancient Accepted Scottish Rite.

On December 4, 1802, a circular, signed by five brethren residing at Charleston, was issued to "all the sublime and symbolic grand lodges throughout the two hemispheres," announcing that on "the 31st of May, 1801, the Supreme Council of the Thirty-third Degree for the United States of America was opened with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho." **There is no record, printed or written, of any system of thirty-three degrees prior to the appearance of this circular.** Where Mitchell and Dalcho obtained their degrees we do not know. Before that time the twenty-five degrees of the Rite of Perfection were alone recognized. By the organization of this supreme council, therefore, a new Masonic rite was created. This seems to have been accomplished by the fabrication or adoption of eight additional degrees, the former dignity of Inspector being changed into a degree for this purpose and made the apex of the rite. From the council so organized has descended, directly or indirectly, all of the Scottish Rite Masonry of the world.

In the year 1807, or about five years after the appearance of the circular above mentioned, one Joseph Cerneau, a refugee from Cuba, organized a "grand consistory" at the city of New York. How or where he obtained his authority is immaterial at this time. This body subsequently became known as the "Supreme Council for the United States of

America, its Territories and Dependencies."

In 1813 or about six years after formation of the Cerneau body, Emme De La Motte, representing the Supreme Council at Charleston, organized another governing body at New York, which was given the name "Supreme Council for the Northern Masonic Jurisdiction of the United States of America." Thus there were two supreme councils struggling for supremacy in the same territory. It would further seem that a bitter rivalry existed between these two bodies, and that a condition of open warfare characterized their action toward each other for a number of years. Then came the anti-Masonic storm, before which both bodies went down, and for years we hear nothing concerning either of them. But about 1850 there came a revival. Very weak at first, after the long dormancy, but constantly gathering strength, until, by the year 1860, both councils had become practically rehabilitated. In this latter year, however, a schism occurred in the Northern Supreme Council. A recital of the causes which led to this event is unnecessary for the purposes of this sketch and these matters are touched upon only because they are a part of the early history of the rite in the state of Illinois. It is sufficient to state that the commander, E. A. Raymond, was deposed from office; that a new commander, K. H. Van Rensselaer, was elected to succeed him; that Raymond, with his followers, refused to submit to the deposal, and that, as a consequence, we thereafter find two bodies, each claiming to be the lawful supreme council for the northern jurisdiction. The old Cerneau council was at this time under the presidency of one E. B. Hays and a fierce three-cornered conflict was waged between the three supreme councils.

In 1863 a truce was declared between the Raymond and Hays councils, which finally resulted in their amalgamation. Each recognized the other as regular and legitimate; all faults and defects

her were condoned and both became consolidated into one new body called Supreme Council of the A. A. Scottish Rite for the United States of America, Territories and Dependencies." This council, a few years later, or, to be more exact, on October 22, 1865, changed its name to "Supreme Council for the Northern Masonic Jurisdiction of the United States of America." Then there were but two supreme councils, each, however, claiming to be the only legal Scottish Rite organization in the northern jurisdiction. War continued to wage between these two bodies with unabated fury until the year 1867, when, as the result of wise counsels, they buried their differences, forgot their former animosities, and by mutual agreement consolidated into one body under the name and title "Supreme Council for the Northern Masonic Jurisdiction of the United States." This is the body which at this time occupies the territory originally assigned to the council instituted by De La Motte in 1813, and to which the bodies of the rite in Illinois are bound in fealty.

By this act of union each of the councils gave up their former separate existence to become constituent parts of the new body, and from thenceforward there has been but one governing body for the jurisdiction. From time to time attempts have been made to organize and exploit spurious bodies claiming descent from one or the other of the old supreme councils above mentioned. The pretensions of these spurious bodies have rested, in the main, upon alleged irregularities in the consolidation proceedings and of inherent rights which, it is claimed, have never been surrendered by the projectors. But while these matters have been productive of much unpleasantness in other states, they have never been felt in Illinois, and the incidents which have grown out of them form no part of our history. To the student who desires to follow in detail the Scottish Rite controversies, the five vol-

umes of Masonic Polemics now in the library of Oriental consistory will furnish a full and explicit account, and to them he is referred.

Roster of the Lodges Under the Regional Grand Lodge.

Christopher Columbus Lodge, No. 188—Secretary, Edward Ziegler, 20 Bank st., Philadelphia, Pa.

Washington Lodge, No. 268—Secretary, Charles O. Funk, Jr., 38 North Broad st., Philadelphia, Pa.

Pilgrim Lodge, No. 189—Secretary, Thos. O. Schrader, 645 North 7th st., Allentown, Pa.

Abraham Lincoln Lodge, No. 210—Secretary, W. R. Hay, 2212 Woodstock st., Philadelphia, Pa.

Liberty Lodge, No. 286—Secretary, L. B. Kraft, 1823 West Huntingdon st., Philadelphia, Pa.

Jerusalem Lodge, No. 247—Secretary, C. H. Ehrenkeller, 1534 Page st., Philadelphia, Pa.

Delta Lodge, No. 294—Secretary, Delaware Stanton, 328 W. 8th St., Chester, Pa.

Hiram Lodge, No. 250—Secretary, John A. Schill, 3122 Higbee st., Wissinoming, Philadelphia, Pa.

Mount Lebanon Lodge, No. 251—Secretary, H. Welfeld, 2454 Glenwood ave., Philadelphia, Pa.

Mount Carmel Lodge, No. 256—Secretary, W. C. Wilson, 1409 West York st., Philadelphia, Pa.

William McKinley Lodge, No. 264—Secretary, M. G. Dennis, 5127 Ludlow st., Philadelphia, Pa.

Bruno U. D.—Secretary, A. B. Donato, 729 Montrose st., Philadelphia, Pa.

Fraternity No. 265—H. G. Weaver, 274 East Main st., Haddonfield, N. J.

Keystone Lodge, No. 297—Harry K. Springer, Cresoma, Pa.

Valley Lodge, No. 300—J. G. Kennedy, Monongahela City, Pa.

Equality Lodge, No. 301—C. M. McCleery, 158 College st., Newcastle, Pa.

Cedar Lodge, No. 298—Peter Selbel, 7013 Mt. Vernon st., Pittsburg, Pa.

Mount Ophir Lodge, No. 299—S. S. Houseman, Roscoe, Pa.

Fort Burd Lodge, No. 296—James E. Roberts, P. O. box 224, Brownsville, Pa.

Normal Lodge, No. 295—A. N. Jordan, California, Pa.

Eureka Lodge, No. 293—Rolla Souden, 150 South Ehren st., Sharon, Pa.

Acacia Lodge, No. 252—James E. Cadmus, Odd Fellows Temple, Philadelphia, Pa.

Harry Goode Lodge, U. D.—DuBois, Pa.

Lafayette Lodge, No. 279—F. H. Lang, 1342 East Rittenhouse st., Germantown, Philadelphia, Pa.

women can be admitted, so called the two Greek words, signifying man and woman.

Anniversary—The two anniversaries of Symbolic Masonry are the anniversaries of the Holy St. Johns—St. John the Baptist and St. John the Evangelist, on the 24th of June and 27th of December, of the Lodge of Perfection on the third day of the month Adar. The Princes of Jerusalem on the 20th day of the month Tishri, the Knights of the Rosy Cross on Saturday; Kadosh on the 12th of September, the anniversary of the death of Jacques de Molay, and the S. P. E. on the last meeting in October.

Anno Depositionis—In the year of the Deposit used by Royal and Select Masters, found by adding 1,000 to the vulgar era.

Anno Egyptiaco—In the Egyptian year, used in the Rites of Miriam and Memphis, found by adding 5044 to the vulgar era, and after the 20th of January one year more, being the number of years since the consolidation of the Egyptian monarchy under Menes.

Anno Hebraico—In the Hebrew year used in the Scottish Rite found by adding 3760 to the vulgar era, adding one year after September.

Anno Lucis—In the year of light, used by the American and some other Rites, found by adding 4,000 to the vulgar era.

Anno Ordinis—In the year of the Order, used in the Chivalric grades of the various Rites, the Knight Templar is found by subtracting 1,118 from the current year, the Red Cross of St. Andrew and Constantine subtract 313 from the present year, Knights Kadosh date from the martyrdom of Jacques de Molay, A. M., found by subtracting 1,314 from the current year, the same date is used by the "Royal Order of Scotland."

Anointing—A custom of ancient times in consecrating kings and priests, observed in some of the high degrees.

LEXICON.

Andrew Degrees—Introduced into France and Germany in 1736 by Scottish Masons exiled for participation in the Stuart risings. In the Swedish system the fourth degree is styled "Apprentice of St. Andrew," the fifth degree is the "Master of St. Andrew," while the ninth and highest is the "Favorite Brother of St. Andrew." The eighteenth degree was originally styled the "Rosy Cross of St. Andrew."

Androgynous Masonry—Degrees imitating Masonry, to which both men and

the fourteenth degree and the
highest order of the temple.

Ancient and Primitive Rite—A variation of the Rite of Memphis, which see.

Antiquity, Lodge of—One of the four English lodges which formed the Grand Lodge of England in 1717; it still exists as number 2 on the English register.

Antiquity Manuscript—A. M. S. roll of parchment 9 feet long by 11 inches wide, supposed to have been written by Robert Padgett, clerk to the Worshipful Society of the Freemasons of the city of London. It is published entire in Bro. W. J. Hughan's "Old Charges of the British Freemasons."

Antiquity of Freemasons—On this subject many learned articles have been written and theories propounded, but all to little purpose, as the writers and theorists invariably went too far afield to find a starting point. That Mystic Societies and Craft Brotherhoods existed before the dawn of creditable history, no one will deny, but that these societies were in any way identical with modern Masonry it would be foolish to assert. Freemasonry in its present form originated in, or at least was preserved in the British Isles when lost by all the other nations by whom the system was at one time held in common, and in England especially is to be found the oldest written evidences of Masonry, as well as the oldest lodges and the purest ritual and there also is to be found in the Fraternity of the "Squaresmen" the only other remnant of the ancient craft guilds still existing. The officers of the Squaresmen were associated with those of the Masons in Masonic Charter and Documents, and in our opinion an examination into this ancient Craft Brotherhood would show more clearly the ancient form of Masonry than all the learned researches which have made into the Phœnician and Egyptian Mysteries, the Roman Collegia or the German Steinmetzen ever will.

Apex, Rite of (See Lat. B'hal.)

Apocalyptic Degrees—A term applied to the seventeenth degree, the Knights of the East and West.

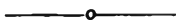
Appendant Orders—Anciently called side degrees. These are degrees which, while not numbered in regular sequence in a Rite, are given as attached to certain degrees, as Knights of Malta, of the Holy Sepulchre, of St. John, which are appendant to the Knights Templar, while the latter degree itself is appendant to Kadosh, as is also the priestly order or House of Holy Wisdom, while the Mark Degree is appendant to the Fellow Craft and the Installed Degrees to the various chairs.

Apple Tree Tavern—The place where the four old London Lodges organized the Grand Lodge of England in 1717.

Apprentice—The first degree in all Masonry of whatever Rite, an Apprentice, when initiated, is said to be "entered."

Apron—The Apron is the distinguishing badge of a Mason, and is the first material gift of the Master to the candidate, and the charge accompanying the gift contains an excellent moral. Like the antiquity of Masonry, the antiquity and symbolism of the Apron has been the subject of much speculation, learned and otherwise, and writers have striven to connect it with the white garments of the Essenes and the mysteries of Eleusis, Hellas and Mithras. There is no necessity, however, for going further back than the operative days of the Fraternity, when the Apron and the manner in which it was worn denoted the craftsman. Within the memory of the present generation the fact of the Apron being hemmed or fringed distinguished the free craftsman from the Corwan. In the Scottish Rite the Apron in the Symbolic Lodge is of lamb skin, 18 by 20 inches, with a sem-circular flap trimmed with blue, in the higher grades the flap is triangular, in the Royal Arch it is trimmed with red, in the Lodge of Perfection with black and blue, in the

Council of Princes of Jerusalem with green, in the Rosy Cross the first Apron is trimmed with black, the second with rose color. Kadosh with black and black flap, the Royal Secret with blue, red and black. No Brother may wear the Apron in the Lodge with a Brother against whom he has feelings of enmity; both must retire and settle such differences as may exist, that the harmony of the Lodge be not disturbed by that condition.



THE ORDER OF ILLUMINATI,
 Founded by Adam Weishaupt in 1776,
 has established a branch in America. In
 the course of time many reorganizations
 have taken place, and publications from

1784 to 1786 are no more of authority but only of historical value to the Order today. The Order has nothing whatever to do with politics, and does not interfere with any existing forms of government or religious confession. Its aims are philosophical researches, improvement of human character and mutual assistance in ideal pursuits. The Order possesses a systematic course of instruction, which tends to destroy fanaticism and superstition and warrants the attainment of self-knowledge, knowledge of God and of human nature. The members are distinguished in degrees and united in Lodges, etc., under established ritual. The Order being international, members may be admitted anywhere and where there are no Lodges as the instructions are given by mail. Interested parties will receive further particulars. Send stamped envelope to The Custos, 1031 Eighth Street, N. W., Washington, D. C.—Advertisement.

THE UNIVERSAL FREE MASON

Volume 1

DECEMBER, 1908

No. 7

MASONIC HOMES AND SCHOOLS.

Masonry is essentially a Benevolent Institution, its energies finding vent in many ways amongst others, the founding and maintaining Homes for aged members and Schools for Orphan Children. The following extract from the "Bulletin of the International Officer for Masonic Intercourse" will be interesting as showing how our German B. B. do these things.

In the year of grace 1831, the Masonic Institute—such was the name given to the work by the people a little after its foundation—received from the Elector Frederick Augustus the rights of corporation due to every charitable foundation and on the same occasion became a secondary school.

The co-founder—the Lodge "To the True Friends"—had become merged with the Lodge "Of the Three Swords" in the year 1772; on the other hand, 60 years later, in November, 1831, was accomplished the union of the latter with the Dresden Lodge "The Astrea with the Green Leaves," so that since that time the school has been under the protection and supervision of this Dresden Lodge, known by this double appellation. A committee of 15 members drawn from this Lodge sat at the head of the Masonic Institute and must be approved by the king. As a public school it is dependent on the Department of Education and of

Public Worship, and it does not restrict itself merely to receiving children of Freemasons.

The history of this institution which in the most varied departments of knowledge has attained to a high degree of success, proves to us to what extent, thanks to the good management of enlightened pedagogues, it has been able conscientiously and completely to accomplish the noble task it has in hand. Thus we may note that, in order to consecrate itself entirely to the education of boys, the school has closed its doors to girls since Easter 1841, and little by little its curriculum has been extended and its classes enlarged.

Just as religious instruction had been the basis of the Institution, so too attention was paid to the moral education of the elder pupils. This was done by means of good and instructive books with examples of virtue and wisdom. Thus it was that, assisted by Rochoff's "Catechism on Healthy Reason," in order to form their characters the pupils were taught what duty, order, the destiny of this individual, nature, truth, law, &c. are. The French language had a second place by the side of Latin.

The object of the work was to satisfy the ever increasing need for culture among the bourgeoisie, and to prepare pupils for the various careers required. The heads of the Masonic Institute, however, will always consider it as part of

their task to take into account the name of "Institute" by thus uniting in a common appellation the words "Instruction and education." In order to make this possible, the masters — including the headmaster — live in the building itself, and the pupils are constantly under supervision—even during the night. Each pupil has one of the masters as special tutor. Further, there are four inspectors in the institute, one of whom is a fencing-master, for the military instruction of the pupils has always received special attention, nor have such healthy exercises as gymnastics and swimming been neglected. The boys march in step to the sound of their own music, and in uniform, provided with arms, on to the drill ground, while on the occasion of grand public fetes people are even invited for "parades." This very year, on the Emperor's birthday, when a splendid banner was being presented, the headmaster, Bro. Dr. Friedrich took the motto of the banner, namely the words "Wisdom, Strength and Beauty" as his text and pointed out what a suitable maxim it was for Freemasonry. He also remarked that, thanks to the king's favour it could bear the royal insignia.

The school which formerly comprised 6 classes, was recognized in 1876 as a Realschule of the second class with the right of awarding the military certificate for one year's service (das einjährige Zeugnis). Besides the headmaster and 13 masters there are music-masters (piano and violin, a fencing-master, a teacher of manual exercises, as well as a doctor and dentist. At the end of the school year, April 1906 to 1907 the Masonic Institute numbered 246 boys of whom 14 belonged to the Romish Church, 4 to the Jewish Religion, the remainder being Lutherans. Among them were 17 foreigners; 12 paid nothing at all, 3 paid half their board, 2 paid nothing and were present at the midday meal, while 26 only attended the lessons gratuitously.

During the course of the year 20 free places have been created either by the institution itself (in 1860) or by the

Foundation Lodge, or by private individuals, by old pupils, and by the city. Dresden in 1873 on the occasion of the centenary of the school, thanks to a deposit of 15,000 Marks. The capital created by all these funds amounts at present to 666,108 Marks. Moreover, the Grand Lodge of Saxony furnishes equal grants with the Dresden Lodge of the "Golden Apple" for the support of a free boy.

The Dresden Masonic Institute is thus a living monument to the spirit of Freemasonry, and has been dispensing blessings for more than 133 years. During this long space of time the trained 500 boys, who, being healthy in body and mind, and filled with a love for all that is good, beautiful and true, have assuredly spread the germs of Freemasonry in their different careers. Working in the sense of a Pestalozzi and of a Jahn the Masonic Institute has certainly for the children been a substitute for a home, thanks to its excellent organization, to the form of its well regulated life, and to its perpetual care for the welfare and its exertions for the maintenance of a vigorous and manly life among the boys.

On the occasion of the General Assembly of the Union German Freemasons at Dresden in 1899 I desired to visit the person this institution of which I had heard so much. My greatest expectations were surpassed.

The building is in the midst of the suburb of Striesen and has an area of 18,000 sq. metres (—4 1/2 acres) along 5 streets,—property the acquisition of which, including the buildings finished in 1899, amounted to the round sum of 2 1/2 million of Marks (—£125,000). The entire edifice includes the boarding school, the school itself connected with the latter by a covered walk, two separate houses for the masters, and a gymnasium. These various buildings stand round a court-yard shaded by high trees and including a drill-ground, 2 tennis courts, two skittle-alleys, and a shooting range. The large play ground with an

of 1200 sq. metres (—1.3 acre) is made into a skating-ground in winter. The architecture of the boarding-school which is 115 metres long (—124 ft.) and for which magnificent work has been used, is remarkable. The headmaster's rooms are on the second floor; then follows the "hall of education," while in the side wings a recreation room, the vestibule, and the lavatory.

On the third floor with a length of 100 metres (—325 ft.) are the dormitories, music rooms, and 2 abodes. On the ground floor, 265 metres (—861 1/4 ft.) in length, are the large dining-hall, studies, and rooms where the boys are generally to be found, as well as a visitors' room, the porter's room, the detachment room and the fencing room.

Under the dining-hall are large kitchens, a pantry, etc and finally the cellars, and the premises for wood-carving, bookbinding, carpentry, locksmith's work, the premises intended for the teaching of manual exercises, the heating apparatus, and the bathrooms.

The college or school house is plainer than the boarding-school, less imposing in style and in organization, and, moreover, very practically arranged for a boarding-school.

There has been had to all the new domestic conveniences. The large hall, which is on the third floor, is 29 metres (—94 1/4 ft.) by 16 (—32 1/2 ft.) ornamented by a richly carved gallery, surmounted by an organ, makes an imposing impression of comfort. The hall is lighted by means of superb copper lustres provided with about 100 incandescent lamps.

In one of the master's houses, on the third floor with its own staircase is the dispensary under the management of a resident doctor, and comprising 8 rooms with beds, a waiting-room, a consulting room, baths, a refectory, a kitchen, etc. There is an isolated room for doubtful cases of infectious diseases; if the suspicion are confirmed the patient is removed to the hospital.

The cases are weighed every 4 weeks

before bathing and in case of considerable diminution are referred to the doctor of the establishment.

It was under the kind guidance of one of the masters that I made the acquaintance of these beautiful installations of the Masonic Institute, which I left with a feeling of tenderness, saying to myself:—"This then is a creation of the Freemasons!"

And in truth we Freemasons united as one man on the face of the whole earth in spirit and in action can be proud of this work of fraternal charity on which a pedagogic authority of the United States, H. Rabb, the inspector general of Illinois, in a report on the condition of European schools gave the following judgment:—

".....this establishment is perhaps unique of its kind throughout Germany and perhaps even throughout the whole world."

Easter 1908.

BRO. RICHARD LESSER,

Charlottenburg.

—o—

THE ANCIENT CRAFT MASONRY.

H. P. Jefferson, M. D.

Every true Free Mason knows what is meant by Ancient Craft Masonry. If there are those who have been initiated and admitted into the Fraternity who do not know its meaning we admonish them to become "bright Masons" at once and learn.

The purpose of this article is to point out a duty which all Free Masons should obey. Time or space or its purposes does not permit me to delineate herein Masonic history to the extent of instructing those who are Masonically ignorant. A true Free Mason needs no such instruction and all others who desire to be true Free Masons will seek to enlighten themselves; while such who have been wrongfully admitted to our order will remain in ignorance because they will not be convinced.

The following is quoted from the editor of "The Mystic Star, one of the earliest Masonic magazines. He writes: "We presume that all Modern Masons would like to be considered as belonging to the Ancient Craft." At first thought this expression may seem peculiar. It would be very peculiar only for one saving fact. The most ancient of all Masonry was styled Operative Masonry and gradually took on a Speculative character as necessity seemed to require it. This order of things existed for centuries and still exists. But, either rightly or wrongfully, it matters not, conditions arose whereby certain Brethren felt moved to make changes and in the early part of the eighteenth century some Masons in England originated a Modern Masonry and styled it Speculative; thus opening the door which unfortunately has fraught such disquietude, to say the least, in the Fraternity. Had all Modern American Masons been true Free Masons and worthy followers of those whom they have attempted to ape, namely the founders of the Modern Grand Lodge of England as conceived in 1717, no such Intolerance and Sectarianism would have arisen, as is the case today between rival Rites and Grand Lodges.

For although the Modern English Rite differs somewhat from the Ancient Craft Masonry in its ritualistic ceremonies, its laws, rules, regulations and customs, still it adhered, with the strictest integrity, at that time, to the Ancient Masonic or Immovable Laws, or more technically speaking,—to the Ancient Landmarks; or, in the words of another, "as the scientific and philosophical mind began to expand and unfold the speculative types of Masonry from the Operative they began to frame a moral philosophy harmonizing with all the mental and intellectual sciences. Subsequently they were obliged to introduce changes but careful not to remove any Landmarks. By so doing the Craft could retain the ancient work and promulgate her principles."

In the year 1733 one Henry Prince, a

Mason made under the jurisdiction of the said Modern English Grand Lodge came to Boston, Mass., as an emigrant but brought with him no authority whatever from Masonry. Nevertheless he assumed such authority and made as best he knew Masons, not of the Ancient York Rite but as near as he could remember of the Modern English Rite. Subsequently he founded the St. John's Lodge of Masons without any authority whatever and this was later styled the St. John's Lodge, which is the mother of the American Rite of Freemasonry; and this is the very weak connecting link between the Modern English Rite of Masonry, as originated in England, and the present American Rite.

The first regularly constituted independent Grand Lodges of Ancient Craft Masonry to be established in America are those in the American Masonic Federation which we style under the distinctive name of the Most Worshipful Grand Lodges of Freemasonry, Ancient and Accepted Scottish Rite.

There are also bodies of Masons legitimately established in America under authority from other Rites, such as the French, Spanish, etc., and in a few instances, notably the African Lodge lodges were directly established by authority from the Modern English Grand Lodge; but subsequently all lodges receiving authority from or being bestowed by the said English Grand Lodge abandoned their source of authority and followed the American Rite as established in 1733; so that the American Rite of Masonry had its inception and foundation in Boston, Mass., from which it has spread throughout the whole United States, and Grand Lodges have been established in each state and each adopted their own ritualistic ceremonies, laws, rules, regulations and customs, but unfortunately all have not adhered to the Ancient Landmarks of the order and many of them have become Sectary and Intolerant, more notably those which are those of Massachusetts and

New York, which have among other things not as unmasonic, succeeded by their efforts in causing the Legislatures of their respective states to enact a useless law, which law most flagrantly implies that they can commit fraud and not be punished. Whereas a younger organization than they would be punished. Should any member under the jurisdiction of the Grand Lodge of Massachusetts see fit to avail himself of this law he would undoubtedly be able to connect the said Grand Lodge of Massachusetts or its members of fraud, if for no other reason than from the false statement that it derived its original authority from Masonry from England and Scotland and practicing the True Ancient Free Masonry with which it has no connection whatever and to which it never belonged.

We might expatiate more especially on this line but the article written by Brother A. G. Pitts, an American Rite Mason, under the Jurisdiction of Michigan and published October 20th, 1908, in the Tyler-Keystone proves conclusively the unmasonic character of both the Grand Lodges of Massachusetts and New York and their utter unfitness to be governing bodies of Masonry. It is no wonder that Daniel Webster wrote that, "The secret orders of this country are wrong in their foundation,—and they ought to be prohibited by Law." Any Masonry or Masonic bodies, so called, which do not adhere to the Ancient landmarks of Freemasonry and do not believe in the Oneness or Universality of the order and do not practice the great moral principle of "Do not unto others what you would not that others should do unto you" should be prohibited by civil law, as they are prohibited by Masonic law from taking any part in Masonry.

We quote the following from the pen of Brother Albert Pike, published in 1868 in an article entitled: "The Scottish, York and French Rites":—

"Masonry is one, while its Rites are many and it says to every one of them,

as it says to every individual Mason: 'Suffer others to be praised in your presence and entertain their good and glory with delight; but at no hand disparage them or make an objection, remembering that we usually disparage others upon slight grounds and little instances.' We all belong to the one Grand Lodge, which extends from east to west and from north to south. We all kneel at the same altar; and we owe each other that respect and kindness which our common relationship and common approach to one God should inspire." In the same article Brother Pike further says:—"The three principle Rites are the York, the Scottish and the French. Truth and candor compel me to say that I can see no difference in them. The lessons taught in each degree are as pure and impressive and the ceremonies are at least equally as solemn and affecting, and I believe, quite as near to ancient formulae observed a century or more ago. The three Rites are but variations of one and the same thing. A Mason made in either is well made, and regularly and lawfully made. He assumes the same obligations, makes the same promises, binds himself to perform the same duties in one as in the other and neither of the three Rites can with reason or propriety look down upon the other, or claim the right to say to it, like the Pharisee to the Publican: 'Stand by: for I am holier than thou.' "No one of the three Rites can with any justice look upon the other as a heretical sect; for there is no sectarianism in Masonry. We may well rejoice that there is, in our country, no actual and open hostility between the Rites and that if there is no union among them there is at least peace. That fortunate state of things is, in a very great measure, owing to the wise course pursued by the legitimate authorities of the Scottish Rite."

What a change has been promulgated by the acts of some of the state American Grand Lodges within the past forty years! Previous to which time we sincerely believe that the majority of the Brethren, to say the least, who were

initiated into Freemasonry became so imbued with its principles and teachings and sought to educate themselves, as Masonry teaches them to do, in the great moral principles of the order, that Sectarianism and Intolerance were not even thought of and Masonry was not looked upon as anything but Universal by the great majority.

Unfortunately, however, history shows that there were a comparative few admitted to the order who had joined with improper motives and who looked upon the order in various lights, some as being social, some a religious, political or fiscal, some as a religious, political or financial institutions and sought to use it according to their views, whereas elements crept into the order which in time have developed in certain directions and among certain classes into an element of danger: for Freemasonry is so perfect in all her designs that no change in her nature or character can be offered or adopted. Whenever and wherever a change has been presented she has deprecated in exact proportion to the change introduced and this undoubtedly was the beginning which led up to the Sectarianism of the American Rite. The Lodges and members under the Jurisdiction of the American Masonic Federation are not permitted to look upon Freemasonry as anything but universal and are compelled by its laws to follow closely the teachings of the Ancient Craft. We hope that the evils which have crept into American Masonry may be speedily banished. To do this each Brother under that Rite has a task to perform.

It is no wonder that a former writer said: "How lovely and to be admired is the good, old-fashioned Ancient Craft Masonry. It needs no curls, bibs, frills, starch or paint to commend it to the love, support and admiration of the good and true world over in all ages and countries; for Ancient Craft Masonry does not tolerate anything which does not adhere to the Ancient Land-

marks of our order and which does not teach morality." Morality is before everything else Social, and may be summed up in the precept: "Do not unto others what you would not have them do to you," and its corollary, "Do unto others whatever you would have them do to you," finding its expression in the sentiment: "Love thy neighbor as thyself."

Whoever cannot grasp the moral law in a state of intellectual inferiority, is more noble to obey a sentiment of good and beauty and yield to motives of clear sighted intelligence than to let his conduct be influenced by the hope of reward or the fear of punishment. In the moral domain we can obey only those laws to which we give our assent. Morality exists independent and free from all theological ties. Without doubt the various Religions have contributed many stones to the edifice, and have aided in a very great degree in the establishment of the moral foundation. It is not right to ascribe to them all the honor. Morality is the work of thinkers of all times who have had an intuition of the True Beautiful and Good and who have sought to base on reason the moral code which ought to serve us as a guide.

Moral perfection is realized when the fight between the senses and reason ceases; therefore we should Listen to Follow and Obey Reason in all great things.

Religions, by their methods, have accomplished, for almost two thousand years, what has been expected of them. Can we not attribute this to the fact that Sectarianism exists, and possible Intolerance, and that there are too many religions or systems of one thing? Does this agree on the other hand, show clearly what true universal, or Ancient Craft Masonry is the best teacher and supporter of morality, and does not this prove conclusively that there should be no Sectarianism in Freemasonry and no element of Intolerance: for who is there among those who have truly experienced Freemasonry that will not say that Freemasonry

the best teacher and supporter of morality, better than anything else they know of? If there be a Brother who can truly say that his Masonry has not benefited him morally, intellectually and spiritually, then I say: Brother you have not experienced true Freemasonry. You either went into it with improper motives or you have not yet become a Mason. As man has never had, or never will have, any other object in life than the conquest of happiness, he ought to strive for moral development and listen to the banner state of his mind—which is reason; and then,—those who are willing to work for happiness must be educated and education begins with life itself. Hence it devolves upon the parent. If the education is neglected in the beginning, then Masonry has a harder task to perform, yet its system is such that it begins symbolically, with life itself.

TRUE SCOTTISH RITE MASONRY. Continued.

By Robert S. Spence 330.

In the transactions of 1884, Albert Pike says: "If we admit the right of a Grand Lodge to decide our Supreme Council legitimate, this would admit its power to declare us illegitimate. The power to recognize and tolerate, implies the power to condemn and prohibit."

In fact, it is only when a Grand Lodge is willing to blindly and unquestionably become their servant, that its interference is required.

The Grand Lodge of Idaho has passed a resolution punishing with expulsion any member of a Craft Lodge in its jurisdiction, who dare to take the higher degrees in any other body than the Southern or Northern Jurisdictions. We are informed that a few other Grand Lodges in the Western States have expressed their willingness to follow the same course.

Just as we are closing this article the "American Tyler-Keystone," a York Rite

journal, came to hand, and contains the following:

From the "American Tyler-Keystone" of Sept. 5, 1908:

"Bro. Hodson, of Oregon, in his correspondence, wrote on a much discussed right of Supreme Councils of the Scottish Rite to Charter Lodges of Symbolic Masons (p. 19):

"Hence we again assert that the Scottish Rite was and is in just as lawful possession of the Blue Lodge degrees as any Grand Lodge in America; and, further, if there had been no York Rite Lodges organized nor compromise made, that it would have been working them to-day—the same as it does those fourth up."

I desire, in this article, to briefly epitomize the history of the A.A.S.R.: before the American Revolution and after. I am not anxious to pose as a historian, but I will relate matters of history as they are recorded. It will be shorn of all historical superfluities and only such as are connecting links will be given.

First:—From whence is the name "Ancient and Accepted Scottish Rite" derived? We quote, from an article, published at the instance of the Northern and Southern Jurisdictions of the U. S. in the "Masonic History of the North-West." "On Monday, November 24, 1572, the brave old lion of Scotland, John Knox, passed away in peace in the sixty-seventh year of his age. His influence was far more potent than that of Robert Bruce, David II, or of Henry VIII. Had he not, with Martin Luther, Melancthon, Farel, Zwingle, Ridley, Latimer, Cranmer and others prepared the field, there would not have been any such thing known as Speculative or Philosophical Masonry, and the ANCIENT and ACCEPTED SCOTTISH RITE, or any other Rite of Masonry ever come into existence.

"During the middle portion of the eighteenth century, while the continental wars were in full activity, English Freemasonry remained comparatively in-

active: its power for good was rendered inoperative: the true spirit of Freemasonry emasculated and the two Grand Lodges of England were like tired and exhausted eunuchs who had become worn out in a boxing or wrestling match in the arena, and were no longer capable of doing each other harm. But Scottish Freemasonry, on the contrary, engaged in its long controversy with Royal and Pontifical despotism, and became the apostle of free thought, free speech and free conscience."

When Michael Ramsay commenced his speculative Masonry in Paris, he carried with him, beyond doubt, from his native Scotland, some remains of the ancient myths, legends and fragments of Masonic history from Kilwinning. In spite of Ramsay's apostasy from the Protestant faith he was nevertheless a Scotchman. No one played a more important part in the history of Freemasonry in the eighteenth century than the Chevallier Ramsay, and the influence of his opinions and teachings is still felt in the high degrees, which have been adopted by the various Rites, into which Masonry is now divided. "Masonic history of the North-West."

Ramsay was born in Ayr, Scotland, in 1686, died in 1743, was a Scotch Knight. He learned the craft degrees at Kilwinning, close to his native town, and to this circumstance may be attributed his knowledge of the traditional fame of that village as the Ancient Scottish centre of the Mason Craft.

Ramsay lived the greater part of his life in France, where he was greatly honored as a historian, and obtained some reputation as writer of travels, chief among which was his "travels of Cyrus."

He transplanted Scottish Masonry into France, and the Grand Lodge of France was founded upon the foundation laid there by the Chevallier Ramsay. This transplanting of Scottish Rite Masonry into France, brings us to a serious consideration of the "Parting of the ways" in Masonic history. The said Grand Lodge of France, was in a flourishing

condition at the death of Ramsay, in spite of the unwarranted aspersions on his name and fame, by late writers, who assert that by his conversion to the Catholic faith, he turned over, Masonic Control to the Catholic Church.

In 1761, this Grand Lodge gave to one Stephen Morin, a Jew, a patent to found a Lodge and propagate the degrees in the French West Indies. Five years later, becoming dissatisfied with his conduct, his patent was revoked, in favor of a Brother Martin. Morin, in spite of the revocation of his patent, continued the sale of degrees to whomsoever would purchase them, and on coming to America, he continued the same nefarious business. He thus became the founder and forerunner of a long line of degree peddlers.

At the time of his departure from France for the French West Indies, Morin was appointed by the Parisian "Conseil des Empereurs d'Orient et d'Occident," Council of Emperors of the East and West), Grand Deput Inspector, and charged especially by this Council to spread the knowledge of the twenty-five recognized High Degrees. Mr. J. G. Fiedel, a recognized Masonic Historian, and D. Murray Lyon, for many years Grand Secretary of the Grand Lodge of Scotland, say of this man Morin: His adherents and followers afterward increased the number of his degrees to 33. This spurious order of Masonry received the name of "Ancient and Accepted Rite" or "Scottish Rite..."

In 1801, five of Morin's disciples and coreligionists conceived the idea of establishing a permanent head for the sale of their wares and in consequence founded in Charleston, S. C., the Supreme Council or Sovereign Grand Inspectors General, for America, re-arranging the degrees, which then consisted of twenty-five regular, seven side and one installed degree into a Rite of 33 degrees, the former installed degree to the apex of the system. To give prestige to the newly formed body and add value to the degrees they had to sell, its founders claim

ed to act under a Charter of institution granted by Frederick the Great of Prussia. In connection with this, it may be well to again quote from Mr. Findel. "It was asserted that Frederick II. of Prussia had, in 1786, had the Higher degrees and the Masonic Constitutions of the Ancient Rite revised, and to the twenty-five recognized degrees had caused eight new ones to be added, and appointed a Superior Council of the Thirty-three degrees. This fabrication has been since, and is still, echoed by the credulous believers in this Rite, although any one at all conversant with the subject knows that Frederick the Great did not then, nor indeed during the last fifteen years of his life, take any active interest in the Lodges."

"Further: Frederick the Great is said to have revised, re-organized (and increased from twenty-five to thirty-three degrees the system of High degrees in a Supreme Council held at Berlin, and which have often been the subject of critical examination, in consequence of the doubts of their authenticity which have always been uttered."

Writing of the purported Constitutions of 1786, the author says: "These Statutes, Regulations, etc., of the Ancient and Accepted Scottish Rite of 33 degrees, as translated by Albert Pike, in our opinion, bear internal evidence of their spuriousness, and we have on all proper occasions denied their authenticity. Bro. Le Blanc de Marconnay directed a letter about this subject dated May the 25th, 1833 from New York, to the Directory of the Grand National Mother Lodge of the 3 Globes. He wrote as follows: "The highest tribunal of 33rd and last degree of the Ancient and Accepted Scottish Rite, claims to have its authority from Frederick II, King of Prussia, the said Monarch having, on the 1st of May 1786, revised the Masonic Constitutions and Statutes of the High Degrees, for which he had himself given the regulations, etc. Are these historical traditions founded on truth? Is there any trace to be found of such a fact? Is

there any probability for their being a reality?"

The answer which the Directory returned on the 17th of August, 1833, says "The Grand National Mother Lodge of the Three Globes was founded on the 13th of September, 1740, under the authority of Frederick the Great, who was its first Grand Master. He never had anything to do with the organization and legislation of the Grand Lodge. All that has been related of his having, in 1776, originated a High Masonic Senate, etc., has no historical basis."

Kloss attends to this subject in a long examination in his "History of Freemasonry in France" (page 409) and stamps the Constitution of 1786 as "The Grand Lie of the Order."

"As harsh as this judgement may appear at a first glance, the Directory of the Grand Lodge of the three Globes, after repeated researches in the archives and historical collections, cannot help sustaining it, by declaring the institutions and Statutes of 1786, entirely false".

We now turn to the "Masonic History of the Northwest, and on page 152, find "So it was with the Brethern at Charleston, S. C. They were in possession of the Grand Constitutions of 1786, as well as 1762, together with the Rituals of the new rite formed as the Ancient and Accepted Scottish Rite, and the new rite and institutions of 1786 became their shield of protection and defense, by their appropriation and adoption, no power then on earth existing to dispute their right to them; and the parent supreme Council, which was formed agreeably to the Constitutions of 1786, was that formed at Charleston, S. C., on May 31st, 1801, by Bros. John Mitchel and Frederick Dalcho, the former a Colonel in the American Army, and the latter a Protestant clergymen and a most distinguished writer. And so was formed the first Supreme Council."

In support of their claim, to be the "Mother Council" of the world we again quote the same history: "The Supreme

Council founded at Charleston, S. C., though composed of but two Inspectors-General in the beginning, became the mother and grand-mother of all other legitimate Supreme Councils that were brought into existence after it was first established, and which with itself are the only legal authority of the Ancient and Accepted Scottish Rite of Freemasonry in America or elsewhere."

Can an impure fountain send forth impure water? In our next we will set forth authoritative arguments, to show, that, not only are they exercising rights and claiming titles to which they have no right, but that they, by their own admissions, are not what they claim to be, nor have the Southern and Northern Jurisdictions as now existing, any claim to legitimacy, and that it ill becomes them to call the other Councils, whose authority we will prove, beyond doubt, to be pure and undefiled clandestine and spurious. Scottish Rite honors, to be enjoyed, in peace and comfort must spring from a pure fountain. They must come from Scotland. They may have been planted and transplanted, but the seed must be pure, the clime congenial, and the gardener endowed with authority. "The Scottish Grand Council of Rites of Scotland" is from time immemorial, and it is to this authority, that the Higher Degrees, conferred by the Confederated Supreme Council of America, owe their allegiance and honor.

To be Continued

INTERNATIONAL MASONIC CONGRESS AT ROME.

This Congress which was convened for the 9th of October next at Rome, has been postponed to future date by decision of the G. O. of Italy

The Universal Free Mason

Published on the 1st of each month
AT 56 MAIN STREET, EVANSTON, WYO

Price 10c per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. McH. THOMSON. - - - Montpelier, Idaho.
ROBERT S. SPENCE. - - - Evanston, Wyo.
H. P. JEFFERSON, M.D., - - - Boston, Mass.

All letters or articles for insertion to be sent to M. McH. Thomson, Box 95, Montpelier, Idaho, no later than the 20th of each month.

Business communications to be sent to R. S. Spence, Box 410 Evanston, Wyo.

EDITORIAL.

The present month is one of great moment to all Freemasons, the 27th being the festival of St. John the Evangelist, celebrated by the Craft the world over, in most English speaking countries. Lodge elections are held then and the masonic year starts from that date modern lodges are dedicated to the Saint John though as the lectures tell us our ancient R B dedicated their lodges to Moses and Solomon, a very pretty custom prevails in Europe and, indeed among Scottish Rite Masons anywhere, of the lodges exchanging fraternal visits on St. John's day. These visits are very ceremonious affairs, the visiting delegation is headed by an officer of the lodge and all wear full regalia and present themselves not as so many visiting R B, but as a "delegation from lodge - bearing greeting of friendship and fraternal regards from the Right Worshipful Master, Worshipful Wardens and R B to the Right Worshipful Master, Worshipful Wardens and R B of this lodge," the delegation being received at the door by the stewards with crossed rods, and conducted to the East by the Deacons all the R B meanwhile standing to order and the band playing the Masons' an

them. These visits do much to cultivate and keep alive the fraternal feeling among the lodges.

We particularly direct the attention of our readers to an article in our present issue by Rev. A. G. Pitts of Michigan, write for "The Tike-Keystone" and entitled "Masonry and the Courts." Rev. Pitts' treatment of the subject, while it shows scholarly ability and a thorough knowledge of his subject, comes to us rather as a surprise, as he being of the American York Rite we would naturally suppose that he would be imbued with the teachings of that Rite, which are so opposed to universality in Masonry, while, on the contrary, the article breathes toleration in every line and no Mason of the Scottish Rite could have done better. Rev. Pitts will assuredly not meet with the approval of the R R of his Rite. He will, however, have the approval of a good conscience and a share in the promise "Blessed are the Peace-makers."

We have still to record continued success for Universal Masonry, as between new lodges and affiliations with existing bodies there has been added during the past month three more states to our list, viz: Indiana, Texas and Washington. Thus quickly does the good work progress until we begin to think that the task of planting lodges of pure Universal Masonry in every state of the Union will but take months, instead of years, as we at first anticipated.

Encouraging and congratulatory letters from the R B continue to reach us and lighten our labors. This month we have been favored far above our usual in receiving an encouraging letter from Sister Mary Roth, secretary of Queen of Sheba lodge No. 2, Scottish Rite of

Adoption, Germantown, Philadelphia. Sister Roth reports zeal and enthusiasm as characterizing the S. S. and R. B. of that lodge, with the natural result of an increasing membership, and favors us with a list of the officers of the lodge, which take pleasure in publishing.

We wish to call the attention of the secretaries of Grand and Subordinate lodges in the American Masonic Federation to the Grand Statutes requiring returns to be made, and half yearly cards obtained for their members. Also that tables of the officers of the various Grand lodges, with a list of the lodges subordinate to each, be sent to the Grand Secretary General as soon as possible after the elections are held.

We have been asked the meaning of the word Cowan. It is one of those words which our ultra learned R. B. have exhausted all their skill in giving a fanciful meaning to, some affecting to derive it from the Greek, others finding a derivation in the Hebrew, Chaldean, Egyptian and Sanscrit, all looking afield for what can easily be found at home were they content to seek the meaning of terms and customs from those who used and practiced them. In England the term Cowan is first given prominence in the Constitutions of 1769, compiled by the Scotsman, Dr. Anderson, where on page 97 it states "Working Masons ever will have their own wages . . . let Cowans do as they please." In Scotland we find the term used 200 years earlier in the minutes of Mary's Chapel Lodge of Edinburgh, applied to one not a Guild Brother, showing clearly that a Cowan was a Mason but one not free of his Craft or a Brother of his Guild, to particularize, during the middle ages, and indeed, until well into the nineteenth century the skilled workmen of the corporate cities and towns of Britain were possessed of many rights and privileges not shared by other workmen. These privileges were naturally jealously guarded by those possessing them, who

formed as it were an aristocracy among the workers, regarding an an inferior class the skilled workers residing in the rural districts, whom they termed in derision cowmen or agriculturists. The termination "ham," "nam" and "an" was commonly used for "man" in forming compounds, thus "Coonan" or "Cowan" simply meant a cattleman or agriculturist, and the country mechanic who had not been admitted to the city guilds was thus derisively nicknamed by his more favored city brother.

OUR MASONIC DUTY.

F to F that we should go
When sickness brings a Brother woe
To cheerd him on his bed of pain,
And nurse him back to health again.

K to K when e'er we pray,
At early morn or close of day,
A Brother's name should claim a share
In every thought and every prayer.

B to B thee still to keep
A Brother's secret hidden deep,
To all the world, but us, unknown,
And hold them sacred as our own.

H to B with firmest grasp,
Encircling arms and friendly clasp,
We should be found at duty's call
To stay a Brother's tottering fall.

M to E whene'er we find
To err a Brother is inclined,
We'ss counsel give in gentlest tone,
And breathe it to his ear alone.

Then F to F and K to K,
True Brothers we should ever be,
With H to B and B to B.
Each striving still to do his best,
We'll whisper words of hope and cheer,
With C to C and M to E.

TO OUR BRETHREN OF THE MASONIC PRESS.

Dear Brethren—You will receive this number of the Universal Freemason with a request for a fraternal exchange of our several fraternal magazines. An exchange of this nature is without doubt of mutual benefit, for even our little magazine may occasionally contain something of interest to others than our readers, while we know that there is much in other journals which would deeply interest our readers. Any article of note contained in ours we freely offer, and promise proper credit will be given the source from which is taken any article we quote.

MASONARY AND THE COURTS

A. G. Pitts.

A great deal of attention has been given to a recent judgment of a court of inferior jurisdiction in Massachusetts finding a man guilty of a crime in that he had practiced what is called clandestine Masonary. It seems to be assumed that this decision has application everywhere and that everywhere the practice of clandestine Masonary is somehow a crime. This is not true. It is a crime, if at all, only in New York and in Massachusetts, and there only by virtue of special statutes recently adopted. The examination of these statutes is the purpose of this article. Before they are further copied in other states it is important that the attention of the Craft be called to their vicious character.

The New York statute was the first adopted. It was put through the legislature by the efforts of the Grand Lodge of New York in 1906, and is section 567b of the Penal Code. This statute makes it a crime punishable with not more than three years' imprisonment or a fine of not to exceed \$1,000 for any person to fraudulently use the name of any secret fraternity or to pretend to confer any degree or secret work of any such fraternal

nity. And the test of fraud in every case is simply this—that the secret fraternity has had a grand lodge in New York for ten years, and that said Grand Lodge does not authorize the acts complained of.

In other words, the Grand Lodge is made the judge and the power of the state is loaned to the Grand Lodge—itself probably already disposed to be as tyrannical as it can.

So the State of New York makes it the law of the commonwealth that no "secret fraternity" may have two grand lodges in one state. But that is not the law of Masonry and never has been. The first Grand Lodge was a grand lodge for four lodges only. No one dreamed that the lodges outside were under any obligation to come in or that they would become irregular if they stayed out. There are six or eight grand lodges in Germany at this hour holding concurrent jurisdiction. Each is Grand Lodge for the lodges that choose to adhere to it, and for none other. Moreover, there are five independent lodges which hold of no grand lodge and their right to their independence is fully recognized.

The truth is that a grand lodge is a voluntary association of lodges, and the lodges have the same right to stay out or to withdraw that they had to enter in. If this is not true then the institution of Grand Lodges is an unmasonic innovation. A voluntary association of lodges is, of course, within our rights as free men, free Masons and independent lodges. But compulsory allegiance is indefensible. If Grand Lodges necessarily possess all the powers arrogated to themselves by American Grand Lodges, then they should be wiped out of existence. If they can not exist as voluntary associations they should not exist at all.

The New York law may be made to apply to the Royal Arcanum, the Woodmen, and the Illfe, although in such cases the point is sure to be raised that they do not have grand lodges, but have, instead "Grand Councils," and the

like. But the attempt that is being made to apply it to Masonry should be vigorously contested.

Application to the courts on the part of their victims has always been contented by Masonic authorities on the ground that Freemasonry is a voluntary association, that a Freemason is bound by the laws of the order, and that the state has nothing to do with those laws—that it will not enforce them nor inquire into their validity or equity. Such are the principles on which Masonic authorities (including those of New York state) have won every case in which the attempt has been made to review in the courts alleged unjust sentences of expulsion. The writer has never known of a case where the Masonic authorities have been willing that the case be examined by the court and decided on its merits. Now it is in the highest degree inconsistent, odious, and tyrannical for the same authorities to make application to the same courts against the same victims. But leaving that aside, suppose it were shown that the New York statute actually adds a new rule to Masonry, that the legislature's definition of Masonry as that which is subject to the oldest Grand Lodge in the state is erroneous, would the statute be enforced?

Some years ago it was alleged that the state of Washington was open territory by reason of the fact that the then existing Grand Lodge was so heretical that it had lost the recognition of its sister Grand Lodges. In that case the scores of Grand Lodges which withdrew recognition disgraced themselves rather than the Grand Lodge of Washington. But a case can readily be imagined where a Grand Lodge would justly forfeit recognition. Under the operation of a law like that of New York, that would close that state for all time.

For instance, the Grand Lodge of Michigan was not recognized by anybody from 1841 to 1844. Nevertheless if it had continued in its clandestineism and had induced the legislature of Michigan to pass a law like that of New York it

could have excluded genuine Masonry from the state.

Every application to the courts on the part of Masonic authorities will weaken the position of Masonry. To be sure the Masons of New York state can influence enough votes to swing any election. But nevertheless some judge is going to arise independent enough to say, "If you appeal to the courts when it suits you to do so, you must submit to the courts when it does not suit you."

In May, 1903, in the Supreme court of the state of New York, Bro. Charles L. Franklin made application for an injunction to restrain the Masonic authorities for a time from trying him upon the charge of unmasonic conduct in publishing a libel. He set up that two indictments were pending against him in the criminal courts, based upon precisely the same alleged acts of his, that the trial of the Masonic charges would prejudice him in the criminal case because it would force him prematurely to reveal his line of defense, and that he believed the charges were brought for that purpose.

Not all of this was enough to sting the Grand Lodge of New York into a defense upon the merits of the case. The then Grand Master M. W. Bro. Elbert Crandall, was the attorney for the defense. The defense interposed was sustained and adopted by the court. In the language of the court it is expressed as follows:

"The Masonic fraternity is a voluntary organization. It has a constitution and code of procedure designed for its government and for the regulation of its members in their relation to one another. A member of the Masonic fraternity has no right in the property of the organization except that while a member in good standing he may enjoy the use of the same in a manner prescribed by said organization.

"It is the province of all courts constituting the civil judiciary to take cognizance only of those rights which flow from the common law, legislative enactments, political constitutions and the in-

ternational treaties. The right to membership in the Masonic fraternity springs from no one of these sources. Membership therein confers no legal right of which a court of equity will take cognizance. The Masonic fraternity is an unincorporated society which has customs and laws of its own. The plaintiff voluntarily became a member thereof and in so doing submitted himself to the customs and laws of the organization, and for any alleged infraction of these customs and laws by the plaintiff it is his duty to stand trial in the forum constituted by the organization and at the time and in the manner prescribed."

Stripped of verbiage, this decision is the same for which Masonic authorities have always contended—that the courts have nothing to do with Masonry. Yet these same authorities now propose to appeal to those same courts to fight their battles for them. When they are brought into court as defendants they always deny the jurisdiction, but they claim the right to appear as complainants and prosecutors in every criminal court in New York.

It may be claimed that the purpose of the law is not to protect the Masons but to protect the people of New York from imposition. It is another claim which is invariably made that the clandestines, so-called, get money by false pretenses; that the people to whom they sell degrees are deceived and misled. The best evidence that this is not true is the fact that if it were true there would be no need of special statutes, as the people who sold degrees under such conditions could be punished under statutes already existing everywhere for bidding the getting of money by false pretenses.

The Palestine Bulletin has recently printed the first truthful article we have ever seen published on the Masonic side of this question. It said relative to the operations of the clandestine Masons in Detroit:

"Neither Mr. George nor his superiors make any secret of the fact that their Grand Lodge has no official intercourse

with any of the existing American Grand Lodges. In fact they appear to make this their boast. They argue that by reason of the faults and the abuses of which other Grand Lodges are guilty they are superior to them.

"It has often been alleged that the promoters of this clandestine Masonry operate by falsely pretending to sell to their candidates the same Masonry which is already established and a Masonry which will be recognized as such by regular Masons. Such would appear not to be the procedure here, and we do not see any occasion for misrepresenting the facts. Mr. George expressly claims to be offering a superior brand of Masonry. He admits that there is war between his Grand Lodge and the established Grand Lodges and says relative thereto, 'We thrive on opposition. The more we are persecuted the more defiant we become. It is thanks to the hostile legislation of Ohio and of Massachusetts that we arose and thanks to the same opposition and that of some other Grand Lodges since added that we are progressing.'

"We do not see why the citizens of Detroit should be deceived. They are invited by Mr. George to make war upon the existing Masonry of Detroit, not to become a part of it. If they think they can overturn or supplant that existing Masonry we suppose it is their privilege to try. If they choose to believe Mr. George's claims to furnish a superior brand of Masonry they ought to be welcome to their belief. Men who would accept the assurances of a stranger upon a point upon which from the nature of the case it is impossible for him to offer any evidence, are too silly and too credulous to be any addition to our lodges. We ought to thank Mr. George for sorting them out and putting a stamp upon them so that we will never make any mistake about them. But for Mr. George some of them might get into our lodges some time."

To be Continued

LEXICON.

Arcana—From the Latin, Secret things communicated only to the select, and not to be divulged.

Arch. Ancient, or Arch of Noah—Sometimes called Knights of the Ninth Arch, is that form of the Royal Arch worked by the Scottish, French, Miriam and Memphis Rites. "Enoch, the ninth from Adam, lived in the fear and love of his Master, being inspired by the Most High and in commemoration of a wonderful vision, this wonderful man built a nine fold temple underground and dedicated the same to God. He was assisted in the work by Jared, his father and Methuselah, his son, with whom being acquainted with his motives. This happened in that part of the country called which was afterwards called Canaan, or the Holy Land."

Arch. Antiquity of—Until very recently it was considered that the Arch and Keystone only dated from Roman times. Modern research, however, has traced it as far back as 460 years before the building of Solomon's temple.

Architect, Grand Architect, Architecture—Degrees of these names are found in fourteen different Rites, including the Scottish, Miriam and Memphis Rites.

Architecture—One of the most ancient and important arts known to man. There are five orders of Architecture, the Doric, Ionic, Corinthian, Tuscan and Composite. The first three are most ancient. The whole subject is Masonically treated in the F.C.C. lecture.

Archives—The repository of the minutes and other documents of a Lodge.

Archives—Grand Guardian of the—A title of the Secretary General of the Grand Council of Rites of Ireland.

Arch of Solomon—Applied sometimes to the thirteenth degree.

Arch of Steel—A term used to designate particular honor given visitors by receiving them under crossed swords.

Arch Royal—(See Royal Arch.)

Arch of Zerubabel—The seventh degree of the American York Rite.

Arelum—Used in the high degrees

(See Isaiah xxxiii, 7.)

Aeropagus—Used in the thirtieth and the fifth S.: R.: A.:

Ark—In Masonry three Arks are referred to: (1) The Ark of Noah; Ark of Zerubabel. The first, built by Noah, Shem, Ha mand Japheth, is referred to in the degree of the Lodge of Perfection, and the degree of Super-Excellent Mason (which see). The third was substituted by Zerubabel in imitation of the Ark of Moses, which was burned at the destruction of the first temple.

Ark and Anchor—Emblems of a well spent life and a well grounded hope, used in the third lecture.

Ark and Dove—An American side degree given to Royal Arch Masons, a colorless imitation of the Royal Ark Mariner.

Arkansas—A Grand Lodge of the American York Rite was founded in Arkansas on the 22nd of February, 1812.

Ark Mariner, Royal—(See Royal Ark Mariner.)

Ark, Mark, Link and Weistle—A series of degrees given under authority of the Confederated Supreme Council, the Ark referred to was the original form of the Royal Ark Mariner. The Mark is that styled the Fugitive Mark, the Link or Link and Chain relates to incidents connected with the institution of the Fellow-Craft Mark, and the Weistle to Jacob's struggle with the Angel at Pennuel.

Ark of the Covenant—Originally constructed at God's command (Exod. xxv, 16.) In it were kept the two tables of stone on which were written the ten commandments, the pot of manna and Aaron's rod. It was first placed in the tabernacle, afterwards in the sanctum of Solomon's temple, and was lost when the temple was destroyed by the Chaldeans. The Ark, its symbolism and traditions are closely connected with the degrees of perfection and of the different Royal Arch systems.

Armigen—The sixth degree of the Order of African Architects.

Arms of the Freemasons.—While the compass and square are in general con-

sidered the distinguishing emblem of Masonry, its proper armorial bearings are, azure on a chevron between three castles argent, a pair of compasses extended of the first, crest a castle of the second, motto: "In the Lord is all our trust."

Arras, Primordial, Chapter of—In Arras, Flanders, Charles Edward Stuart, April 13, 1747, with the aid of Scottish nobles and Masons then in exile in France, founded this chapter of the Rosy Cross Freemasons. The distinctive title was "Scottish Jacobite." This chapter in turn founded several others, notably that of Arras, in the valley of Paris in 1780. This was one of the many instances of the Scottish political circles who were Masons introducing the Scottish degrees into France.

Artizan, Chief, Artizan, Master—Officers in the side degree of "Knights of Constantinople."

Arts—The Arts, parts, points and particulars of the mysteries of Masonry are the knowledge of the things made known in the various degrees into which Masonry is divided and of the rules and usages of the craft.

THE UNIVERSAL FREE MASON

Volume 1

JANUARY, 1909

No. 8

INTERNATIONAL FREEMASONRY.

By Bro. Rev. J. T. Lawrence, G. P. A.

The total number of sovereign Grand Lodges is ninety-eight. These are distributed as follows: Fifty-one are in the United States, eight in the Dominion of Canada, three in the West Indies, Mexico and Central America one each, and six in South America. Australasia claims six, the United Kingdom three, Egypt and Liberia one each. No less than eight sovereign jurisdictions control the diffusion of the light throughout the German Empire, and the remainder are distributed throughout Europe. With twenty-four of these the Grand Master exchanges representatives for the purpose of maintaining diplomatic intercourse. Probably accidental circumstances account for the absence of the other twenty-four. In addition to all these, sundry so-called Masonic Bodies are to be found with which our own Grand Lodge holds no communion.

The Grand Lodge of England is undoubtedly the premier. The number of Lodges on the register would alone justify her claim to that position. She has always succeeded in keeping away from faction and political partisanship, and consequently her fortunes have never depended on the good will or the tolerance of the powers that be. *Mutatis*

mutandis, probably a similar statement can be made of her numerous offspring. No less than eighteen Grand Lodges claim descent from this Grand Lodge of England, and of the whole ninety-eight referred to, seventy work in the English language. And English law and practice and English Book of Constitutions most respectful consideration from those whose business it is to direct the procedure and interpret the laws of Sister Constitutions.

It is cause for surprise, if not for regret, that there has never yet been any meeting of representatives of all these Constitutions for the purpose of and Masonic obligations. The references to other Grand Lodges in our Book of Constitutions are very few and far between, and the most important of them was only inserted so recently as in 1897. And the articles in question Grand Lodges. Article 241 recognizes the claim to brotherhood of Freemasons under other Constitutions than our own, but Articles 189 and 307 prescribe that in all respects but one, the communication of the modes of recognition, the foreign Brother is practically on the same plane as the profane. He is an alien. A further reference to one Grand ment of a Brother to deal with German correspondence.

Even the most casual subject of the Constitutions will admit that the for-

something more than this. At present all such as are not specifically referred to in the articles quoted are summed up in whatever we may conceive to be included in the Grand Master's power to appoint and receive ambassadors, or representatives as they are called, in Articles 3 and 18. The standing of the eminent Brethren who adorn these posts is, of course, a sufficient warrant that whatever affairs of an international character are transacted, proceed in such a way as to reflect honor upon all concerned.

The three Grand Lodges in Berlin for instance, do not dispute a Brother of their own nationality, but are represented by a Past Deputy Grand Master, and the head of one of the concomitant Orders. And another German Lodge is represented by the Pro Grand Master and, in fact, the whole list scintillates with burning and shining Masonic lights. Obviously, therefore, the whole question of, say, a representative Masonic Congress is not, the consideration of which can be approached with out haste and in a calm and judicial frame of mind.

For the sake of order and consistency, however, it is desirable that on certain points the several Grand Lodges should get into line. Certain principles need definition, and certain definitions need the support of a principle. We might give a few instances. We want an authoritative statement of what landmarks are agreed upon and recognized. We even need an authoritative statement of what a landmark is. American procedure in particular on one side of a line of longitude is not recognized as such on the other. And even the first and most noticeable landmark, the belief in a Supreme Entity, has in some cases only been recognized after coercion by the Grand Lodge of England.

It is not desirable that Brethren should be left to find out what the landmarks—or any of them—are, for themselves. Nor even that they should rely for guidance upon the Masonic

knowledge of some literary Brother who however, skilled in Masonic lore is quite irresponsible. This, however is what is done, and the net result is practically to make the eminent Brother in question himself a landmark.

Less interesting to the rank and file but of extreme importance, is the question of boundary of jurisdiction. This simply bristles with difficulties, and ought not to be left to one Brother however skilled he may be, to give a decision which erects far-reaching precedent. Our Grand Lodge, for instance, has at times granted what are really two kinds of recognition. There is the unserved recognition of absolute sovereignty, and then there is the recognition accorded to Colonial Grand Lodges, as they have been from time to time formed. This resembles nothing so much as the recognition, in past history, of the Transvaal as an autonomous power by our own Government. That is to say, an ultimate suzerainty is claimed, so that the Grand Lodge concerned may—for instance—not enter into external relations without permission. Whether this be right or wise is not here discussed. The fact to be noted is that such a position is full of the possibilities of very serious and even far-reaching litigation, and the high contending parties have nothing to go upon but the dicta of their legal advisers—and in such cases the personal equation is too strong a factor. Such an International Board or Congress would consider these problems and cognate ones, in the abstract. Questions of invasion, recognition, ex-communication, territorial limits, boundaries of jurisdiction could be considered with cool heat and uninfluenced by local and passing considerations.

Arising out of this, the effect of expulsion might be considered. There is at present no such thing as any Masonic extradition. There is no constitutional process which provides against the possibility of a Freemason who has been expelled from one jurisdiction, ac-

quiring his Masonic privileges and standing afresh, under another. There is considerable lack of uniformity in Masonic procedure. Not so much of procedure, perhaps, as of principles of procedure. What merits exclusion in one Lodge, guided by the Constitutions of the Grand Lodge under which it holds, is taken no notice of elsewhere. There are cases in which a breach of the moral law has been visited with expulsion by one District Grand Lodge, whereas in the United States which comprises but six private Lodges—at least, that is the writer's latest information. Incidentally we might congratulate the Mormons upon possessing a jurisdiction at all, for the average brother finds it sufficiently hard work to defend his secrets from one wife, and we only dimly surmise and envy the Masonic steadfastness which keeps half-a-dozen at bay. It may be gratifying to the six Lodges in question to assume a political equality with the Grand Lodge of England, but it is no source of strength to the Order that such minute jurisdictions should exercise sovereign power. Were it possible for the strong to sustain the weak, and that a healthy public opinion existed as between one Grand Lodge and another, so that the strong in its turn were bound by a sense of what it owed to the weak—then such a statement could not be made.

Each jurisdiction is isolated, makes its own laws—restrained only by very remote two of which are universally admitted—and exercises its own powers, penal and otherwise, with little or no sense of responsibility. Whilst firm believers in the excellence of the motives which actuate every proceeding of our own Grand Lodge, and in the wisdom and skill with which her course has been steered, it is quite possible that she does not know her own strength, or the vastness of her influence in the councils of Freemasonry. Her Lodges, numbering nearly 3,000, are not confined by degrees of latitude and longitude, and, in addition to the actual sov-

ereignty exercised over them, we must take into account the "suzerainty" referred to above, which is virtually exercised over the daughter Grand Lodges. We deplore the vagaries, say, of the Grand Orient, or the Grand Lodge of Peru, and rejoice that timely treatment saved the one, and that we have saved the whole Masonic Body from mortification by timely amputation of the other. But her vast power, and still vaster influence, make it eminently desirable that she should be open at all points, to the steadying influences of a public opinion, which under present conditions does not exist.—The Freemason.

PICTURE ROCKS NEAR POCATELLO.

Some of the attractive features of our west are the traces of a vanished race along the backbone of the Rockies from above the British boundary to the isthmus.

We find evidences of a people who lived their lives when perhaps the Pyramids and Pharaohs were unheard of—people who struggled for an existence winter snows; fought the wild beasts for food and safety, and for furs to their enemies in combat on sagebrush plains or in mountain canyons. The only traces of such people remaining to us here in the northwest are the stone or flint implements occasionally found in some cave, and the pictures or signs tattooed on basalt boulders in the different localities; pictures without significance to us, but no doubt full of meaning to those who traced them, describing in a rude way battles fought, journeys made, or what is more likely, an inscription honoring some heathen deity. The Superior region has its ancient mines; the Ohio and Mississippi valley states their prehistoric mounds and here we have the rude pictures which are fully as interesting. They are curious; the markings are invariably smooth lava boulders which after centuries of exposure to sun, heat and

sand storm have taken on a rich brown coloring, a sort of enamel or glaze. The boulders are smooth and polished on the side exposed to the sun, while the north surface is covered in most cases by lichens or a papery fungi.

As to who this people really were, we, of course, know nothing. All is mere conjecture, but still we have some facts broad enough to be the foundation for a very reasonable theory. It is, I think, reasonable to believe they were a part of the three waves of humanity Prescott mentions as coming from the northwest, and who settled in and about what is now the City of Mexico. To follow this line let us say that history in Mexico begins with the Anahuacs, though their traditions indicate an older and extinct people. Then came the influx of tribes. The first to arrive were the Toltecs about the year 648 A. D., from the northwest. They founded the City of Tula. Here it was Quetzalcoatl, the fair god, appeared. Some think he was St. Thomas; others claim it was a wandering Viking. At all events he was equal to the occasion; lived with the savages, taught them many things, finally making his escape in a boat made of snake skins, promising to return. I have met natives in that country who still expect him.

Next comes the Chichimecas, or meat eaters, a savage people, accompanied by the Acolhuans, a peaceful tribe, also from the northwest, and a few years later the Aztecs, or Mexicans, arrived, still from that mysterious northwest. This tribe claimed to have been 600 years wandering in search of a home-site, but what has this to do with the strange markings on the rocks? Let us see what can be said to support our theory.

Most people who have visited our section have noted the immense lava beds north of Pocatello. The flow apparently started from near the Three Tetons or Yellowstone park region, crossing in a westerly direction to the California line. A part of this flow streamed into

the different valleys in our mountains a goodly portion passing through the valley in which Pocatello is situated, and upon cooling has formed hills and boulders and islands of the black rock. This lava stream is many miles wide.

Starting from somewhere in western Texas, extending southwest across New Mexico, Arizona, and toward the Gulf of California, is another immense lava bed quite similar to the above—boulders and ragged-edged mesas; miles of lava plain with outcropping reefs and small buttes of basalt and along the Rio Grande river at intervals between Albuquerque and El Paso-Del Norte I have found pictures or hieroglyphics on the rocks very similar, if not identical with those in the valley about Pocatello, which would surely indicate a connection between the two localities so far apart.

If space would permit we might trace these people, cast away from Asiatic junk on our northwest coast, where after resting many years and perfecting their tribal organizations, they undertook to follow that instinct which prompts us to look for better conditions. The star which led the pilgrim fathers to the western continent no doubt guided these savage hordes on their long pilgrimage from a chill, bleak country to a land of sunshine and plenty. The long journey up the Columbia and Snake rivers where, seeing a pass to the south, they followed the mountain stream we call the Portneuf, after the old Canadian trapper buried some where on its banks. Here where Pocatello now stands they must have resided and fish were no doubt plentiful and a long stay was necessary to trace the great number of pictures we find in this vicinity, for Indians never do things in a hurry. Later they moved on, crossing the divide into the Green River country; then a long march to the Rio Grande, down that stream to their semi-tropical home.

To the visiting pilgrim I will say that almost any school boy can direct you to

One arch is on the left
 northwest of town. The
 one here is selected from among
 on the river bank near the
 others are in the high
 heart of the city, notably one
 now with arrows on either
 of a bear's paw. Another
 tells a buffalo, a bear and a
 bear tracks. These last two
 however, are of a later date
 conquered by our Indians here
 and some Nimrod had a share
 and is boasting about it
 twentieth century work. The
 natives they know nothing
 venture an opinion except
 a fellow, who said: "No stone
 cliff dwellers."
 been for some time some
 photographing these pictures

asked by the editor in writing
 concerning them. I did not
 seem because there is pre-
 vailing opinion concerning them.
 We simply know they are
 traced by Pottee medicine
 some Chichimecan war
 act, the marks are there
 theory, it doesn't look quite
 as it did. Still, it's native
 are from Idaho you will be
 from somewhere else we
 over the marks and set
 down your own ideas. To
 picture the grim old Sa-
 ny clad, patiently clinging
 to boulders with a piece of
 and wonder at his origin
 in writing we are too dan-
 John Howard Shores, in
 Tribune.

Mr. R. S. Spence, Evanston, Wyo.

My Dear Friend:—

In reply to yours of the 23rd ult. re
 the Portneuf. Canaan there is a row of
 basalt which originating in the eastern
 of the Blaine valley covered the floors
 of Forest and Gentile valleys and flowed
 down the valley of the Portneuf into
 what was then the waters of old Lake
 Bonneville, which at that time had an
 outlet nearer Pocatello than the one at
 Red Rock Gap. The basalt measures
 about 20 feet high and varies in width.
 Its surface shows that as the air and
 gas rose through the basaltic sand,
 the water flow out of the air bubbles
 and the bubble depressions solidified an-
 tennae, and show the direction
 of the water flow. Where the Portneuf
 cuts the base of the Burdock mts about
 seven miles south of Pocatello, the lava
 roof was cut away probably while in a
 plastic state and is the source of the
 large basaltic boulders underlying Po-
 catello townsite, and scattered over the
 surface of the old delta between Poca-
 tello and Snake river some twelve miles
 further north.

During construction of the Oregon
 Short Line then the Idaho division of
 the Union Pacific, the old depot was lo-
 cated considerably south of the present
 one and immediately opposite and in
 the vicinity of the old pump house on
 the banks of the Portneuf was a mass
 of basaltic boulders covered with in-
 scriptions. On the little mountain some
 three miles north of Pocatello and close
 to the river was another group, and in
 general, wherever there was a large
 basaltic boulder presenting a smooth
 surface, the were covered with inscrip-
 tions generally on the south side or fac-
 ing the sun.

These inscriptions consisted of circles,
 squares, dots, crosses, lines, serpents,
 and sometimes triple heads and repre-
 sentations of men in varying attitudes
 of supplication, adoration, also in skel-
 eton form. While some of these inscrip-
 tions representing animals, etc., were
 pictographs of more recent date, others

ing article appearing in a
 paper, induced me to write to
 of mine who had made a
 of the subject, while a res-
 Pocatello, and the following is
 responsive to my request.

R. S. SPENCE, Ass't. Ed

bore the evidence of great antiquity, many of them since the inscriptions were made having been split apart by the action of the elements showing on each separate portion the originally connecting inscription and the rocks themselves being black with age, while inscriptions made by passers by some 16 to 20 years ago were white and fresh as if made yesterday. In many cases the inscriptions had the appearance of having been peeled off like the bark from a dead tree.

I was at once struck with the great antiquity of the inscriptions and inquiry was made among the Indians only elicited the information that "they did not know who made them; may be In-heap old Injun father." I, however, did come across one who said may be "Limblimby he make 'em; a race of dwarfs about two feet high." I was also struck with the close resemblance to the Egyptian hieroglyphs, some of the characters being identical. I sketched some 70 or more of these boulders, some odd ones scattered over the plain, a few on the basalt reef near Portneuf Siding, others in the vicinity of Inkum and in the Na sh valley, one in the latter place being very large, well known locally and having a peculiar representation of the cross.

The design, depth of intaglio and the amount of labor expended reach the supposition that they were merely the idle fancy of a passing moment, but rather executed and intended as far as possible to be an imperishable record to transmit knowledge to succeeding generations.

Among the inscriptions were representations of the sun, moon, the constellation Orion, the seven summer months, the five winter months and a Zodiacal circle exactly the same form as is at present used by Scientific Astrologers who follow the geocentric system of the Chaldeans and ancient Americans when setting up a map of the heavens instead of using the rectilinear figure of the hindoo, the earth being represented

by a dark sphere. The Zodiac appeared to be oriented, but only had one symbol, that of Aries, and no place symbols in it. Underneath was a symbol representing the equator, the tropic of cancer and capricorn, the vernal and autumnal equinox, the summer and winter solstice and the course of the sun over the cardinal points of the celestial cross.

One of these boulders on "Limblimby Mountain," representing the major division of the circle, had probably been used as a station to observe the position and culmination of the heavenly bodies.

I was general storekeeper for the Idaho division of the U. P. during construction under Supt. Robt. Blickensderfer. Joe Edson afterwards general manager of the Rio Grande, E. E. Calvin, now general manager of the Southern Pacific and C. H. Jenkinson, now treasurer of the Oregon Short Line, all being there at the same time, and living in the two houses erected in Pocatello by the railway company at that time having only forty acres, surrounded by the Fort reservation, in charge of Dr. Croft with Fred T. Dubois as teacher at Fort Hall. After an absence of some years I re-examined many of these inscriptions and found since the opening of the territory some of them had been destroyed and others used for building purposes. I called the attention of Mr. W. C. Cochran, a local barber in particular to the Zodiacal circle and other inscriptions, and it is a matter of regret that the state of Idaho or subsequently the City of Pocatello did not take some steps for their preservation. Knowing the results following the discovery of the Rosetta stone, the antiquity, numerous and conflicting views upon the origin of the American antiquities, I have always been on the lookout for light upon this subject, thinking and hoping sometime the key to their decipherment would be found. I followed the subject while in Oregon, and got trace of some inscriptions, which were probably destroyed when making the canyon road.

also concluded in the vicinity of Salt Lake a prehistoric civilization formerly existed and began to search for it by exploring the bottoms known as the Salt Barrens below and west of Plain City. At certain times of the year you can run over the crusted ground on a wheel to great advantage, which was the method I employed. Many primitive utensils have been picked up by old settlers in the vicinity of Plain City, and you probably remember the mound opened by Don Maquire at Willard or Brigham City. Alfred Boyd, one of the oldest settlers used to make salt on these barrens before the settlement of Plain City and haul it to Salt Lake, since then the lake has receded, the salt ponds abandoned and no occasion for people to cross these barrens. While looking for a mound upon which Boyd described finding a number of skeletons, one having an arrow in the center of the forehead, also some large mortars or primitive mills, I came across an excavation with sides sloping inward and about 110 feet wide at top (I have forgotten the depth, but have record of it at home) which I followed for several miles along the contour of a ridge slightly elevated above the surrounding country. I noticed some small rocks foreign to the locality which had been carried there, also pieces of ancient charcoal and pottery, and came to the conclusion I was on an old prehistoric irrigating canal from which at one time a large body of land subsequently covered by the Salt Lake was formerly irrigated and

The lines of the canal could not have been run any better by modern engineers. I also found a lateral about 40 feet wide connected with it. I visited many times and traced the main canal to the Weber river. A comparatively short distance from the river, however, the canal was filled up, but still could be traced by depressions here and there. I did not cross the south bank of the river to see if it continued beyond about opposite the Hot Springs some five miles north the canal turns

and is lost in the lake. At one point I think between Plain City and Hot Springs or close to Plain City, a portion of the canal has water in it from some springs and is known there as Spring Creek, but investigation will readily show it was built to carry water in the opposite direction, viz., northern. On one occasion, while going along the canal in a wagon with John Boyd, the son of Alfred Boyd, I came across an irrigating ditch which came from the lateral and forgetting the facts thoughtlessly asked Boyd "whose irrigating ditch it was." This was down by the lake on the salt barrens where as far as known no one ever had occasion to be or could reside. With the exception of spring creek running into the canal and extending only a short distance the canal is dry except again in the vicinity of the farmed land near the Weber river, but it would have to rise some sixteen feet or more before water could get into it, the point of junction had the appearance of being a natural dam site, however, I did not pursue any investigations south. I believe I have the actual measurements at home. The rising waters of what is now Salt Lake, but which at that (former) times was fresh, had covered and preceded these works for ages, its location so far from the higher land preventing it being filled up with silt deposits. Talmage and others have written considerable about Salt lake, and King and others on Lake Bonneville, but have never found any allusion to anything of this kind except a brief mention in Bancroft's History of Utah or a tradition told by some of the Spanish fathers regarding a former occupancy somewhere in this vicinity.

I also found and sketched a number of inscriptions along the Meadow Valley Wash in Lincoln county, Nevada, during the construction of the Clark road between Callente and Moapa. In the vicinity of Elgin and Hunts ranch, and a party named Joshua Alpine (I believe) of De Lamar offered to take me to a box canyon somewhere in the vicinity of Arrow

canyon, where he claimed there were a great number worthy of investigation, but I left before being able to visit them. There is also a group in the vicinity of Elko, Nev. While in Carson last fall I visited the penitentiary to look at the celebrated giant footprints, bird and elephant tracks, etc. There is an asphalt lake at Hollywood, near Los Angeles, in which some valuable finds of prehistoric animals have been made. There are lots of these inscriptions through Oregon, and while there I collected considerable data regarding the same in the possession of the Historical Society of Portland; also those in the Castro Museum, the Golden Gate park and the Los Angeles Chamber of Commerce. On San Juan Island, in the Willamette River, below St. Johns, a party there has a valuable collection, but I did not see them. Since we made that trip up Liberty canyon, I have been over considerable country. In Portland I came across Wilson's Lost System of the Ancients discovered (Astronomical Book), and have studied on Egyptology, geology, astronomy and geocentric astrology, and calculated many nativities, and as the combined result of peculiar studies have made a discovery of scientific importance, viz.: the key to the decipherment of the inscriptions of Santa Lucia, Cozumahuatpan, Guatemala. See Vol. 22, Smithsonian contribution to knowledge, 1878; also annual report Smithsonian Institution, 1882. They were discovered in 1860 and some twenty years later taken to Berlin and Washington, and subsequently one of the German professors invited to Washington to decipher them. The published conclusions are erroneous and ludicrous in the extreme. While examining the plates in the San Francisco library a few weeks ago, I came across a symbol which taken in connection with the Pocateello inscriptions and mythological studies, gave me the key to their correct interpretation, and I have written up about six of them and at my leisure intend to work out the balance. There are, of course, many minor points, but the

general application is correct and checks itself, and I am able to mathematically demonstrate (within a limited period) the date these sculptures were carved, and that the people of that time possessed greater learning than they have been given credit for. It is so unmistakably plain that the chronologic conception of so-called scientists and subsequent elaboration of would-be historians appears ridiculous. They all made the same mistake of judging American antiquities from a biased Christian standpoint, instead of a natural one. I never would have stumbled onto the key only for a peculiar chain of circumstances too long to tell at this time. I realize the full import of what I say, and expect in the future to write extensively on this subject, which will change existing ideas and throw correct light upon the age, character, learning, and practice of the ancient inhabitants of this continent. I intend to take it up with the Archaeological Societies of Washington, London, Paris, Berlin, Madrid and Mexico.

The only tracing I have of the inscriptions I sketched is now at home in San Pedro, and the first time I go there I will get it and send you a copy of them.

Yours very truly,

JAMES S. HOLLAND.

The list of officers for Queen of Sheba Lodge, No. 2, S. R. A., for ensuing year is as follows: Wor. Mstr., Sister Anna May Schaeffer; Secy. Trav., Sister Julia Horner; Jun. Trav., Sister Flora Epp; Sec. Dea., Florence Weidbrecht; Jun. Dea., Sister Cora Everhardt; Sec., Sister Mary E. Roth; Treas., Sister Nellie C. Lawyer; Chap., Sister Appolina Munyon; Inside Guard, Sister Katharine Lorenze; Outside Guard, Sister Freda Weidbrecht; Trustees, Sisters Caroline Lorenze, Viola Lees, Margaret Clugston. Wor. Master, Harry Weidbrecht.

Universal Masonry on the Pacific Coast.

On the second day of the year, bent upon furthering the interests of Scottish Rite Masonry, we arrived in the city of San Francisco, and were met by a comrade of our own Universal Lodge, who escorted us to our hotel, the Russ House. Here we were received by the genial and worthy Brother P. M. Abraham, in company with his good lady (although it was then 2 a. m.), welcomed us to the Phoenix City. In the week that elapsed we believe there was more business pleasure contained than in any other week of our life. We had heard much of California's hospitality, and anticipated a good time with the BB. These anticipations fell far short of the reality, and yet the social side was not allowed to even partially overshadow the Masonic side, as during the week we attended six Craft and one Consistory meeting, entered three Apprentices, passed six Fellow Craftsmen, raised four new Master Masons, and Marked twenty-four Craftsmen, finishing by installing the officers of Universal Lodge, No. 1, of California. This lodge, which is the pillar of Scottish Rite Masonry, is indebted for its existence to the untiring energy of Deputy Representative Brother William Provost, 33rd, who was ably assisted in the work by Brothers White, Lucas and Abraham. It has seldom been our pleasure to meet with more zealous Masons, and we anticipate great results from their labors. On the last evening of our visit we installed the officers, the installation being followed by a banquet, of which 100 partook, and at which your editor and Ill. Bro. Lucas, Deputy Grand Representative, were the guests of honor. Under the able guidance of the new Right Worshipful Master, Bro. White, the company enjoyed themselves luxuriously and the usual Masonic toasts were duly honored, and the wee sma' hours of the morning were in evidence before the brethren and their better and fairer halves departed for their homes, thoroughly at one with the old Masonic toast,

"Happy to meet, sorry to part, and happy to meet again."

Scottish Rite Masonry on the Pacific Coast has as encouraging an outlook as its most sanguine well-wisher could desire. There are now three good lodges, and other three under way. The work of organization is in charge of Ill. BB. Provost and Lucas, whose official headquarters is 1021 Fillmore street, San Francisco. It could not be in better hands, and we are certain these BB. will nobly uphold the banner of Universal Masonry in their district.



M. Ill. H. P. Jefferson, M. D., 545, Tremont Building, Boston, is Grand Treasurer General and member of the Board of Manager of the American Masonic Federation, Most Worshipful Grand Master Mason in the Grand Lodge of New England Ancient and Accepted Scottish Rite Symbolic, Grand Treasurer General of the H. E. in the Confederated Supreme Council 33d, A. A. S. R. of the U. S. A.

Eminent Commander of De Lisle Adam Council of K-H No. 1 of Boston, Mass., First Sponsor in the Supreme Arthayana of the Oriental Order of the Sat B'hai, Deputy Grand Conservator of Memphis 86, Deputy Grand Master of Misraim 90, Grand Tishbatha of the R. O. S. and Representative of the S. R. A. for New England, and assistant Editor of the Universal Freemason.

III. Bro. Jefferson is a zealous and enthusiastic Masonic student, and an earnest worker in the cause of Universal Masonry. He possesses an extensive knowledge of Masonry in all its branches and is a perfect well spring of Masonic lore in ritual, history and jurisprudence, and though comparatively a young Mason, as numbered by years, is a patriarch in knowledge and experience.



M. Ill. Robert S. Spence, 33rd, 90th, 96th deg., is a prominent Counselor at Law of Evanston, Wyoming, U. S. A. Bro. Spence, though of English birth, is of Scottish ancestry, and naturally clings to the "Land of the heather," hence his enthusiasm for Scottish Masonry. Ma-

sonically, Bro. Spence is a member of Montpelier St. John's Lodge, the Premier Lodge in the American Federation; he is Grand Treasurer of the Grand Lodge Inter-montana; Grand Secretary of the American Masonic Federation; and an honorary member of Lodges in several different states. In the higher grades he is Eminent Commander of Universal Council A. Idaho; G. S. Gen. of the H. E. of the Confederate Supreme Council; 33rd, U. S. A. 90th and 96th Misraim and Memphis Second Sponsor in the Supreme Arthayana of the Sat B'hai; and a principal officer and leading member in the Orders of St. Lawrence, the Martyr, Mysian Shrine, and S. R. A. and R. O. S. In Scotland he has also Masonic homes in Lodge, Chapter, Encampment, and Consistory. He is also assistant editor and business manager of the Universal Freemason.



Matthew McBlain Thomson, President of the American Masonic Federation and Sovereign Grand Commander of the Confederate Supreme Councils of America, first saw Masonic Light under the auspices of Gas ow Mc'rose St. John, a pendicle of the ancient Lodge of St.

John of Melrose, Scotland, in 1874, and subsequently affiliated with Newton on Ayr St. James 125 and Patna Bonnie Doon, of which latter Lodge he was R. W. M. for two years. He was exalted to the Holy Royal Arch and dubbed a Knight of the Temple and Malta in 1875 in Ayr R. A. Chapter, and Encampment No. 2, and in 1876 received the degrees of the Scottish, Misraim and Memphis Rites. He has served as Grand First Principal of the E. G. Royal Arch Chapter of Scotland, Grand Master of the Temple and Malta in Scotland, Sov. Grand Master of the Grand Council of Rites of Scotland, is at present Grand Representative of the Grand Council of Rites in the U. S. A., Grand Representative of the Supreme Councils of Louisiana, Spain, Greece and Argentina, an Honorary member of Lodges in Europe, Africa and America, and a Past Master of all regular Degrees known to Masonry, and last, though not least, Editor of the Universal Freemason.

MASONRY AND THE COURTS Continued.

A. G. Pitts

The fact is, and it is well known by those that think it necessary and Masonic to lie about it in the interests of the Craft, that nearly all the people who buy degrees of the clandestine degree peddlers know exactly what they are about and the remaining small minority have every opportunity of knowing. It is hard to believe that a single man is ever deceived. It is claimed that people are deceived when they are told that the genuine secrets of Freemasonry will be revealed to them, that they do not learn the genuine secrets and the genuine ritual. Is all this lying necessary? Of course we do not absolutely know what the ritual of the clandestines is, but we do know that they have among their men who have been members and officers and Masters of regular lodges. We know that those men had the genuine ritual in the heads in those days. We know that they know where to buy it

if their heads failed to hold it all. We know that they did not lose this knowledge when they were declared expelled from these lodges. We know that they believe (and with good reason) that their expulsion was illegal, tyrannical and void, and that they believe that they have a perfect right to use and to diffuse the knowledge which they brought with them out of the regular lodges, and knowing all this do we not also know to a moral certainty that it is the genuine ritual of Masonry in all essentials which they are practicing and teaching?

The truth is that people who join clandestine lodge are not defrauded. Not only do they know, or at least are chargeable with knowledge of what they are about, but, considering the smallness of the entrance fees they get their money's worth. At least it is not for us to say that they do not. The truth is that New York Masons got the law through the legislature in 1906 and the Massachusetts Grand Lodge last spring got through the Massachusetts legislature a law closely resembling it, not for the protection of the people, but for the protection of Masonry. This same Masonry which is too high and mighty to submit its acts to any court as defendant is not too proud to appeal to the courts to defend and protect it.

The Massachusetts statute was copied by the Grand Lodge of Massachusetts from the New York statute, but in the course of its passage through the Massachusetts legislature, it received certain amendments. It is not quite as crude as the New York statute but it is fully as objectionable, and on as many if not the same grounds. We copy it in full, taking it from the printed proceedings of 1908 of the Council of Deliberation, State of New York. A. A. S. R. where it is printed along with other evidences of the great triumphs of the orthodox Scottish Rite over the Cerneau heresy. This is not by any means the only indication that this is a Scottish Rite affair throughout, and that the Grand Lodges are, as usual, being used as catspaws. [To be continued

The Universal Free Mason

Published on the 1st of each month

At CLARK FORBES, EVANSTON, W. Y.

Price: 50 cents a copy or \$5.00 per annum, in advance.
 Single copies may be ordered from the Editor.

CONTENTS:

A. B. C. of the Lodge. — Center A. B. C. — The
 History of the Lodge. — The History of the
 History of the Lodge. — The History of the

All letters or notices for insertion to be sent to
 M. W. G. Master, 2000 E. Avenue, Salt Lake City,
 Utah, or to the Editor, 1000 E. Avenue, Salt Lake City,
 Utah.

Letters for the Editor to be sent to the
 Editor, 1000 E. Avenue, Salt Lake City, Utah.

EDITORIAL.

We crave the indulgence of our readers for the delay in issuing this number of the "Universal Freemason." The causes were various, some Masonic, some personal, but all of such a nature that we trust our Brethren will deal leniently with us, and we pledge ourselves that on at least of the causes of detention will not occur again. As the M. W. G. Master of the Grand Lodge Inter-Montana, we had to preside at the semi-annual session of Jeanet Lodge, held on St. John's day, on the tops of the Rockies, amid the snows of Wyoming; and from there hurry to the Pacific Coast, where, in the Phoenix City of San Francisco, we had the honor and pleasure of installing the officers of Universal Lodge, No. 1, of California, and of healing and receiving into the Scottish Rite and the American Masonic Federation three lodges which had been previously working irregularly, all of which shows the strides which our beloved Rite is taking, and should be ample apology in itself for our delay. The other and personal reason, while pleading it as an excuse for the delay, we cannot apologize for, as we but obeyed the dictum of the G. A. O. T. V., who said it was not good for man to be alone, and so your editor took unto himself a wife.

We are sure that every son of the Craft will join us in extending hearty sympathy to our Ed. and M. W. Bro. J. J. Clymes, on the death of his daughter, Edith, who died last month of September, at their home in Allertown, 19 years. There are but few of us who have not stood by the side of an overjoyed and seen some loved one consigned to the earth, and realize how inadequate is sympathy to matter how sincere and hearty. The void left by the loved one's passing yet the sympathy of our friends and the grief is grateful to us. We trust the A. O. T. O. who is master of life as well as death will comfort our Brother that he is able to say "The Lord giveth, the Lord taketh away; blessed be the name of the Lord."

Last month was the season of the Lodge meetings, of elections and installations, and we had hoped to have readers a list of the officers of the Lodges in or in affiliation with the American Masonic Federation. The result, but few of them have reached us. No doubt the proximity of St. John's with the festive season, has prevented the return of the crosskeys from making its return as promptly as usual. In this number we will endeavor to give in our next.

The present month contains the obituary of John's Post Laureate, on the 25th will be celebrated the day of that one of the Widow's Sons next to the immortal H. A. B. is a by and is dear to the hearts of new Scottish Masons, but all Masons; are only all Masons, but all men in whose bosoms burn the divine spark of brotherhood; who work, and hope, and pray for the coming of that day.

"As come it will, for a' that;
 When, man to man, the world o'
 Will brothers be, for a' that."

It is needless to say we refer to the mortal Brother Robert Burns, P. of Tarbolton Lodge, No. 145, on the 1st of the Grand Lodge of Scotland. We had the proud distinction conferred

of being elected to honorary membership in the poet's mother lodge, have presided in the East, and, clothed in his own regalia, we have entered Apprentices, passed Fellow Craftsmen, raised Master Masons and marked Craftsmen, and often at the day came around have in company with the B.B. complied with the poet's wish:

"When yearly ye assemble, a'
One round, I ask it with a tear
To him the Bard that's far awa'."

The "Ohio Freemason" for November which came too late to be noticed in our December issue contains a very full and well written report of the proceeding of the dissenting Grand Lodge of Ohio A. F. & A. M. held Oct. 28 and 29 at Cincinnati, Ohio. The Grand Master, Bro. Furniss in a very able address gave a resume of Masonic history in the state of Ohio, dealing of necessity more particularly with the causes which led to the secession from the original Grand Lodge of the lodges which formed the Grand Lodge over which he presides. This part of the subject Bro. Furniss treats in a masterly manner, as indeed he does the whole subject. So far as it relates to Ohio and the American Grand Lodge system, we trust however our Brother will excuse us if we correct him in his remark regarding Masonic Government prior to the formation of the Grand Lodge of England in 1717, more especially as the error is not his alone, but is shared by almost every York Rite Mason who writes upon the subject. He says, "Previous to 1717, it was the inherent right of Masons to meet together in a lodge, lodges worked without charters from a central body. The Master of a lodge was the highest authority." The Bro. doubtless means that any Mason could meet anywhere and form a lodge, if so it is clearly an error, as the four Antiquity lodges which met to form the Grand Lodge of England were the only lodges known to exist in the South of England and had all existed for many years while the

Ancient Lodge in York was the recognized Masonic authority in authority in the North of England the few other lodges existing there holding of it, it is true charters were not commonly possessed by lodges in England prior to the formation of the Grand Lodge or indeed by those first authorized by Grand Lodge. The great mistake made by American masons is to seek for ancient customs and precedents in England. It is true the first Grand Lodge on modern lines was founded there, but it could hardly be considered an English institution as its principal founders were a Scotsman and a Frenchman. To find the fountain of Masonic lore we must go to Scotland, there we find central authorities known as Mother Lodges, granting charters and founding Daughter Lodges before the English Grand Lodge was dreamed of, and of more than one hundred lodges which met to form the Grand Lodge of Scotland there was not one that was self-constituted.

We are in receipt of a communication from R. W. Brother John Ivey of Ancon, Panama. Brother Ivey represents the Grand Master in the canal zone and is a most enthusiastic and zealous Mason with the good of the Federation at heart, as is evidenced by the fact of his having the Historical Sketch of the American Masonic Federation and the proclamation to Foreign Masonic power, published in the local press at his own expense. It is the presence of B.B. like Brother Ivey in our ranks which gives us the phenomenal success we have attained.

There can be no better evidence of the progress being made by the advocates of universal as opposed to sectional Masonry than is shown in the increasing amount of space devoted to the subject in York Rite Journals, some of these frankly acknowledge that "Candestinitism" (as they are pleased to style Universal Masonry) has come to stay, and that for the future it is a power to be reckoned with, whose claims to Masonic recognition must be considered in ear-

nest and no longer put aside with a sneering laugh or the old stock phrases "Clandestine" or "Bogus," as our good Brother of the "Tyler-Keystone," puts it: "The subject of Clandestinitism is a particularly thorny one for the Masonic writer," though why it should be so we fail to see. Would it not be wisdom in our Brother, to take the beam out of his own eye before seeking to remove the mote from his Brother's? He devotes much space to expose the enormities of the Scarlet Woman of Rome, denouncing the bigotry and intolerance of that sect, yet has he and his confreres more tolerance for an opponent than Rome has? Both decline to admit the possibility of the other side being right, and Rome is no more bitter against the "heretic" than the York Rite Mason is against the "Clandestine" when Rome had the power she consigned dissenters to the faggot and scaffold. The York Rite Mason is only more merciful in degree who endeavors through the legislatures to have his Scottish Rite brother put in jail as a "fraud." Well might our immortal Brother who was himself the victim of frauds and humbugs exclaim:

"O had some power the gift to give us,
To see ourselves as others see us."

IN EXPLANATION.

I have been repeatedly requested late to write an article exposing the peculiar methods of one Dr. O. Wilson, late of Boston and now of East Foxboro, Mass., who has been establishing lodges professedly Masonic in various parts of the country. This I have as often refused to do, as I have no desire to poach in the preserves of our York Rite BB., to whom the business of exposing comes as a second nature. As, however, I am creditably informed that Wilson claims Masonic authority through documents signed by me, photographic copies of which he supplies to his deputies, and as this claim, unless contradicted, might possibly put me in a false light before my

BB. as well as impose upon the unwary I have consented to at least give the history of my Masonic connection with Wilson, which commenced in 1886, when my attention having been drawn to an advertisement inviting all 90 and 95 degree members of the Rites of Misraim at Memphis to join a newly organized Sovereign Sanctuary of these Rites, I having previously received the degrees of Scotland, became a member of this body by affiliation. I had, however, little further communication with Wilson, as I found there was grave doubts as to whether he was legally entitled to the nobility and authority he claimed. One Calvin T. Burt claiming that he had given Wilson the degrees and that Wilson had fraudulently gained possession of some of his private papers, and on the strength of them had made himself a Sovereign Grand Master of a new Rite. Burt subsequently died and rightfully or wrongfully Wilson was left in possession. Through absence in Europe I had no further communication with Wilson until 1888, about which time Wilson requested me to obtain for him, if possible, a charter from the Grand Council of Rites of Scotland empowering him to form a Supreme Council of the Scottish Rite working the degrees from the 4th up, as he at this time was in good standing in Lodge, Chapter and Commandery of the York Rite, and as I had no reason to doubt his good faith, I acceded to his request and forwarded his petition to Scotland, recommending that it be granted. On the strength of my recommendation this charter was granted on the 20th of February, 1901, with the proviso that I should personally see it installed and the Supreme Council formed before it became operative. This charter I delivered to Wilson personally three years later, but never assisted at the formation of any Supreme Council. In the meantime Wilson had been expelled from his Lodge Chapter and Commandery, and numerous letters of commendation to Scotland, in consequence of which complaint had been sent to me and for

These complaints I received a communication from the Grand Council in March, 1811, informing me that all authority granted to Wilson had been withdrawn and that he was expelled from all Scottish Rite Masonry; that this conclusion had been arrived at after full consideration of the charges preferred against him. He was ordered to notify him and all his adherents with which was affiliated in the United States; that the former I was ordered to do as Wilson had been deposed and denied the privileges of the mail.

The other professed documents which he shows with my signature and which he claims as authority for him to work the Chapter and Commandery degrees, were simply given him as souvenirs, not possessing or professing to give authority, as any one at all conversant with Masonic usage would at once know.

The subject is an unsavory one, and I regret that necessity has compelled me to touch it, and were it not that my name was being seemingly used to deceive and defraud, I assuredly would not have done so. Of later events Dr. H. P. Jefferson, M. W. G. M. of the Grand Lodge of New England, 545 Tremont Building, Boston, can speak more accurately than I can, and will no doubt answer any query on the subject.—Editor.

LEXICON.

August—A title given to the Royal Arch degree because of the imposing nature of its ceremonies, and the importance of the mysteries it contains.

Aum, Ann, and On—The Hindu and Egyptian chief divinity in a triform character.

Amun—The legendary successor of Jesus as Grand Master of the Temple according to some Continental Rites.

Australasia—Masonry was introduced into the Australian colonies of Great Britain shortly after their first settle-

ment, principally under charter from the Grand Lodges of England, Ireland and Scotland though France, Egypt and America are also reputed to have an official division has now its own Grand Lodge, Chapter, Encampment and Consistory.

Austria—Masonry was introduced into Austria in 1712 in the Lodge of the three cannons, but was almost immediately suppressed, meeting the fate awarded to it in every country dominated by the Romish priesthood. At present Lodges exist but their labors have to be conducted in a quiescent manner.

Azariah—Used in the high degrees, signifying helped of God.

Aspirant—A term applied in some of the higher grades to the candidate for advancement.

Assembly General—According to the credulous school of Masonic historians, the Craft held yearly meetings thus styled before the institution of Grand Lodges.

Astrea—The name of the Grand Lodge of Russia, established at St. Petersburg in 1815, and suppressed in 1822.

Asylum or Asylum—A term applied to a particular part of an Encampment of Knights Templar or Council of K—H. The word has hence been adopted by the figure syndoche, to signify the place of meeting of these bodies.

Atelier—(French) A work shop or studio, used in the Latin countries to denote a Lodge, Council, Chapter, Consistory, etc.

Atheist—One who openly professes his disbelief in the existence of a Supreme Being or Governing Intelligence, and is in consequence ineligible for Masonic initiation.

Athelstan—An Anglo-Saxon King of England who reigned from A. D. 924 to 944, a mythical patron of English Freemasons.

Athens, Knight of—The 52nd deg. of the Rite of Miriam.

Atharada—A Persian word meaning the strong hand, the appellation of the acting chiefs of a chapter of the Royal

Order of Scotland, a Chapter of the Modern French Rite, and of the 18th deg. A. A. S. R.

Ascension Day—A festival in Chapter of the Rose Cross.

Ashlar—A stone sufficiently dressed to be laid in regular courses. The Ashlar in its rough and unformed state is held in Masonry to typify man's mind as polished and perfected by education properly squared and fitted for a place in the building.

Ashmole, Elias—A celebrated English antiquary and historian, born at Titchfield on the 23rd of May, 1617; died in London, May 18, 1692. His Masonic fame rests upon certain well known and often referred to entries in his diary, wherein he gives the date, Oct. 16, 1646, as that of his initiation into Masonry, and March 10, 1682, as having been passed a Fellow Craftsman. This is one of the earliest records of a non-operative having been admitted into an English Lodge, although we have numerous instances of this having been done in Scotland long prior to this date.

Asia—The east end of a Lodge of the Scottish Adoptive Rite is so called.

Asla—Knights and Brothers of—A quasi Masonic Rite of nine degrees introduced in Germany about 1780. The governing body was called a Sanhedrin and consisted of seventy-two members. The degrees beyond the first three were: 1. seeker; 2. sufferer; 3. Initiated Knights; 4. Master or Sages; 5. Royal Priests; 6. Melchizedek. The Rite has long ceased to exist.

Athol Masons—A name given to the

Masons who seceded from the Grand Lodge of England in 1739, in consequence of alleged innovations introduced by the latter body. The seceders called themselves "Ancient Masons," or Masons; according to the ancient constitutions, and were called Athol Masons from the fact that the third and fourth Dukes of Athol presided over them during the greater part of their existence as an independent body. In 1813 they united with the original Grand Lodge, forming what is now known as the United Grand Lodge of England.

Attouchement—(French). A grip.

Atwood, Henry C.—A prominent figure in American Masonry during the third and fourth decades of the nineteenth century, about 1825 he is credited with introducing the Cross-Webb innovation in New York; in 1837 he was prominent in founding the St. Johns Grand Lodge in that state, and was its Grand Master in 1850 when it united with the regular Grand Lodge. He was also for a time at the head of the Cuneau branch which organized A. A. S. R. He died in 1861.

Audi, Obedi, Tace—Hear, see and be silent. A Masonic motto, sometimes used in the caption of Masonic monuments.

Auditor—A degree in the Order of the Sat B'hai, controlled by the Confederate Supreme Council.

Aufscher—The German name for the Warden of a Lodge.

Augus—A tool used in the degree "Royal Ark Mariner," a degree controlled by the Confederate Supreme Council.



THE UNIVERSAL FREE MASON

Volume 1

MARCH, 1909

No. 6

MASONRY AND THE COURTS Continued.

A. G. Pitts

When will Grand Lodges learn to keep out of Scottish Rite quarrels? There would be no clandestinism in any consequence if certain Grand Lodges had not illegally taken part in these quarrels. Even now, bad as the situation is becoming, it would be the best policy in the interest of the Lodges to ignore it. Certainly the Lodges would never have thought of stultifying themselves by applications to courts and legislatures. It is time to ask relative to certain Grand Lodges as to certain United States Senators "whom do they represent?"

The Massachusetts statute is as follows:

"Section 1. Whoever, wilfully by color or aid of any false token or writing, or other false pretense or false statement, verbal or written, without authority of the grand or supreme governing lodge, council, union or other governing body hereinafter mentioned, obtains the signature of any person to any written application, or obtains any money or property for any alleged or pretended degree, or for any alleged or pretended membership in any fraternity, association, society, order, organization or union having a grand or supreme governing lodge, council, union or

governing body in this state, or in any subordinate lodge or body thereof, shall be punished by imprisonment for not more than one year or by a fine of not more than five hundred dollars, or by both such fine and imprisonment.

"Sec. 2. Whoever, in a newspaper or other publication, or in any written or printed letter, notice, matter or device, without authority of the grand or supreme governing lodge, council, union or other governing body hereinafter mentioned, fraudulently uses or aids in any way in the use of the name, title or common designation of any fraternity, association, order, organization or union which has a grand or supreme governing lodge, council, union or other governing body, having priority in such use in this state, or any name, title or designation so nearly resembling the same as to be calculated or likely to deceive; and whoever, without such authority fraudulently publishes, sells, circulates or distributes any written or printed letter, notice, matter or device, in any way soliciting members of such fraternity, association, society, order, organization or union, or for any alleged or pretended fraternity, association, society, order, organization or union, using any such name, title, designation, or near resemblance thereof; and whoever, therein or thereby in any way without such authority fraudulently offers to sell, confer, communicate or give information where, of whom or by what means any degree

or work, in whole or in part, of such fraternity, association, society, order, organization or union, or of any alleged or pretended fraternity, association, society, order, organization or union using any such name, title or designation or near resemblance thereof, can or may be obtained, conferred or communicated, shall be punished by imprisonment for not more than one year or by a fine of not more than five hundred dollars, or by both such fine and imprisonment."

No one can ever be convicted under Section 1 if the court is made to understand the truth. The clandestines put into the hands of every person whom they solicit a printed statement which gives an extended and truthful statement of their position. In the face of this statement it can not be claimed that they are taking money for any "alleged or pretended membership in" the Grand Lodge of Massachusetts or "in any other subordinate lodge or body thereof." From the state's point of view they solicit members for another branch of Masonry, precisely as do the Scottish Rite bodies themselves. As to the charge that they "obtain money for an alleged or pretended degree" is the Grand Lodge of Massachusetts ready to meet the issue publicly in court whether the degrees of the clandestines are genuine or not?

As to Section 2, but for one saving word it goes so far that it could not be enforced and must be declared unconstitutional so far as it applies to Masonry. What is it to use the name of Freemasonry without the authority of the Grand Lodge of Massachusetts? Has the Shrine been authorized to use it? Is anti-Masonry a crime? Would it not be an unauthorized use of the name for the Roman Catholic authorities to circulate the encyclicals of the pope of Rome condemning Masonry? Is all the Masonry of the world fraudulent unless "authorized" by the Grand Lodge of Massachusetts? Suppose a French Mason were to visit Massachusetts—to become a citizen of the commonwealth. Would the state send him to prison for

a year because he professed a Masonry not authorized by the Grand Lodge of Massachusetts? Would not the court at least first have to enter into an inquiry as to the difference between Massachusetts Masonry and French Masonry and to determine whether Massachusetts was within her rights in excommunicating French Masonry?

Imagine a man tried for giving "information where, of whom, or by what means" the degree or the so-called clandestine Masons could be obtained. For example, they have a clandestine Lodge in Detroit called Osiris. Now I have told "of whom" the degree can be obtained. If I were to go on to state where they meet, which fact is thoroughly advertised here, I would have told "where." If Michigan had a law like New York I would have already qualified for three years in the penitentiary. One would think that some one is trying to make Masonry as odious as possible.

But in the Massachusetts statute there is one saving word, as has been indicated, which it would appear that some lawyer has scattered liberally throughout this section after it was drawn. It is the word "fraudulently" and it practically nullifies the whole enactment. That word in every prosecution opens up the whole question of the nature of Masonry and its history. The defense in every case should offer to show that clandestine Masonry originated in Grand Lodge laws declaring genuine Masons expelled if they adhered to certain Scottish Rite bodies; that such laws were illegal and void; that the men declared expelled and the lodges declares clandestine for such an offense were not in fact expelled or clandestine; that they retained the right to practice Masonry and to confer Masonic degrees; that Grand Lodges are a modern innovation; that they have jurisdiction only over their own lodges and Masons; that Masons may live and act as such not subject to Grand Lodges; that each Mason is bound by the law of his own Grand Lodge only; that a German Mason, for instance, is not bound by the Massachusetts law of exclusive

subjection; that the Grand Lodge of Massachusetts itself recognizes Scottish rites as Masonic which operate in Massachusetts and which claim the right to confer the first three degree of Masonry which right they hold in abeyance only so long as it suits them; that the ritual of those three degrees differs not only from that of the Massachusetts Grand Lodge; that those degrees are conferred according to that ritual over two-thirds of the world by bodies in the same affiliation with those recognized by the Massachusetts Grand Lodge; that the Massachusetts Grand Lodge recognizes as Masonic half a dozen sets of bodies whose original claim to be Masonic bodies rested upon no other right than their own self assertion; that under the rules laid down and enforced by the Grand Lodge of Massachusetts nobody can tell what is Masonry and what is not; that those rules are unmasonic; that the Grand Lodge of Massachusetts has itself been declared upon the highest authority to be a traitor to Masonry; that the pretended powers of the Grand Lodge of Massachusetts are mostly unlawfully assumed; that the original statutes of Masonry are still void; that the variations therein introduced by American Grand Lodges are binding, if at all, only upon those Masons subject to these Grand Lodges; that a genuine Mason unlawfully cut off is simply relieved of subjection to those new statutes of unpolluted Masonry. The defendant should offer to show that he has acted in accordance with the law of his own Grand Lodge. That it does not recognize the law of exclusive jurisdiction; that it has the same right to refuse to recognize it as has the Massachusetts Grand Lodge to enforce it among its own people; that it has just as much right to define its own jurisdiction as had the Grand Lodge of Massachusetts; that this is no right at all so far as outsiders are concerned.

This would be the time for the court to say, as courts have said dozens of times upon the suggestion of Grand Lodge attorneys, "these are Masonic

questions which the civil courts can not undertake to decide." But how can the court find a man guilty of fraud, leaving all these questions open? Under the New York statute anything is fraud if the Grand Lodge of New York says it is, and the court does not have to inquire further. In Massachusetts the legislature would not ask the courts to so abdicate. The result will be the same in both states. For the New York courts will not abdicate as expected. There is a limit to what the legislature can require of the courts. The latter will not let the Grand Lodge of New York find a man guilty of a crime while they themselves are limited to the function of pronouncing sentence upon the culprit.

It is a pity, perhaps, that one has to speak so plainly, for there is much in what has been said, however true it is, to shock and alarm honest, well meaning Masons. But after all there is nothing to fear for Masonry. Perhaps Grand Lodges are in jeopardy, but Masonry not at all. The history of Masonry proves that Masonry can get along without Grand Lodges. An association of independent Lodges would suit our American ideas to perfection and would be much more at home here than it is in Germany.

TRUTH IS MIGHTY AND WILL PREVAIL.

The following is taken from the "American Tyler-Keystone" of February 20th 1909, and, like a great many truths, were better to have not been said. It makes a great difference to the "American Rite" Mason, whose ox is gored:

"We take the following from the New Zealand Craftsman. It needs no comment further than to call attention to the effort made by interested churchmen to introduce a jarring note into the visit of the American fleet, and to excite prejudice not only against Masonry, but also against those in control of the Australian government:

"Cardinal Moran, in the course of a speech, recently made an attack on Freemasonry. He said that all knew the terrible results of Freemasonry in the Home countries. He was told that great efforts were being made at the present time to try to introduce this silent agency into the administration of the affairs of the various State of Australia. The Freemasons' boast was that the State governments are already in their hands, and believed that great efforts were being made to secure the municipal administration. During the recent visit of the American Fleet Catholics had some experience of the sinister influence of Freemasonry in trying to prevent them from giving a welcome to their brothers from beyond the Pacific."

"To this the Craftsman adds:

"The above item of information has been widely circulated in the newspaper press of the Dominion, and it need only be said at this stage that the absurdity of the charges will be obviously apparent to every Freemason. No doubt our Australian contemporaries will deal more fully with the subject."

We think it would be a wholesome lesson to learn, in the United States, and more particularly in some of the Western States, where intolerance is now so rampant, and where the "American Mason" is using the machinery of the state to prosecute its tyranny, and persecute his Brother Mason, for no other reason than that he belongs to another country and another Rite.

The editor of this Magazine has been a Mason for thirty-five years, was an officer in the Grand Lodge of Scotland in the East and made Masons, in the famous "Tarbolton" Lodge, wearing the Apron and regalia of Scotland's Bard, "Bob the Burns," besides being full of Masonic honors, and yet he has encountered the dragon of persecution, in the State of Wyoming, and is called upon to surrender his birth-right, or face the alternative, of a long term in the penitentiary. We regret for being a "Scottish Rite" Mason.

We are informed that the following measure was introduced and

passed in the late legislature, and that no one knew, except "American" Masons, that such a bill had been acted upon, and we are further informed that its aim and object is to ostend the consciences of Masons, who are not willing to "bow the knee" to the "American" Baal, or worship the "Golden Image" this favored and pampered "Rite" has set up.

We will later review this infamous measure, touching its unconstitutional provisions, and its efforts, and in the meantime this magazine will continue to be published, and this article be translated into every language, where Masonic intercourse is had, and Scottish Rite Masonry practiced.

We commend it to the judgment and criticism of Bro. Pitt, that hero, whose obedience to the "American" Rite has never turned him away from the path of truth and justice, or caused him to ignore the Ancient Land Marks or the Truth in Light.

H. B. No. 13.

Introduced by Mr. F. S. King.

A BILL.

For

An act relating to the fraudulent use of the name or title of Secret Fraternities.

Introduced and first reading January 15th, 1909, and referred to committee. No 11 on Public Buildings and Institutions. Given to Committee on Printing January 15th, 1909.

Be it enacted by the Tenth State Legislature of the State of Wyoming: Section 1: Any person, firm, association, society, order or organization, or any officer, agent, representative or employee thereof who, in a newspaper or other publication, publish in this state, or in any letter, writing, circular, paper, pamphlet or other written or printed notice, matter or device without the authority of the Grand Lodge, hereinafter mentioned fraudulently uses, or in any manner directly or indirectly aids in the use of the name or title of any secret fraternal association, society, order or organization which has had a Grand Lodge in this

years, or any limit
 or title or any name or title
 resembling it as to be cauc
 give, or who, without such an
 publishes, sells, lends, gives
 or distributes any letter,
 alar, pamphlet, or other writ
 ed notice, matter or device
 ertising for or soliciting mem
 berations for membership in
 al association, society, or
 tion or in any alleged or pre
 ciation, society, order or or
 gizing or designated or charac
 erized by such title or imitation
 or therefor, who therein or
 ers to sell or to confer or to
 or to give information di
 rectly where, how, of whom,
 or means, any alleged or pre
 tends of such secret fraternal
 society, order or organiza
 tion, any alleged or pretended as
 society, order or organization
 or claimed to be known by
 or imitation or resemblance
 or may be obtained, conferred
 icated, is punished by impris
 onment not more than three years or
 or not more than one thousand
 each offense. Any such letter,
 ular, paper, pamphlet, or
 ion or printed notice, adver
 tisement or device, shall be deemed
 proof of the fraudulent char
 acter of the scheme therein referred to
 intent to violate this section.
 2. This Act shall take effect
 force on and after its passage

H. B. No. 13.

above was penned, the fol
 lowing legislation was passed
 by the body of lawmakers:

by Mr. Vance (by Request)

A BILL

For

entitled "An Act to prohibit the
 use of the badge, insignia,
 or recognition of any so
 cial guild or association, fra
 ternally, by unauthorized per

sons and to provide a penalty for its vio
 lation.

Introduced and read first time Jan. 30.
 1909. Referred to Committee on Ju
 venile.

Given to Printing Committee Jan.
 1909.

Be It enacted by the Legislature of the
 State of Wyoming:

Section 1. It shall be unlawful for any
 person within this state to wilfully wear
 or use the badge, insignia, jewel or badge
 or recognition of any society, lodge, guild
 or association, fraternal or otherwise,
 who is not a member in good standing
 or entitled to wear or use the same, un
 der the laws, rules and regulations of
 such society, lodge, guild or association,
 fraternal or otherwise.

Section 2. Any person violating any of
 the provisions of this Act shall be
 deemed guilty of a misdemeanor, and
 upon conviction thereof shall be punished
 by a fine not to exceed twenty dollars, or
 by imprisonment in the county jail not
 to exceed thirty days, in the discretion
 of the court.

Section . Nothing contained in this
 Act shall be construed to prohibit the
 mother, wife, sister, daughter or affianced
 wife of a member in good standing from
 wearing a badge, insignia, jewel or badge
 of recognition of the lodge, society, guild
 or association, fraternal or otherwise, of
 which the husband, son, brother, father
 or affianced husband is a member in good
 standing.

Section 4. This Act shall take effect
 and be in force from and after its pas
 sage.

H. B. No. 99.

THE EGYPTIAN — SCOTTISH — MEM
 PHIS — MIRAIM — ROYAL, ETC.
 RITE.—WHAT IS IT? HAS IT ANY
 AUTHORITY? AND IF SO, FROM
 WHENCE DOES THIS AUTHORITY
 COME?

The question has been repeatedly put
 to us of late if the body bearing the
 above much-hyphenated title, and owned
 by Dr. Wilson, can by any stretch of

Imagination be considered regular, and if it is true that its proprietor is an expelled Mason? The latter question we will answer first, by emphatically saying yes.

In March, 1902, charges were preferred to M. W. Charles W. Mead, then Grand Master of Masons in the State of New York, alleging that one Darius Wilson, a member of Yonondio Lodge, No. 163, E. and A. M., located at Rochester, N. Y., had theretofore, without authority, clandestinely and unlawfully assisted in the ceremony of conferring the three Degrees of Masonry upon Theodore A. Tripp, and that he did at the same time impart work and lectures pertaining to the Degrees.

Wilson duly filed an answer to these charges, admitting his membership in Yonondio Lodge, and denying each and every other allegation in the complaint.

To try the issues raised by the pleadings the Grand Master appointed a Commission consisting of M. M. George W. White, of Adolph Lodge, No. 348, J. W. James H. Rollins, of Greenport Lodge, No. 403, and W. Jacob Prunne, of Independent Lodge, No. 187, and such proceedings were had that, on April 1,

the Commission met for the trial, all Commissioners being present, in the Committee Room adjoining the Grand Hall, in Masonic Hall. Brother White was chosen Chairman of the Commission. The complainant appeared by M. Brother William Ogden Campbell of Manhattan Lodge, No. 412, and the defendant appeared by Brother A. M. Clark.

These facts were proved.

That the defendant, on the 25th of September, 1901, at 31 West Twenty-fourth Street, Borough of Manhattan, City of New York, at a place which he then used as an office, without authority and in a clandestine and unlawful manner, assisted in the ceremony of conferring the three Degrees of Masonry upon the person mentioned in the complaint.

That on the 13th day of December, 1901, Darius Wilson visited a meeting of a clandestine Lodge, purporting to be established by authority of the Grand Lodge

of Ohio, at 31 West Twenty-fourth Street, knowing said Lodge to be clandestine and that the meeting was held clandestinely.

That the person on whom the Degrees were conferred, as charged in the complaint, called upon the defendant at his office, filled out an application blank, and shortly thereafter received through the mail a letter asking him to call at No. 31 West Twenty-fourth Street. Arriving there, he found the defendant and another man who claimed to be from the Grand Lodge of Ohio, together with a young Swede. He paid to Darius Wilson \$10 and thereupon received the three Degrees, the alleged representative of the Grand Lodge of Ohio acting as Master. The young Swede as Senior Warden and the defendant as Senior Deacon. The grave to the person mentioned in the complaint the obligations, signs, grips, and passwords of the three Degrees, a rough sketch of the lectures of each Degree and there were in the presence of the candidate so-called the Holy Bible, Square and Compasses.

In the course of the trial the defendant Wilson testified that he had been a Mason for thirty years, during which period he had been but six times in the Lodge. The trial resulted in the Defendant being expelled from all the rights and privileges of Masonry. From this decision he appealed, which appeal was argued before the Commissioner of Appeals during the Grand Lodge session in May, 1902. We reproduce the decision of the Commissioners in full, as per the proceedings of the Grand Lodge of New York for 1903.

R. W. Townsend Scudder, Chief Commissioner, presented the report of the Commission of Appeals, which was received and its recommendations adopted by the Grand Lodge.

The Commissioners of Appeals, having heard and considered the several matters which have come before them, rendered report.

First. In the matter of the appeal of Darius Wilson in re Hersch vs. Wilson. Darius Wilson, a member of Yonondio

142d, No. 165, appeals from the decision of trial commissioners appointed by the Grand Master to try charges preferred by brother Isaac Harsch, against Darius Wilson of Yonnonck Lodge, for immoral and unmastric conduct, in that he did, in a clandestine and unlawful manner, assist in the conferring of the Degrees of Masonry, and did in the City of New York, with a meeting of a clandestine Lodge, knowing said Lodge and meetings to be clandestine.

A careful review of the testimony in this case has convinced the Commissioners that the evidence has fully sustained the charges beyond a reasonable doubt.

It seems, as established by credible and corroborated witnesses, that the defendant had an office at No. 41 West Twenty-fourth Street, New York City, for the practice of medicine; and that he there clandestinely conferred Degrees in Masonry. It is in evidence that a caller upon the defendant at his office there filed out an application for admission to Masonry, and thereafter, pursuant to a letter of request to do so, again called there and having first paid to the defendant fifteen dollars, received what purported to be the three Degrees of Masonry, in the conferring of which the defendant acted as Senior Deacon and an alleged representative of the Grand Lodge of Ohio as Master. The defendant claimed to confer these Degrees pursuant to authority granted by a Grand Master of Masons in Ohio, one Justice Pinney, and in defendant's rooms were many circulars offering to make the readers thereof Masons and put them in possession of all the secrets necessary to them to gain admission into Masonic Lodges throughout the world. These circulars, emanating from defendant's office, were sent broadcast through the City of New York. The defendant stated that those interested in thus starting Lodges in New York not under the jurisdiction of the Grand Lodge of this State were his friends, and he was in sympathy with them. It is also in evidence from admissions of the defendant that he did attend a clandestine meeting of a Lodge

at No. 100 West Twenty-fourth Street, not being under the authority of the Grand Lodge of the State of New York, and that those who called at his office in response to the above-mentioned circulars he referred to one Paget, who, he averred, was the Deputy in this city for the Grand Master of Ohio. Defendant further admitted that he had made many so-called charter members of the Consistory and Shrine, and had received twenty dollars for each initiation.

Defendant also admitted that he was at No. 100 West Twenty-fourth Street, where said Lodge, purporting to be under the jurisdiction of Ohio, convened every Friday evening, and there conferred these higher Degrees in Masonry at least once a month. The facts and circumstances before us in this case point but one way, and that is that the defendant is guilty of the charges beyond any reasonable doubt; that he has made a business of selling what purported to be Degrees to any applicant who was willing to pay for them, and in consequence thereof he should be expelled from his Lodge, and from all the rights and privileges of Masonry forever, and pay the sum of one hundred and fifty-three dollars (\$153), the amount of the expenses of this trial.

The Commissioners of Appeals therefore recommend that the judgment of the Trial Commissioners expelling the said Darius Wilson from Yonnonck Lodge, No. 165, and from the rights and privileges of Masonry, be in all respects affirmed.

Fraternally submitted,

TOWNSEND SCUDDER,

Chief Commissioner.

HENRY A. POWELL,

JERRIE T. DURHAM,

LORENZ ZELLER,

EDGAR C. EMERSON,

PHILIP KECK,

WALTER M. HAND,

Committee.

The foregoing should settle the question "Is Wilson an expelled Mason from the Blue Lodge?" in the affirmative, and should also answer the same question re-

garding the higher degrees, as it is an acknowledged rule in Masonry that disability in the Craft Lodge carries with it disability in the higher grades, the superstructure being unable to stand when the foundation is withdrawn from it. To fully prove, however, that he has not or ever did have any authority in Scottish Rite Masonry except during the short period in which he acted as my Deputy (which was prior to his expulsion from his Craft Lodge. We will consider this branch of the subject as though he were still a Mason in good standing. To do this we will first cite the following document introduced by him at the above-mentioned trial:

UNIVERSI ORBIS TERRARUM ARCHITECTONIS MAGNI AD GLORIAM.

The Supreme Grand Council
of

Grand Inspectors General 33d and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the United States of America, its Territories and Dependencies.

With Grand East at Boston, Mass.
Chartered by the Supreme Grand Council of Fines of Scotland

Office of D. Wilson, M. D., 33 deg.,

M. P. Sovereign Grand Commander,
266 West Newton St. Boston, and 41 W.
24th St., New York.

To the Master and Secretary.

Dear Sirs and Brothers: The Master and Secretary of each Master Masons Lodge in the U. S. A. are invited to take, free of charge, membership in King Edward Consistory 32 degree and Aleppo Temple of the Mystic Shrine, both of New York City. Membership in these bodies is thus given without charge so that each lodge may have lawful information as to the character and quality of our membership and work. Our Scottish Rite is neither the Northern or Southern Jurisdiction or either of the "Cerneau Rite" Supreme Councils, but it is the genuine Scottish Rite as worked in Scotland, and ours is the only Supreme Council that was ever authorized by Free Masons of Scotland to work the

Ancient and Accepted Scottish Rite in the United States. If you desire the degrees from the 4 degree to the 32 degree, inclusive, and can come to New York office during my office hours, as per enclosed card, I will arrange to have the degrees conferred upon you without any cost to you whatever, which I can offer you something of perhaps greater interest. If you cannot come to my office and still desire the degrees, please write me, stating these things, where you may be seen, and possibly I shall be able to have one of my friends call on you and arrange for your arrangement. Perhaps you might get two or more Master Masons, who would assist with you in forming a Consistory near your residence, in which case you would be reimbursed for any reasonable amount of time or money expended. We have a Consistory in every town of 5,000 inhabitants or more, and expect to meet the necessary expenses of organizing the same. We have no fight with other Scottish Rite members or bodies, but recognize them all. Thirty second degree members who have taken the degree honestly under the authority of any Supreme Council are invited to visit our Consistories or to take membership therein free of cost. If they so desire, they can also retain membership in other so-called Scottish Rite bodies after uniting with ours. Entire cost for Charter membership in Consistory and Shrine is \$20; after charter is closed, the price is \$100.

Hoping to see or at least hear from you soon, I am

Fraternally yours,

D. WILSON, M. D., 33d deg.,
Member Yonondio Lodge, No. 101,
Rochester, N. Y., Mt. Zion Chapter, No. 231, Royal Arch Masons, and York Commandery, No. 55, Knights Templars of New York City, and Founder of the Royal Arcanum.

P. S.—Our Scottish Rite Bodies in New York meet regularly on the 2nd and 4th Fridays of each month. D. W.

From this we see that Wilson had in 1861 a Consistory of the Scottish Rite working in New York, claiming to hold

Charter from a Supreme Council 33 degree of the U. S. A., chartered by the Grand Council of Rites of Scotland, at which I was since. He has claimed such a Supreme Council 33 degree published, and by this authority, I have, that this Supreme Grand Council being duly organized. Most Honorable Brother Darius Wilson, its Most Excellent Sovereign Grand Commander in the year 1902, the Most Worshipful Grand Master of the Sovereign Grand Council of the Royal Venerable Rite called a meeting of both these Sovereign Grand Councils at New York City on the 23rd of August, 1902, at which time the Sovereign Grand Council was merged into and became a component part of the Sovereign Sanctuary of the Royal Venerable Rite."

We desire particularly to call attention to these dates, as we will refer to them later on.

The Charter granted by the Grand Council of Rites reads as follows:

SCOTTISH GRAND COUNCIL OF RITES.

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

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

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

SEAL.
PETER SPENCE, M. H. L., Sovereign Grand Master.

ROBERT JAMIESON, H. L., Grand Secretary General.

The Charter, under which Wilson claimed, in 1902 to have duly organized a Supreme Council which was installed into and became a component part of the "Sovereign Sanctuary of the Royal Venerable Rite" he never saw, much less was in possession of, until December, 1904, when I went to Boston, Mass., to deliver the Charter and install the Supreme Council as per the conditions set forth by the Charter. I could, however, then no preparations were made for such installation nor were there funds to defray it. I contented myself therefore with handing the Charter to Wilson. The Council was then or at any other time formed by me or with my assistance, as the terms of the Charter required. All of this I embodied in my report to Grand Council of Rites. As no Supreme Council was ever formed, it disposes of the statement made both by Wilson and McIntire that I acted as Grand Secretary of it. It is true that I was asked to take office as Grand Secretary when the Council was organized. As there was no Council, there was no Grand Secretary.

I will task the reader again to observe dates. Wilson's expulsion from Craft Masonry was not confirmed until May, 1904, six months after my visit to Boston.

To recapitulate, Wilson claimed to form a Supreme Council in August, 1902, by virtue of a Charter which he never saw until December, 1903, which was never installed, therefore never operative, and which was withdrawn, with all authority granted to Wilson by the Grand Council of Rites of Scotland, by an Edict of the Triplite Council dated March 23, 1906. A copy of this Edict was sent to me as Grand Representative, with orders to make the same known to all whom it might concern. Wilson was also notified, but as he and his Lieutenant, McIntire, had been declared frauds by the postal authorities, they could not be notified through the mails. The Edict was, however, published in the Boston newspapers, thus giving it due publicity.

McIntire, in a circular letter dated April 2nd, 1907, after having been expelled from it, expresses doubts as to the

legitimacy of the Grand Council of Rites, the old story of sour grapes, and gives as the reason why he and Wilson had been declared frauds was, "It was stated in a communication signed by David Reid, Grand Secretary of the Grand Lodge of Scotland, that the Charter of the Grand Council of Rites signed by Col. Spence, Sovereign Grand Master."

MASONRY IN SCOTLAND.

To exhaust or even properly touch on this subject would take volumes, and some time it is our intention to run a series of articles in the "Universal Freemason" treating of the more salient points of Scottish Masonic history. Our present intention is only to give such a brief epitome as will serve to answer some questions propounded to us recently, namely as to the degrees recognized by the Grand Lodge of Scotland, the relation of that body towards the Scottish Grand Council of Rites, and what Masonic Governing Bodies there are in Scotland. An answer to these questions is rendered necessary through false statements spread by the opponents of Universal Masonry calculated to unsettle the minds of our younger B. B. members of the so-called Southern and Northern jurisdictions of the emasculated pseudo Scottish Rite having been particularly active in disseminating these false reports of these bodies, conceived as they were in sin and brought forth in iniquity, our older B. B. who have long stood in the forefront of the battle, except nothing else, and give no heed to their fabrications. The younger Brother, however, requires such instruction as will fortify against the enemies' attacks, and again there are always some who are born doubters, and like Thomas of old, must have ocular and manual demonstration; they must see and feel for themselves, in the language of the country, "they are from Missouri." As we have frequently stated and as History verifies, Scotland, if not the Birthplace, is at least the cradle of Freemasonry, there are

found the oldest Lodges and most ancient records of the Craft, and Masonic tradition is preserved in greater purity than elsewhere in the world. While the Grand Lodge of Scotland is the only one of the three Mother Grand Lodges that was not self-constituted, but can show a legal right in its formation. Both before and subsequent to the organization of the Grand Lodge, the number of degrees worked were indefinite, some Lodges working more, others less. By the middle of the 18th Century, however, there was a well-established list of Degrees, principal among which were the Royal Arch, Knight Templar, Royal Crusade, K—H, the Priestly Order, and Royal Secret. Prefixed to each of these were certain auxiliary or side degrees. All degrees were given in the Blue Lodge, the possessors of these higher degrees forming, as it were, an imperio in imperio, and were known as Black Masons, the leaders forming the Great "Council of Patriarchs," who conferred the higher grades upon the aspirants after the regular business of the Lodge was over.

This method of giving and receiving the degrees continued more or less in force until 1800, when the Grand Lodge issued an edict forbidding her Daughter Lodges from working any other degrees than the first three. This is now 3rd of the Laws of Grand Lodge, and reads as follows: "Grand Lodge recognizes no Degrees of Masonry but those of Entered Apprentice, Fellow Craft (including the Mark), and Master Mason. This law is enforced so strictly that it is supplemented by rule 240: "No clothing purporting to be Masonic shall be worn in Grand Lodge, or any Subordinate Lodge, except that pertaining to Craft Masonry, which alone is recognized and acknowledged."

The B.B. possessing the higher degrees as well as those desiring to possess them being thus forbidden, their practice, under the Craft Warrant, sought and obtained Knight Templar warrants from the Early Grand Encampment of Ireland under which were worked those degrees which were, before the passage of the Edict, referred to worked in the Blue

to follow on after Sovereign Grand Master page 138.

Northfield, Airdrie, Scotland, and Robert Jamieson, Grand Secretary, also of Scotland, was fraudulent, as neither of these persons has any authority whatever to practice Scottish Masonry anywhere. We cannot affirm whether Bro. Burt ever wrote in such terms or not (McIntire's assertion is no proof), but he would surely have been justified in saying that Bros. Spence and Jamieson had no authority (not to practice Scottish Masonry, as one was a member of Grand Committee, and the other H. W. M. of a lodge at the time) to grant charters to work the Craft degrees; nor did these brethren claim or exercise any such authority, and it was Wilson, McIntire, et al., falsely representing that such authority had been granted them that got themselves declared fraudulent by the postoffice and expelled by the Grand Council of Rites. This, we think, should fully dispose of Wilson's claims to either York or Scottish Rite Masonry. Now, what about the Rites of Miriam and Memphis? Wilson claims authority in the former Rite by virtue of being in possession of a charter, or rather a deputy's appointment, granted by the Grand Council of Rites of Scotland to Harry J. Seymour in 1862, as follows:

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

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

ARTHUR, Grand President,
(Seal)

Approved by me, the Grand Master
HAGERE, G. O. de Paris
September 6, 1862.

The reader will observe that this is a personal commission given to Seymour. We are in possession of a similar one ourselves, only broader, as it not only gives authority to control all degrees, but also power to grant charters, a power which Seymour's did not give. But Seymour had no power any more than I have to pass on his authority to another. With Seymour, as with me, the power dies with us. So much for Wilson's authority in the Rite of Miriam.

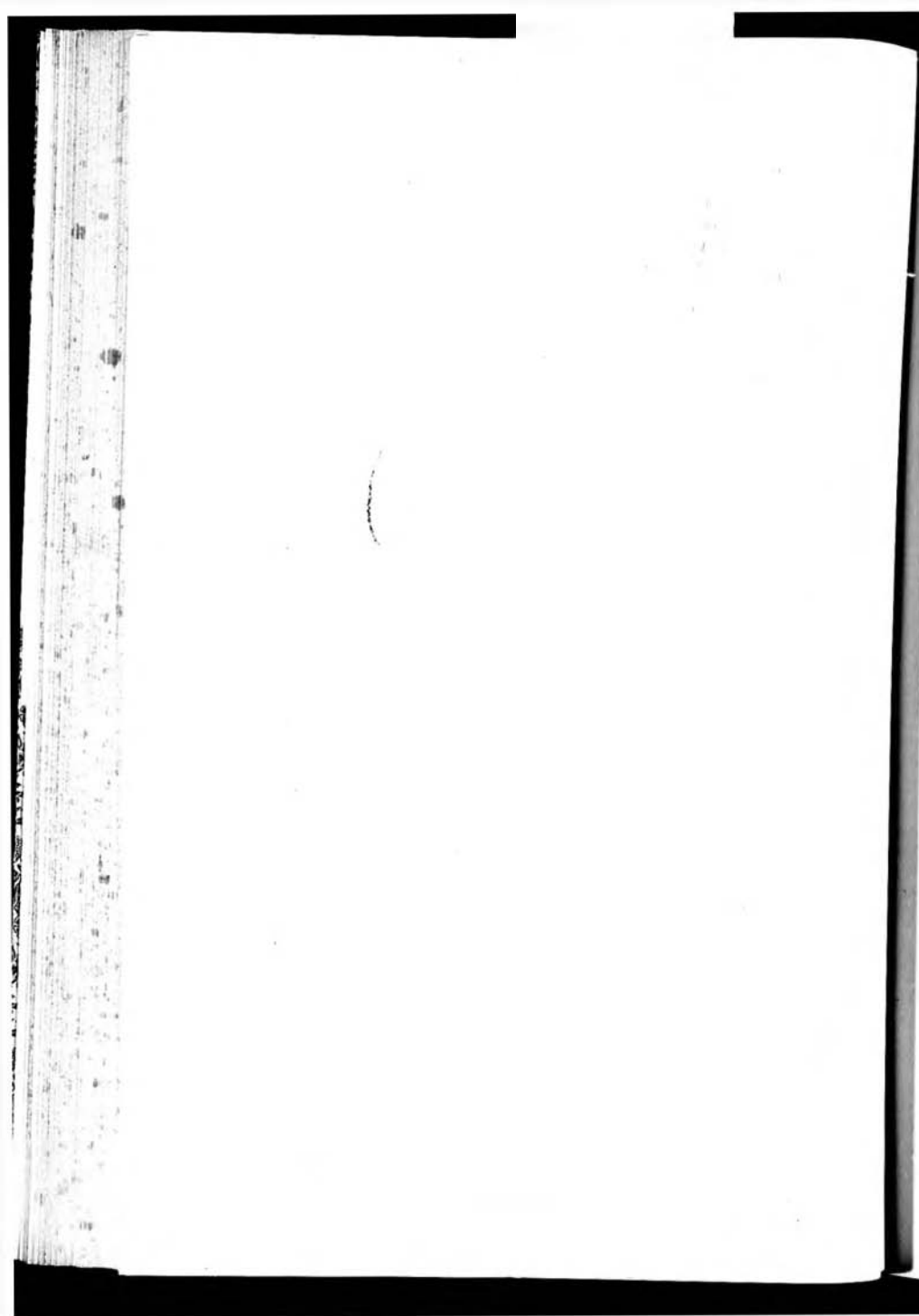
With the Rite of Memphis, which is the newest and poorest of the Rites the charter, though granted also to an individual after the Continental fashion, gave power to establish subordinate bodies. We say charters advisedly, as there were several such granted, each giving greater power than the former. The first, granted in 1856, was for a Supreme Council of Sublime Masters of the great work, 90th degree.

In 1857, a Sovereign Grand Council General 94th degree, was chartered, giving full administrative power, and in 1861 the inventor of the Rite, Marconis, aided by Marshal Magnan and the Grand Master of the Grand Orient of France, constituted a Sovereign Sanctuary. In and for the continent of America.

In 1867, Calvin C. Burt, a lawyer of Detroit, Michigan, headed a revolt and founded a new Sovereign Sanctuary, claiming that the older one had gone wrong in reducing the number of degrees from 95 to 33, the 30th degree of the new arrangement being equal to the 90th degree of the old, and the 33rd degree to the 95th degree. From Burt's body Wilson headed a revolt and formed the Sovereign Sanctuary of the Royal Rite. Burt claiming that Wilson stole all his papers and his stock of rituals, and from this split from a split comes the hyphenated monstrosity illegal in the last as in every other particular.

The legitimate descent of the Rite of Memphis in America is through David McCallan, Harry J. Seymour, Dr. Alexander B. Mott to H. G. Goodale, P. O. Box 2, Jamaica, Queens County, Long Island, N. Y.

The charter which Wilson so proudly displays is one of the earliest ones granted, which the later one replaced and repealed and while possessing some value to a collector of curios, for any other purpose is not worth the paper it is written on.—Editor.



lodge. The Charters controlling the degrees under and including the Knight Templar, the Council of Patriarchs controlling as before the grades not chartered. In 1822 the Early Grand Encampment granted a charter of general initiation to the Scottish Encampments which then formed the present Grand Encampment of the Temple and Malta in Scotland governing the degree.

Blue and Black Masonry, handing over the control of all the higher grades to the Grand Council of Rites formed by what had been before the Council of Patriarchs. Both these bodies have an unbroken line of Grand Masters from that day to this.

Thus is seen the Grand Lodge of Scotland recognizes no degrees but the first three, with the Mark and the Installations to the Chair, and has no official knowledge of other degrees or of the bodies controlling them. Officers and members may be in the higher grades in fact, many of them are. Col. Spencer, Sovereign Grand Master of the Grand Council of Rites, is a member of Grand Committee, but no one may wear Jewels or Clothing belonging to these higher degrees in the Craft, Grand or Subordinate Lodge.

The Supreme Grand Royal Arch Chapter of Scotland was founded in 1818, by Brothers who seceded from the Templar Encampment, which then controlled the Red or Royal Arch Degrees. This body afterward united with the Early Grand Royal Arch Chapter, and is in consequence the sole governing power for Royal Arch Masonry in Scotland.

The Grand Encampment of the Temple and Malta in Scotland is the only regular and legitimate governing body for the Templar Grades, there is another quasi-Templar body which split from the Grand Encampment in 1812. It denies, however, being a Masonic body, styling itself the "Telestic and Military Order of the Temple," and has but little following. The Grand Council of Rites controls the Early Grand Rite XLVII degree, A. A. S. R., 33 degree; Rite of Misraim, 90 degree; Rite of Memphis, 96 degree, with

numerous detached Rites and Orders. In the government of the XLVII degree, 90 degree and 96 degree, the Grand Council has no Rival. There is, however, an irregular and Clandestine so-called Supreme Council, founded by the Supreme Council of France in 1846, in opposition to the Grand Council of Rites, as the latter body refused to acknowledge the American-made Scottish Rite, with its forged Charter as a legitimate body. It is on the strength of this spurious French introduction that the Southern and Northern Jurisdictions claim Scottish recognition. To summarize, Ramsay took the Scottish Degrees to France about 1740. France commissioned Morin to spread them in America. Morin's disciples formed the Supreme Council of France, which in turn, formed the Clandestine Council in Scotland in opposition to the legitimate Grand Council of Rites.



III. Bro. Albert M. Harley, 33d, first saw Masonic light in Lafayette Lodge, No. 279, A. A. S. R., Philadelphia, hold

ing of the Grand Orient of Spain and is now a Past Master of his Lodge and a D. G. M. in the Regional Grand Lodge. Bro. Harley from the first time he stood at the N. E. corner of the Lodge, has shown the tenderest interest in the Order, and has ever been an indefatigable worker in the cause of Masonry Universal. He was a pupil and close friend of the late lamented Ill. Bro. Harry Lodge, by whom he was initiated into the mysteries of the Rites of Mizraim and Memphis, in which he is a 99th and 95th degree. He is also a Royal Arch Mason and Knight Templar, in the Ancient and Accepted Scottish Rite; he holds the highest honors, having been "awarded" by the Grand Council of Rites of the United States on the degree of Ill. Bro. Goode. Mr. Harley succeeded him as deputy Grand representative of the Grand Council of Rites of Scotland in the state of Pennsylvania, President in the provincial Associations of the Scottish Rite of Adoption, Deputy S. G. Commander in the Confederated Supreme Council 330 U. S. A., third sponsor in the Supreme Avesthoma of the Sat B'Haid Junior Grand Warden in the P. G. L. of the Royal Order of Scotland. Bro. Harley bears his high honors with coming modesty as his hosts of Masonic friends will cheerfully testify.

Official Announcement

No Returns from the Grand Lodge of New England having been received as required by Law, the Charter of said Grand Lodge is temporarily suspended. The Lodges in said District will meantime be governed direct from the Supreme Lodge.

R. S. SPENCE.

Grand Secretary General

The Universal Free Mason

Published on the 1st of each month
AT 585 MAIN STREET, EVANSTON, WYO.

Price 10c per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. MELT THOMSON - 3 Center Avenue, Salt Lake City
ROBERT S. SPENCE - - - - - Evanston, Wyo.
H. P. JEFFERSON, M. D. - - - - - Boston, Mass.

All letters or articles for insertion to be sent to
M. Melt Thomson, 3 Center Avenue, Salt Lake City
later than the 20th of each month

Business communications to be sent to R. S.
Spence, Box 410 Evanston, Wyo.

EDITORIAL

Dear Brethren: You who, with long suffering patience have borne with our shortcomings, and so readily excused our many failings for this once, and we trust the last time, bear with us. You will of course find our present issue is for February, March; this we have done as the only way to catch up with last year. This will not, however, deprive our readers of the full twelve numbers as we will extend the year one month.

In this connection we solicit the fraternal assistance of our B.B.L., who could so easily lighten our labor by contributing short articles on seasonable subjects, writing us letters, sending reports of the condition of the craft within their district, even by asking questions, the American Masonic Federation now numbers Lodges in most of the states of the Union, and those Lodges being so widely separated geographically require all the more the connecting link of Universal Brotherhood, and the B.B.L. would read with interest and pleasure, news of doings in other parts of the B.B.L. Help us, brethren, and accept our thanks in anticipation.

We wish again to call attention to our change of address. All exchanges and letters to the editor should be addressed to No. 2 Centre Avenue, Salt Lake City, Utah. Letters still go to our former address and have to be returned to us because all of which causes delay.

The Grand Master of Life has once more seen fit to call one our B. B. L. from labor in the Lodge mundane to the Grange Lodge beyond. Ill. Brother C. P. Christensen first saw Masonic Light in St. Clement Lodge Aarhus, Denmark, one thirty years ago. He was all his life an enthusiastic Mason, one in whom every son of the Widow was sure to find a true friend. Bro. Christensen received all higher grades of the Scottish Rite in Denmark and Council "A." in 1901, and was named an Honorary 3rd degree three years later. He was one of the incorporators of the American Masonic Federation and always took a lively interest in its welfare. We extend our sincere sympathy to his sorrowing wife and family.

We have still to congratulate the B.B.L. on its continued program of our Rite, across the West and Middle States, through the indefatigable efforts of Ill. Keeler, of Chicago, and Lucas and Provelsky, of San Francisco. Five new Lodges have been added this year, and the B.B.L. deserve the more credit as the work they have accomplished has been done in spite of the frantic opposition of our friends of the York Rite, who are exhausting every effort, fair and unfair, chiefly the latter, to put a stop to our triumphant progress. Their favorite method (outside of spreading slanderous reports and, in many instances, barefaced lies), is to railroad bills through the State Legislatures in session, providing pains and penalties for the votaries of Universal Masonry, whom with their usual good taste and regard for truth(?) they stigmatize as "good fakes and clandestine Masons." In each of these bills we give in another column.

We observe from reports of the recent proceedings of the State Grand Lodges, that there has been the usual amount of high faluting resolutions, and spell-binding speeches, also the usual amount of nonsensical and illiberal rulings and decisions, also the usual warning (now nearing the hysterical stage), against those clandestines who threaten, if their progress be not now stopped to swamp the "Regular Masons," as they so dearly love to call themselves.

In the last number of the Swiss "Bulletin," our good Brother Edward La Tente is still engaged in the herculean task of endeavoring to make Universal Masons out of American York Rite Masons. The brother has our sincere sympathy on his wasted efforts. The lack of appreciation of our brother's efforts on the part of those with whom he labors, is really painful to contemplate. They even abuse him and the Grand Lodge Alpina among the clandestines. Almost every State Grand Lodge having a club refused "Alpina" recognition, even the one horse Grand Lodge of Utah decided not to recognize the Grand Lodges of Switzerland Greece and China. Will Bro. La Tente never get tired of turning the other cheek? Why not give up the thankless and unprofitable task. He has Bible warrant for believing that the Ethiopian cannot change his skin or the leopard his spots. Let him turn his efforts into another channel and one, too, where success is sure. Universal Masonry of the Scottish Rite has already a firm foothold in this country, and is growing stronger every day. A union there would be both logical and natural, any other would be unnatural and have offspring, if any, would at best be a mule.

The Grand Master of the new Grand Lodge of Ohio has found it necessary to warn his members through the columns of the "Ohio Freemasons" against Dr. Willson, of Foxboro, Mass. It seems the Dr. with his usual sublime contempt for the indications of barren facts has

been assuring his dupes that they would be recognized by the new Grand Lodge. This Grand Master Furniss most emphatically denies, warning his members against what he terms an altogether spurious and clandestine body.

We had hoped after what was said in our last issue, that we would not have to refer again to Wilson and his pseudo Royal Rite, as, however, we are creditably told that Wilson denies having been expelled from the Craft Lodge, and that I was, therefore, in error in so stating, to make this matter perfectly clear, we give, in another column, the finding of the Appeal Committee of the Grand Lodge of New York, of a Lodge under the jurisdiction of which he had been a member, and trust we shall not again be compelled to refer to the subject.

Our thanks are due the Right Worshipful Master Wardens and Brethren of Lodge Union No. 244, Stonehouse, Scotland, for a card with fraternal greetings extended to us on St. John's day, and heartily reciprocates the wish contained in the couplet printed on the card:

We wish ye many a happy year
Wi' routh o' fame and walth o' gear;
Abundant health to crown your cheer.

And a' that's Guid.

We had the pleasure of meeting with Lodge Union while in Scotland two years ago, and have still a lively remembrance of the good time enjoyed there, and it warms our hearts and makes this old world seem brighter to know that the thousands of miles which separate us have not been sufficient to cause the B.B.O. of Lodge Union to forget us, and we feel to pray that in the words of our immortal brother:

Within your dear mansion may wayward
contention

Or withered envy ne'er enter,
May secrecy round be the mystical
bound

And Brotherly Love be the center.

Another of the State Grand Lodges (Arkansas this time) has placed itself on record in favor of bicotry and "Incompetence" by adoption the following resolution:

"Every one in any way connected with a liquor business, from the party who hauls the coal to the man whose money is invested, becomes a part of the traffic. In order to run the business these are necessary adjuncts and none more so than the bookkeeper. The business could hardly be kept going without him, and we consider him as much a part of our law as the man who puts his money in to start the business."

We are personally opposed to intemperance in all things, whether it be in using spirituous liquor, robes at initiation, Masonic jewels and clothing, or the criticism we apply to the brother who may honestly differ from us in opinion. The apostle says: "Be temperate in all things."

Brete Hart dilates upon the green ality of the heathen China in "Waves Far Are Dark," but in dark and peculiar way the American York Rite Masons can beat creation, as witness the treatment accorded a York Rite Mason from New York, by the York Rite Masons of Pennsylvania, the brother in question makes his complaint thus, in the "Masonic Standard":

"I am not recognized here in Pennsylvania as a Mason. In fact, all Masons under the Grand Lodge of Pennsylvania turn the cold shoulder to me. If I were not a Mason at all, they would be cordial and friendly. I have not attended Lodge, for I know I could not get in. To be a New York Mason is a detriment in Pennsylvania. It is forty-six miles to the nearest available Lodge, namely, Cumberland, Maryland. My diploma, with Bro. Ehler's signature, is of no avail. Barring the obligations I should pass an almost perfect examination in the work, and should not do so badly with the obligations. So Masonry now narrows down to the joy I have in reading the

Masonic Standard, now that I am exiled in this non-Masonic State. Do not think I am refused admission as a Cerneau, for I have never taken any Scottish Rite degrees, so-called. In fact, in this abode of grossly ignorant Masons, all New York Masonry is designated as Scottish, because not "Ancient York."

MASONIC FACTS AND FABLES.

The necessity arises to repeat from time to time denials of absurd Masonic claims. A correspondent writes asking again the names of presidents who were Masons, and inquiring whether the constantly appearing story is true that all signers of the Declaration of Independence were members of the Craft. From the Templar correspondence of General John Smith of Illinois, we take the following as an answer on authority:

The signers of the Declaration of Independence, who were known to be Freemasons, were:

William Hooper, North Carolina.
Benjamin Franklin, Pennsylvania.
Mathew Thornton, New Hampshire.
William Whipple, New Hampshire.
John Hancock, Massachusetts.
Philip Livingston, New York.

The record of the Presidents of the United States who were Freemasons, briefly stated, is as follows:

George Washington was initiated in Fredericksburg Lodge No. 4 Fredericksburg, Va., November 4, 1752. Passed March 3, 1753. Raised August 4, 1753.

Andrew Jackson—No record of his lodge. Grand Master of Tennessee for several years.

James K. Polk—Initiated in Columbia Lodge No. 31, Columbia, Tenn., June 5, 1820. Passed August 7, 1820. Raised September 4, 1820.

James Buchanan—Initiated in Lodge No. 34 Lancaster, Pa., December 11, 1816. Passed and raised January 24, 1817.

Andrew Johnson—Made in Greenville Lodge No. 119, somewhere between 1848-1852, Greenville, Tenn.

James A. Garfield—Initiated in Magnolia Lodge No. 20, Columbus, O., November 19, 1861. Passed December 3, 1861. Raised November 22, 1864 (by request in Magnolia Lodge No. 20 R. A. K. T. and 14 degree A. A. S. R. Southern Jurisdiction).

William McKinley—Initiated Hiram Lodge No. 21, Winchester, Va., May 1, 1865. Passed May 2 and raised May 3, 1865. Admitted and became member of Eagle Lodge No. 431, Canton, O., where he received R. A. and K. T.

Theodore Roosevelt—Initiated Matinecock Lodge No. 806, Passed and raised in same January 2, 1901, Oyster Bay, N. Y.

It is about time that so-called Masonic orators and writers acquaint themselves with at least a few facts, and discard the fables that excite ridicule among the informed, whatever admiration they may arouse in minds of the ignorant. And it is also time that Masonry drop the role of poor relation, and refuse to be trailed along in the wake of men distinguished otherwise. If a president or a governor or a prelate or a politician becomes a Mason, well and good. If such an one does real work for the Craft he is entitled to honor, but only in comparison with that accomplished by his brothers. A speech by the Hon. So-and-So or the Right Rev. This-and-That upon Masonic matters is usually of value only as showing how men of wide general information can flounder in a quagmire of unmeaning generalities where definite knowledge of the fraternity is needed. The spirit of toadyism should be abhorred by Masons. Yet somehow because it is imagined a distinguished name will add luster to a lodge roster, there is a flunkeyism displayed, and the accession is advertised to the world as notable gain. Ten chances to one the new member is never heard of again in the lodge, except on occasion of a special blow-out, when he

is paraded for emission of "words, idle words." The plain officer who does duty in his place; the ordinary member who attends, who seeks to understand,—these are of far more value to the lodge and to Masonry in general than the man who has gained distinction otherwise, and has neither time nor inclination to become acquainted with Craft matters. Such members, indeed, are mere dead weight.

It should be held that Masonry confers honor upon every man received and not that it is itself honored by any accession. But if we must swell with pride over distinguished men who are and have

incidentally been Masons, the facts should first be ascertained. To say that all or almost all of the illustrious signers were Masons, as also a majority of the Presidents, is to display unpardonable ignorance. A short time ago the writer heard a lodge orator proclaim that "All American generals in the Revolution were Masons—except Benedict Arnold." The brethren looked wise and gained idea that somehow Masonry and treason could not find lodgement in the same heart and brain. Now, not all nor nearly all, of the American generals, were Masons, and Benedict Arnold was a Mason. What purpose is served by the incorrect statements?—Excuse



THE UNIVERSAL FREE MASON

Volume 1

APRIL, 1909

No. 10

PRACTICE AND PRECEPT.

Brother A. C. Pitts, writing under the above caption in "The Tiler Keystone," cuts deeply into the hypocrisy and intolerance with which the American York Rite Mason is covered as with a garment. Brother Pitts recognizes the variations between practice and precept in matters Masonic and discovers a new law by which to judge it.

Here is this new law. "In all matters, official Masonic practice in the United States is the direct opposite of Masonic principles."

We extract some of the many gems contained in Bro. Pitts' article, as to be judged by his new law:

"Now the first and foremost of Masonic principles is this, that Masonry undertakes to unite men of every variety of race, creed and belief. In America the exact opposite is the truth in practice. Instead of uniting men theretofore separated by differences of race, creed and belief, it only quite superfluously undertakes to unite men already united by substantial uniformity of race, creed and belief. In theory Masonry has so broad a base that it can be nothing else than the brotherhood of man. You may be a votary of a religion detestable to me. Still you are my brother. You may be an agnostic, professing a belief still more horrible to me, still you are my brother. Your skin may be yellow, your race Mongolian; still you are my brother. You may

be a socialist, believing in a philosophical and paper war against the capitalistic system of the age, still you are my brother. But in practice, if you are any of these things, you cannot be a Mason. There is no argument to be drawn from the fact that a Roman Catholic cannot become a Mason, because that can be charged to the other side. But it is only our own intolerance that is in question when we exclude a man only because he associates with Roman Catholics, perhaps is married to one. That is done every day among us.

"The case of the negroes is too well known to require discussion. They have the same Masonry as we, derived from the same source, and whatever irregularities there may be in their claim of descent, viewed from the standpoint of modern Masonic jurisprudence (a fanciful and illusory pseudo-science, by the way) we are obliged to overlook similar irregularities in the chain of descent of many of the white grand lodges. But the greatest Masonic scholar that America ever produced was hounded to his grave because he proposed to do no more than give academic, theoretical, recognition to these facts, a recognition not necessarily involving any practical consequence of importance.

"The Grand Lodge of Ohio lately galvanized into semblance of life that dead and buried archaeological curiosity called "making Masons at sight," for the benefit of the president-elect of this na-

tion, and because he is the president-elect of this nation, and for the avowed purpose of showing special distinguished honor to this man, and for no other reason whatever except the still more un-Masonic one that it wanted to advertise itself. Certainly for none of the reasons which sometimes justified the practice referred to in early days before Masonry was as complicated as now, and when, therefore, the making of a Mason at sight did not involve the breaking of such a multitude of rules enforced upon the common Mason, and consequently did not involve so marked and violent an example of the inequality of men before masonry.

"Theoretically Masonry stands for the right of individual judgment, freedom of conscience, of belief. Theoretically, it has led the people out of the darkness of intolerance and subjection which characterized past ages, when each man had his conscience-keeper. Practically, among us it has alone remained behind. In state affairs, almost the world over, treason must now consist of acts. In Masonry only it may reside in beliefs only upon Masonic doctrines and theories. Even in the churches heresy trials have become almost unknown. In Masonry, unless a man is entirely orthodox in his opinions relative to the powers and functions of grand lodges he may be tried and expelled from Masonry. If he publishes any unorthodox opinions on that subject one-half the Masons who hear of it will cry "crucify him" and the other half will look on expecting him to be crucified and not disapproving if he is."

To a European Mason it would seem as though Bro. Pitts was exaggerating, but of our own knowledge we can affirm that if anything he has rather palliated and "Pitts law" could properly be amended by adding 'An American Mason (meaning a York Rite Mason) is not a Mason at all.'

"The truth is that the word 'landmarks' in the mouth of any American Grand Lodge means nothing but its own favorite regulations. Few of them think

it worth while to even ask seriously the question whether these particular regulations have the historical sanction which alone can make them 'landmarks.' It is much simpler to simply pronounce them such.

"Every American Mason knows that the immense veneration supposed to be shown by American Masonry to the Bible is another bluff. I don't quarrel with any of these things. They are perfectly characteristic and therefore perfectly proper. Let the good work go on. Legislate not only that there must be a Bible in every Lodge, but that every member must be familiar with its contents. This would be, a genuine improvement; and now I am speaking in all seriousness, for to require the mere presence of an inanimate book, which by its mere presence can not possibly affect any one for good or evil, is pure fetishism. If the English Bible is really to us all that we fancy it is, or all that we want people to believe that it is, it is or should be on account of its contents. We should legislate on this subject either more or less. Whether more or less we will all as now, and as is characteristic of us, be "In favor of the law and against its enforcement."

"Minor innovations of general vogue are those depriving wardens of their right to membership in Grand Lodge. Also innumerable restrictions upon the rightful powers of lodges, such as denying them the right to correspond with each other except through the Grand Lodge; compelling them to collect dues whether they want to or not; denying them the right to determine what officers they shall have; fixing a time when they must elect officers and another time when they must install them; depriving them of all discretion as to the qualifications of a candidate; exercising the most minute supervision over a lodge's books and records, which supervision goes so far in some states that each lodge is required to make every entry in a set form of words; forbidding them from doing work for each other or having a lodge from any other state do work in their rooms; forbidding their making

charge for a membership fee; supervising the expenditure of their own funds; compelling them to put any property they may own in the name of the Grand Lodge; imposing a cast-iron ritual into which not a word nor a song may be introduced; forbidding Masonic burial to a non-affiliate.

"There are equally numerous invasions into the rights of Masons, such as suspending or even expelling them from Masonry because they fail to pay dues to a lodge; forbidding them to belong to more than one lodge; dictating as to what other societies they may not belong; the invention of new restrictions of the rights to visit; denying them the right to obtain or to carry demits; compelling them, if they wish to be relieved from the duties and charges of lodges membership, to renounce the Craft altogether; denying them the right to be governed by law, by making them each subject to the caprice of the Grand Master of the Grand Lodge.

"Consider the never-ending argument relative to the acts of most American Grand Lodges in promulgating stern and virtuous laws against "keys" with one hand, while issuing official keys with the other. Why argue about that? Why not admit that we are totally inconsistent, but are simply acting in accordance with the law of our being? Why try to argue against Grand Lodges legislating relative to Masonic rites of which theoretically and officially they can know nothing? For my part, I have resolved that I will never again call any act of American Masonry un-masonic unless for the reason that it is in accordance with Masonic precept instead of contrary to it, as it should be, according to my law."

THE WORK IN CALIFORNIA.

A brief sketch of Universal Lodge, No. 1. A. A. S. R. M.

By and through the help of the G. A. O. T. U. we are happy to report to our brethren that on January 1909 we have applied and in due time have been granted a Charter by our Grand Supreme Body, the American Masonic Federation, this

being the first Charter duly granted on the Pacific Coast.

We, the Committee, do hereby tender a vote of thanks to our Grand Deputy B. W. Provolsky, for his untiring exertions in our behalf in particular, and to the American Masonic Federation at large, under whose authority this Lodge of ours came into existence, and under whose protecting wing we shall soar and spread the good work manifested in our doctrines, notwithstanding the un-masonic rebukes heaped upon us by those of our antagonistic brethren who threaten our very existence, and in spite of all these obstacles put in our path, we continue to prosper by the aid of our loyal brethren who are laboring so courageously to point out the un-masonic conduct towards us by the so-called "York Rite Masons," so they may be able to see the true light of Masonry and practice what they preach, so that brotherly love, in a true and Masonic spirit, shall predominate universally among us all.

Universal Lodge, No. 1, being the Premier Lodge of the Golden State, it shall be the sense of the Premier Lodge to help, aid and assist her sister lodges to reach the foundation of prosperity, to the extent that the banner of Universal Masonry shall wave over the Golden State with a true spirit of Universal Masonry and that the world at large will appreciate the great undertaking that we are about to begin for a new era of principle in the Masonic Order, for Masonry, as it was intended, was for the king and the mechanic, so let this good and great motive prevail among us and let us be ready to fight for our great principle that we believe to be just and right and show to our enemies the great and true light of Freemasonry; though they may be our enemies for the time being, that our hands will be stretched forth to receive them after they have discovered their great error and we show them then more light in Masonry.

We pray T. G. A. O. T. U. that he may aid us in our good work.

So may it be.

LOUIS WEINER.

Chairman of the By-Law Committee.

San Francisco, March 21, 1909.
Most Ill. Brother Thompson:

I write to inform you and all good Masons that Masonry is progressing rapidly out here, notwithstanding the dirty and unscrupulous methods resorted to by the so-called "State York Rite Masons" to belittle us in the eyes of the public. Think of it! They even went so far as to go to the daily papers and said that if our Lodge advertisements appeared, they would withdraw theirs, and also see that all of their business men withdrew their ads.

We now have four good Lodges working the long form and two more started.

Federation, No. 4, meets on Monday evenings.

Universal, No. 1, meets on Tuesday evenings.

Golden Star, No. 3, meets on Wednesday evenings.

Golden Thistle, No. 2, meets on Thursday evenings, at our Masonic Hall, 520 Hayes street.

Considering the short time (five months) that we have been in this good work, and with so many obstacles thrown in our path, I think we have accomplished a good deal, showing that we are by no means asleep on this coast, and I sincerely hope that our eastern cities will do likewise—to get men of good character and morals who will be Masons at heart as well as by word of mouth.

Do not think for one moment that we have easy sailing, for in this state there are from fifty-five to sixty thousand Masons, and very few of them remember their obligation, for they do not hesitate to lie and slander us on every possible occasion. There are a few, I must say to their credit, if any is due, that really believe that we are clandestine and have no chapter or authority. In fact, they believe they are the old regular Masons instead of us—so ignorance is bliss to them; but not so to us, for we want all of our friends to know that we are the legitimate body of Masons connected with Europe which dates back to time immemorial.

We are always pleased to have Masons of whatever Rite call on us at our office, 1031 Fillmore street, for by so doing they can see for themselves our authority. All we ask is for them to work their Masonry, and we will work ours, with good thoughts for all.

Brothers Provolsky and Kasling are doing good work. The former also accomplishing much in the suburban towns, and the latter having brought in more members than any other brother.

With charitable thoughts towards all
So mote it be.

A. E. LUCAS

The following article which we take from the Bulletin for Masonic intercourse, and which is written by Bro. Limousin, editor of "L'Acacia," the leading French Masonic journal, will doubtless prove of much interest to our readers experiencing as it does, ideas common to our brethren on continental Europe, though strange to American readers, especially those parties relating to the relations of the Grand Orient of France with other Masonic powers and the regularity of different groups.

STATISTICS OF FREEMASONRY.

Gentlemen:—The subject I am about to treat with you is not one that is often approached by statisticians; but nothing that can be counted escapes us.

First of all, I must recognize that the subject matter is a doubly delicate one. With certain men—but I do not think there are any such among us here—and with certain women, the very mention of the word "Freemasonry" provokes a rage which is absolutely irreconcilable with the calmness necessary to the statistician. Others, again, in the opposite camp, knit their brows in the fear that I am going to reveal the secrets of the Order to the outside world.

To the former I would remark that Freemasonry is a fact which interests about 1,500,000 men on the face of the earth, and that whatever may be thought of this fact, whether by friend or foe, the science of statistics outrades itself. To the latter, I would say that the secrets of Masonry are today known by the man in the streets, are even better known by its enemies than by its members. I would add that even what is known, and it is my duty not to reveal, I shall not

reveal, but that, among the things which interest Masonry, there are such as it would be ridiculous to try and hide, seeing that their number is so great.

Before proceeding, there is a very widely-spread opinion which I must destroy. It is said that Freemasonry is a secret society. It is necessary first of all to an understanding as to the value of this expression. An association cannot be called secret of which, the existence, the meeting-places, and a great number of its members are known by everyone, and which numbers among its members ministers, senators, deputies, public civil officers, and commissioners of police, without mentioning numbers of men known in art, science, and literature. In France, under the Second Empire, the Grand Master of the Grand Orient of France was proposed by the emperor, and the position successively held by Prince Murat, a member of the imperial family, Marshall Magnan and General Mellinet. In Denmark and in Sweden the Grand Master is the king; in the latter, the higher degrees of Freemasonry even constitute an official order of knighthood.

In England, King Edward VII is the Grand Protector of the Grand Lodges of England, Scotland, and Ireland, after having been the Grand Master while he was still Prince of Wales. The present Grand Master of the Grand Lodge of England is the Duke of Connaught, the king's brother; in the three Grand Lodges are members of the nobility. If we cross the Atlantic we find that the Presidents of the Republics of the United States and of Mexico—Theodore Roosevelt and Porfirio Diaz—are Freemasons. The latter is also an honorary member of the Grand Orient of France. If we traversed Spanish and Portuguese America, it is probable that we should find more than one other republican president, and more than one minister whose names are to be found among the "initiated."

Under these conditions, it would be contrary to common sense to try and

maintain that Freemasonry is a secret society; an expression in a report presented to the Council of State under the Second Empire is more correct, viz.:—"a society that has secrets." The rule of not admitting strangers to its meetings, though perhaps stricter in Masonry than elsewhere, is not peculiar to it; it has this in common with all other associations, even our own.

Is Freemasonry an international association? "No," and "Yes." "No," if thereby is to be understood an organization identical with that of the Roman Catholic Church, with its high Head and Government, viz.: the Pope and the Sacred college. Nothing of the kind exists in Freemasonry. But Freemasonry is an international association like the Protestant and Jewish Churches. It is composed of a great number of autonomous branches, spread over the face of the earth, with or without friendly relations among themselves, and being at times even in antagonism.

What is the common character which gives all these associations a right to the same name? It would be difficult for me to tell you—not out of discretion, but because I do not know myself. There is the observance of a certain ceremony, which is variable, in the meetings, and the knowledge of signs by which the "initiated" recognize one another. As a matter of fact all this may be learned by any one who will take the trouble. The matter becomes more complicated, if one wishes to distinguish regular Masonry from irregular Masonry, for, in the Anti-Church as in the Churches there are schisms and heresies. If we consider the question sociologically, it is even impossible that there should not be any. What are the marks of Masonic regularity? I humbly confess that I know of none. I wrote in one of the reviews an article which has been commented upon by a great many of Masonic papers of various countries, all of which declared that they know of none either. Among the marks of irreg-

ularity. I will, however, point out one, viz, the exploitation of vanity, and the trade with higher degrees with pompous titles.

We manage, however, in some way, to know them, and we close our doors unmercifully against Irregular Masons.

Higher up I said that various branches of regular Masonry are sometimes in antagonism. Such is the case with the *Britannic* and *French* branches.

The English and French Masonries are contemporary, for they both trace their descent from the transformation of the guilds of working masons, and bricklayers, at the head of which were architects and builders of the Romance and Gothic churches. These guilds disappeared from the continent of Europe a little after the period of the Renaissance, but they were preserved in England, where they were transformed by receiving into their bosom persons who were ignorant of the art of building and who were called Accepted Masons. The time came when there were none but Accepted Masons. This association, or rather these associations, for at the time the Lodges were entirely independent of one another, although they had a Grand Master appointed by the king—these associations, I say, took part in the English Revolution and that in general on the Royalist side, whence their persecution by Cromwell. The consequence was that Masonry was in favour after the Restoration, and it is said that Charles II and James II were members.

After the revolution of 1692 there were a great number of Freemasons among the Jacobite lords, both among those who accompanied the dethroned king and among those who remained in England and conspired in favour of the restoration of the Stuarts, conspiracies for which they paid sometimes with their heads. The English refugees from France, it is said, formed regiments of which they were the officers—notably Dillon's regiment—for the most part of Irishmen. Those of these officers who were Freemasons are said—this is not

absolutely certain—to have constituted a regimental Lodge, the seat of which was at St. Germain's, where the deposed king James II, and later his son Charles Edward lived.

What, for instance, is certain, is that in 1725 or 1726 a number of English noble refugees constituted at Paris; near here, in the Rue de Bucy, a Lodge which, from the Inn where they met received the name of St. Thomas. These refugees had been moved to take this step by news that reached them from England, where, in London, partisans of the House of Hanover had not only induced Lodges to share their political opinions, but had also created a new organ which was destined to unite the existing Lodges and to create new ones, and was called a Grand Lodge.

But just about the same time, the French element, which was appealed to for help, the English refugees being in needy circumstances like their king or their pretender, became preponderant in the Paris Lodges, and there was formed a Grand Lodge of France of which the Duke of Antin was made the Grand Master.

The Two Powers—This is the Masonic expression—existed side by side, recognizing each other mutually, but with little real sympathy, during the eighteenth century. When the French Revolution, which is commonly believed to have been caused by Freemasonry, but which was only prepared by it, broke out, this latter was suppressed throughout the whole of the Republic. It continued to exist only in the armies, where the Terrorists did not dare to search for it, under the form of regimental Lodges. It was not reconstituted, at first at Paris and then in the provinces, until after the fall of Robespierre, and until the man who reconstructed it—Roettiers de Mataland—came out of prison. The elements of the reconstruction, therefore, were in 1795, officers who were animated by the revolutionary spirit of the most exalted kind. During this time Ed-

English Masonry, being composed of members of the aristocracy, was strongly anti-revolutionary. There was, therefore, naturally still antagonism, although when they met on fields of battle, the Masons of both sides rendered each other signal services. During the first three quarters of the nineteenth century, the Grand Orient of France and the Grand Lodge of England lived on a footing of courtesy, though without intimacy. But in 1877 an incident took place. The General Assembly of the Grand Orient of France suppressed Paragraph I of Art. I of the Constitution, which was a declaration of belief in God and in the immortality of the soul,—a declaration which had been introduced in 1849. Moreover, this was done without the introduction of an opposing declaration.

The Grand Lodge of England seized the opportunity to launch the greater excommunication against the Grand Orient of France. The Grand Lodges of Scotland and Ireland followed. That the question of belief in God was not the real reason is proved by the fact that a similar excommunication was launched against the Grand Orient of Belgium, which, the previous year, had made the same suppression. The Grand Lodge of England itself did not introduce the obligation of belief in God into its Constitution until 1815; previous to that year, that is since 1723 it had not figured there at all. In reality it was the old antagonism which was aroused again. I must, however, say, that this variance consists exclusively in the closure of the British Lodges of French Masons, English Freemasons are received unto all the French Lodges, whenever they present themselves, and when French Freemasons meet English Brethren while travelling, they are always made most heartily welcome.

Another dispute had arisen a dozen years or so earlier between the Grand Lodges of the United States and the Grand Orient of France, because the latter, immediately after abolition of slavery, had recognized the Lodges found-

ed by the colored people, a thing which the Americans considered to be an abomination. The American Grand Lodges have forgotten this old reason, but they have fallen back upon that of the non-obligation of belief in God.

Another point of disagreement has existed since 1871 between the Grand Orient of France and the eight German Grand Lodges. The cause of it was the feeling left by their defeat in the minds of the French, and the vain glory as experienced by the victorious Germans. The second French Masonic Power—the Grand Lodge of France—which, in its present form did not exist in 1870, profited by this circumstance to become reconciled with the Grand Lodges of Germany in 1906.

As far as the relations of the Grand Lodges are concerned time has produced its usual mitigating effect. On both sides there is a disposition to shake hands; but the question is to know which will take the first step. On the part of the Grand Orient, it is thought that, representing conquered France, our national dignity forbids us to take the initiative. On the part of the German Grand Lodge, it is thought that the same attitude must be kept because they were the conquerors.

A last word before coming to figures. The various Masonic Powers must be divided into two large groups, that of the powers existing among Catholic peoples. Those of the former group are not in antagonism with the churches of their countries; on the contrary, among the members are to be found German pastors and even Anglican bishops. Rabbits are also to be found.

In the other countries, those of the Catholic religion, Freemasonry may be defined as being Anti-Church. It is an adversary of the Catholic church, opposing as it does organization to organization, hierarchy to hierarchy. This is the case in France, Belgium, Italy, Spain, Portugal and in the whole of Spanish America. This, however, is a relatively new fact, for notwithstanding papal in-

terdicts, priests were to be found among the Masons in France during the second half of the eighteenth century, and even during the first half of the nineteenth, although in small numbers. There were even laymen who were doubly fervent as Catholics and as Masons.

One more piece of information. Freemasonry is subject, in various countries, either to the regime of monopoly or to that of competition. This means that in some there is only one Masonic power—a Grand Lodge or a Grand Orient—and in others there are several. The countries in which Masonic liberty prevails are not numerous. There are just three, viz.: France, where two powers exist; Germany, where there are eight, and the Argentine Republic, which numbers four. This does not mean that in the monopoly countries no other Masonic organizations exist than that which considers itself to be regular, and is recognized as such by the others. On the contrary, there are some in nearly all of them. But these second-hand powers, that nothing hurts so much as the affirmation of their irregularity, not being recognized by the regular powers of their country, are not so either by any of the others except by these that are irregular like themselves.

Here I shall only take regular powers into consideration, the others forming an element which is too little substantial and too unstable to make the establishment of statistics possible.

Still another piece of information. A Masonic power is a confederation of Lodges existing in a country having at its head a legislative elective assembly called a Grand Lodge or Convent, which meets once a year, and an executive power denominated Council of the Grand Master.

In certain countries the organization is centralized. Such is the case with France, where all the Lodges are in direct independence either on the Convent of the Grand Orient, or on the Grand Lodge of France. In other countries, on the contrary, such as England and Ger-

many, decentralization prevails. In these there exist Provincial Grand Lodges, in direct dependence on the National Grand Lodge.

If we recapitulate, we find that there exist in the world 156 regular Masonic Powers of which twenty-four are in Europe, fifty-eight in North America, nine in Central America, thirteen in South America, seven in Australia, and ten—probably—in Africa. The number of Lodges, likewise in the whole world, is about 30,000. As to that of individual Freemasons, making allowance for statistics that have not been obtainable, must be upwards of one million and a half.

You see, gentlemen, that Freemasonry is not a local, but a general fact, and that has attained an importance deserving the honors of the science of statistics.

One of our contemporaries which has a severe attack of the Americo-York disease, known to the faculty as "Clandestinitophobia," gives the following list of what they are pleased to call clandestine Lodges. We do not know what jurisdiction, if any, that many of these Lodges hall from, in some places we see the numbers repeated and consequently judge the Lodges must hold from different sources. We do not observe any Lodges in the American Masonic Federation in the list, although our brethren of the Spanish Orient are thus honored

Illinois.

Amalia, No. 377	Chicago
Emanuel, No. 357	Chicago
Fidelity, No. 217	Chicago
Jefferson, No. 215	Chicago
Justin, No. 204	Chicago
Lafayette, No. 214	Chicago
Maria, No. 218	Chicago
Unity, No. 216	Chicago
York, No. 212	Chicago

Kansas.

Names of Lodges not given.

Kentucky.

Jefferson, No. 3 Covington
 King Solomon, No. 1 Covington
 Washington, No. 2 Covington

Maine.

Pine Tree, No. 213 Portland

Massachusetts.

Ancient Landmark, No. 48 Boston
 Bethlehem
 Boston, No. 295 Boston
 Bunkerhill, No. 312 Charleston
 Caldonia N. Dorchester
 Constantine, No. 15 Cambridge
 Commonwealth, No. 208 Boston
 Chelsea, No. 305 Chelsea
 Dorchester Union, No. 308 Dorchester
 Harmony, No. 314 Brockton
 Haverhill, No. 45 Haverhill
 King Solomon, No. 310 Brockton
 King Hiram, No. 311 Everett
 Lincoln Newton
 Massachusetts, No. 296 Boston
 Mount Lebanon Malden
 Mount Moriah, No. 306 Boston
 Mount Olive, No. 303 Boston
 Mount Pleasant, No. 300 Dorchester
 Mount Zion, No. 299 Lynn
 Oriental Star Watertown
 Palmyra, No. 39 Boston
 Puritan, No. 301 Swampscott
 Somerville, No. 302 Somerville
 St. John's No. 307 Dorchester
 Suffolk, No. 297 Boston
 Valetta Aliston

Maryland.

Ashlar, No. 84 Baltimore
 Hiram, No. 94 Baltimore

Missouri.

Meridian Sun, No. 51 St. Louis

New Hampshire.

Gentle U. D. East Manchester

New Jersey.

Column, No. 63 New Brunswick
 J. F. Furniss, No. 47 Jersey City

New York.

Atlantide (by Grand Orient of
 France) New York
 Banner No. 1 New York
 Benjamin Franklin New York
 Excelsior New York

International New York
 Landmark, U. D., No. 70 New York
 McKinley (not Wm. McKinley)

Progressive New York
 Triune New York
 Ahiman, No. 11 Newark
 Alert, No. 30 Cleveland
 Alliance, No. 30 Alliance
 Alpha, No. 27 Cleveland
 Americus, No. 32 Cleveland
 Auburndale, No. 24 Toledo
 Bismarck, No. 385 Cincinnati
 Brighton, No. 381 Cincinnati
 Bucyrus, No. 1 Bucyrus
 Butler, No. 24 Butler
 Columbia, No. 6 Columbus
 Crawford, No. 2 Bucyrus
 Cuyahoga, No. 25 Cleveland
 Dumah Springfield
 Eureka, No. 379 Cincinnati
 Franklin, No. 3 Columbus
 Frederick, No. 40 Springfield
 Frederickstown, No. 41 Frederickstown
 Gem City, No. 8 Dayton
 Globe, No. 22 Toledo
 Hiram, No. 26 Canton
 Independence, No. 34 Youngstown
 Latayette, No. 21 Cleveland
 Lessing, No. 18 Toledo
 Lincoln, No. 23 Toledo
 Lincoln Cleveland
 Lincoln Goodale, No. 12 Columbus
 Linton, No. 9 Cincinnati
 Massillon, No. 31 Massillon
 Mt. Tabor, No. 20 Chillicothe
 Mt. Moriah, No. 46 Niles
 Myrtle, No. 35 Mt. Vernon
 Olentangy, No. 5 Columbus
 Onward, No. 28 Cleveland
 Painville, No. 29 Painesville
 Progress, No. 16 Cleveland
 Salem, No. 14 New Salem
 Scioto Valley, No. 17 Portsmouth
 Sparta, No. 43 Sparta
 Springfield, No. 7 Springfield
 Summit, No. 36 Akron
 Surprise, No. 19 Olmstead Falls
 Victor, No. 33 Cleveland
 Vinton, No. 33 Galloway
 Washington, No. 10 Cincinnati
 West Mansfield, No. 15 West Mansfield

Oregon.

Baker, No. 55 Marshfield

Pennsylvania.

Abraham Lincoln Lodge, No. 210 Philadelphia
 Acacia Lodge, No. 44 McKeesport
 Acacia Lodge, No. 252 Philadelphia
 Acme, U. D., No. 69 Freeport
 Agora Lodge, No. 6 Bethlehem

Amity, No. 60	Roscoe
Christopher Columbus Lodge, No. 188	Philadelphia
Corinthian, U. D., No. 66	Irwin
Covenant, U. D., No. 67	Meeeks Rucks
Doric, No. 59	Pittsburg
Euclid, No. 68	New Kensington
Eureka, No. 65	Brownsville
Evergreen Chapter, Rose Croix	Philadelphia
Federal Lodge	East Mauch Chunk
Golden Shield Lodge, No. 69	Pittsburg
Harmony Lodge, No. 56	Pittsburg
Hiram Lodge, No. 250	Philadelphia
Ionic, No. 64	Sharon
Jerusalem Lodge, No. 247	Philadelphia
Joppa, No. 61	New Castle
Jupiter Lodge, No. 249	Philadelphia
Liberal Lodge, No. 9	Siegfrid
Mount Marmel Lodge, No. 256	Philadelphia
Mount Lebanon Lodge, No. 251	Philadelphia
Pennsylvania Lodge	Allegheny City
Pilgrim Lodge	Allentown
St. John's Lodge	Welsport
Tuscan, No. 62	California
Wm. McKinley Lodge, No. 264	Philadelphia
Washington Lodge, No. 244	Hazleton

Quebec.

Emancipation Lodge (Grand Orient of France) Montreal

Rhode Island.

Edwin Baker, No. 304 Providence
Eureka, No. 309 Providence

NOTICE.

To All Grand Lodges in the American Masonic Federation

It is absolutely necessary that Article V., page 13, of the By-laws be strictly carried out. We respectfully request from all Grand Secretaries, at once comply, and make returns of their Lodges at an early date. Our numbers are increasing so fast that this is imperative

ROBERT S. SPENCE.

Grand Secretary General. M.F.:

The Universal Free Mason.

Published on the 1st of each month
At 585 MAIN STREET, EVANSTON, WYO.

Price 10c per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. McB. THOMSON - 3 Center Avenue, Salt Lake
ROBERT S. SPENCE. - - - Evanston, Wyo.

All letters or articles for insertion to be sent to M. McB. Thomson, 3 Center Avenue, Salt Lake, not later than the 20th of each month

Business communications to be sent to R. S. Spence, Box 410 Evanston, Wyo.

EDITORIAL.

We have still to congratulate ourselves on the progress made, and being made by our rite, not only in these United States, but throughout the world, where by the ties heretofore binding the branches of Scottish Masonry by bonds of sympathy and sentiment, will be bound by stronger and more tangible ties, and a world union of all Scottish Rite Masons effected which will present a united front to the York Rite opponents of universal Masonry. Measures are already being taken by us with the co-operation of certain European Grand bodies of the Rite toward this end, and we hope to be able, in an early number of the "Universal Freemason" to give the terms of union in full, without disclosing any secrets. We can say now that the parties to the proposed World Union or Confederacy will bind themselves to extend reciprocal recognition to other Masonic power, that is, recognizing only those who recognize the Scottish Rite, bearing and acting up to the old National motto of Scotland: "Nemo me impune laccesset," none shall touch me with impunity.

How true is the old saying that "we have to go from home to hear news." We have all had occasion to know, and as an instance we quote the following:

"BODY IS INCORPORATED."**American Grand Council of Scottish Masonic Rites Organized at Portland—Officers Elected.**

Portland, Me., Feb. 16.—The American grand council of Scottish Masonic rites was organized and incorporated today at the office of Hon. Robert T. Whitehouse.

The following were elected officers: Col. Peter Spence, Scotland, honorary sovereign grand master general; McB. Thompson, active sovereign grand master general; H. P. Jefferson, Boston, grand secretary general, and Hon. Robert T. Whitehouse, Portland, clerk of the corporation.

"The purpose of the organization as stated is to act as a supreme governing body for all Scottish Masonic rites, degrees, and systems except the symbolic degrees on ancient craft Masonry, of which this corporation has no control whatever."

While willing to credit the incorporators with the best of motives, and equally willing to believe that they sought to do me honor in selecting me for high office in their body, still had they gone through the form of writing me before, it would have saved them the trouble of making new arrangements and me the pain of refusing that which I believe was offered in all kindness.

There is already one high-grade body in America instituted by virtue of my patent and sanctioned by the Grand Council of Rites of Scotland, viz: "The Confederated Supreme Council A. A. S. R.," of this I am S. G. Commander and Ill. R. S. Spence of Evanston, Wyo., Grand Secretary, to be the head of this Supreme Council is honor enough for me especially as it is the only body in America that has Scottish sanction and authority, and personally and as representative of the Grand Council of Rites of Scotland, I most emphatically declare that the incorporators of the above named body had no authority to use either my name or that of the Grand Council of Rites in connection with their organization.

A good brother from Pennsylvania, wishes us to answer through the columns of the "Universal Freemason" the questions, "How are the Masons of the Spanish family in Pennsylvania, regarded by the A. M. F., and what is their status with foreign Grand Lodges?" We understand that this question is prompted by discussions and dissensions among brethren of the Spanish family, principally engendered through the petty jealousy of a very few of the Grand and Past Grand officers of the Spanish Reginal Grand Lodge, who, themselves despairing of ever rising above mediocrity envy their BB. whose superior talents and attainments have raised them to a higher level. We are sure these soreheads are of the class who "have been to mill and market and think they know the whole world," in other words, they saw Masonic light in a Spanish Lodge, they have never been in any other, know nothing of Masonry but what they have seen there; and like the frog in the pond, thinks the world is circumscribed by their own little puddle. It seems the Lodge can never be so closely tiled as to prevent the occasional entrance of an odd one of this class.

Replying, we will say that the brethren of the Spanish family have always been acknowledged by the A. M. F. as legitimate Scottish Rite Masons (and in this connection we will remark that it is only by the A. M. F. and those in affiliation with it that the Spanish brethren are thus recognized). We are indebted much for advice and assistance given us by our late lamented brother, Harry Goode in the first inception of the A. M. F., who in his official capacity as representing the Spanish Grand Orient and accompanied by P. G. M. Post of the Reginal Grand Lodge, assisted us in installing one of the Grand Lodges in the Federation. We also gratefully acknowledge our indebtedness to Brethren Harley and Schaeffer of Germantown, Stanton of Chelsea, Pat of Brownsville, and a host of others of the Spanish family, who are true Masons, as we doubt not the great majority of our Spanish brethren are.

Regarding the recognition of Foreign Grand Lodges, the position taken is, that while the Grand Orient of Spain is a legitimate Grand body in Spain and the Spanish possessions, its Lodges in the United States of America are intruders, clandestine and irregular. This was the answer given by the Grand Lodge of Scotland to this query, accompanied by the advice to the enquiring brother that he should connect himself with a regular Lodge, meaning a Lodge under American Jurisdiction.

It is needless to say that we do not endorse this position, as one of the principal tenets of the American Masonic Federation is adherence to the principles of concurrent jurisdiction, and whatever we may think of the expediency of American Masonry being subject to a foreign power their right we do not question.

As a further instance of the lack of uniformity among American York Rite Grand Lodges and showing how small is their claim to be considered members of the great family of Universal Masonry, the Grand Lodge of Illinois of that Rite declares as clandestine the Grand Lodges and Orientals of Belgium, Denmark, France, Luxemburg, Greece, Hungary, Italy, Norway, Germany, Argentine, Brazil, all the Grand Lodges of Mexico, Guatemala, Porto Rico, Peru, Haiti, San Domingo, Colombia, Uruguay, Paragug, Porto Rico, Venezuela and all Supreme Councils, with Symbolic Chambers. We suppose if the Illinois Grand Lodge could have thought of more bodies to declare clandestine they would have done so.

The Grand Lodge of Louisiana of the same Rite resolved, that:

Whereas, the Grand Lodge of Hamburg has recalled the charter issued by it to a lodge in the Jurisdiction of New York and the two Jurisdictions have re-established friendly relations, that this Grand Lodge resume friendly relations with said Grand Lodge of Hamburg.

Also that friendly relations be resumed with:

Eclectic Grand Lodge of Frankfort, the-Main,

Grand National Mother Lodge of 3 Three Globes in Berlin,
Grand Lodge of Chile,

And that the Grand Master arrange for an exchange of Grand Representatives. Also, that fraternal recognition be tendered to the

Grand Country Lodge at Berlin
Grand Lodge of the Sun at Beverun
Grand Lodge Zur Eintracht at Darmstadt.

Grand Lodges of Sweden, Norway and Denmark,

Symbolic Grand Lodge of Hungary,
Grand Lodge of the Netherlands at The Hague,

Grand Lodges of Puerto Rico, Vera Cruz de Mexico, Oaxaca, Nuevo Leon, Cosmopolis of Chihuahua and San Salvador.

That fraternal recognition be at present withheld from the Grand Orient of the Republic of Argentina.

That our members be prohibited from holding Masonic intercourse with members and Lodges of the Grand Lodge of the Federal District of Mexico, the body having invaded the Jurisdiction of the Grand Lodge of Texas, and established lodges therein.

The report was adopted.

And yet our York Rite brethren believe they are of the Universal family of Masons.

As another instance of strength of the "tie which binds" trouble is brewing between the York Grand Lodges of New Jersey and Mississippi on the color question, as our readers are perhaps aware although the man of color is persona non grata in every York Rite jurisdiction, the Grand Lodge of New Jersey has far departed from the general rule as to grant a Charter to a Lodge composed almost, if not exclusively of colored men. Some members of this Lodge imagined the idea that a York Rite Mason in one State should be a York Rite Mason in any other State, attempted to visit a Lodge in Mississippi, of course he was refused admission and appealed to the ju-

isdiction in which he was made for redress. Then came the trouble, the Mississippians assert that "Masonry is a white man's organization and it will remain such, at least in the south." The South makes no pretence of being within the pale of Universal Masonry.

In these days of intemperate temperance legislation by Masonic Grand Lodges, it is interesting to see how they do things in the "Old Countries". American Masons are fond of quoting the Grand Lodge of England (although erroneously as the Mother Grand Lodge of the world) as such its customs should at least have the merit of that antiquity for which the American Masonry is such a stickler (in theory at least) yet a new Lodge was recently installed in London of which all the members were licensed. Victrolas anglicae for saloon keepers.

We call the attention of our readers to the synopsis of Brother Pitt's article on "Practice vs. Precept," in another column. Brother Pitts is that rara avis who believes that he can be loyal to the organization to which he belongs without minimizing its errors, in fact that he can best show his loyalty by exposing these same errors. Were there more like Bro. Pitts amongst the York Rite there would be less dissensions in that Rite and we of the Scottish Rite, would not make the progress we do. We would like to cite an article in its entirety as it appeared in the "Tiler Keystone," did our space allow, to continue it would spoil the effect so we cull the gems for our reader's delectation, with the explanation that when Bro. Pitts talks of American Masons and American Masonry he means the York Rite, to which alone his strictures are applicable.

It is usually supposed that we meet upon the level and that in Masonry all are equal, not so, however, with the American York Rite as witness the making of President Taft a Mason at sight by the Grand Master of Ohio, and that for the only reason that he was presi-

dent-elect. A brother writing on this subject to a contemporary says:

"The Making of Mr. Taft a Mason at sight is neither plumb, level nor square. If there was a higher governing body, as there is in the higher orders, the Grand Lodge of Ohio would lose its charter. I am a great admirer of President-elect Taft, but when it comes to "special privileges" for any man, I protest.

What is making a "Mason at sight?" by most of our contemporaries it seems to be confounded with "giving the work by communication," although the two things are altogether different, to do either in a prerogative of the Grand Master. To make a Mason at sight, the Grand Master having a constitutional number of brethren present opens what is termed an "occasional Lodge" and there and then, the candidate is entered, passed or raised in regular form, the only difference from the every day way of doing is in the fact that the Lodge is without either charter or dispensation, created by the Grand Master for the occasion" hence the term, to give the "Work" by "communication," there need be no one present save the Grand Master and the candidate, nor need there be any ceremony other than giving the O. B. The Grand Master of Ohio seems to have been mixed somewhat in his understanding of the terms, and consequently mixed the ceremonies.

Through some unaccountable reason the following report of the semi-annual meeting and election of officers of the Grand Lodge Inter-Montana was laid over and left out of due season. We give it now and trust that our brethren of the mountains will forgive us.

PROCEEDINGS OF GRAND LODGE INTER-MONTANA.

On St. John's day, December 28, 1908, the Grand Lodge, Inter-Montana, met at the Masonic hall, Diamondville, Wyoming. All the Lodges in the jurisdiction were represented, either in person or by proxy.

M. W. G. M.: Matthew McB. Thomson, addressed the assembled brethren, and after the preliminary exercises, the election of officers for the ensuing year took place. The following is a list of the officers elected:

For Grand Master—Matthew McB. Thomson, St. John's Lodge, Montpelier, Idaho

For Grand Senior Warden—G. S. Lindores, Justice Lodge, Diamondville, Wyo.

For Grand Junior Warden—D. Bergera, Providence Lodge, No. 1, Helper, Ut.

For Deputy Grand Master—Wm. Provolsky, Universal Lodge, San Francisco, Cal.

For Sub Master—Je Lerer, Universal Lodge, San Francisco, Cal.

For Senior Deacon—John Seren, Carltaldi Lodge, Salt Lake City.

For Junior Deacon—Frank Cotti, Carltaldi Lodge, Salt Lake City.

For Senior Steward—H. T. Kubota, Justice Lodge, Diamondville, Wyo.

For Junior Steward, Baptiste Flam, Providence Lodge, Helper, Utah.

For Grand Treasurer—Robert S. Spence, St. John's Lodge, Montpelier, Ida.

For Grand Secretary—J. W. Langford, St. John's Lodge, Montpelier, Idaho.

For Grand I. G.—James Edwards, Justice Lodge No. 1, Diamondville, Wyo.

For Grand Tyler, Tony Bertelli, Carltaldi Lodge, Salt Lake City.

Bro. Ange Romeos, 33 degree, is credited with representing this Grand Lodge in the Grand Orient of the Argentine Republic, S. A., and also to the Grand Orient of Greece.

It was unanimously agreed to hold the next Grand Lodge meeting in Salt Lake City, Utah, on St. John's day, June 24th, 1909.

It was unanimously agreed that the Lodges in this jurisdiction be recommended to add one dollar to their yearly assessment of members, the same to be applied to subscription for the "Universal Freeman."

The following brethren were appointed Deputies of the Grand Master in their several districts:

Angelo Vistainer for Wyoming, W. J.

Langford for Idaho, T. A. Boggio for northern, J. Ferrandi for central, and D. Bergera for northern Utah, J. Macos for southern, and A. E. Lucas for northern California.

Wm. Provolsky and A. E. Lucas Deputy Grand Organizers for the Pacific States.

The evening closed with a sumptuous banquet, supplied by Justice Lodge No. 1 of Diamondville, in which all participated; and the fullest enjoyment marked the countenances of all present. The most effulgent countenance being that of Bro. Angelo Vistentainer, whose wife was the caterer, assisted by a number of the sisters. Angelo could not find time to express so anxious was he to see that his wife did her whole Masonic duty.

NOTES BY A CALIFORNIAN.

In its issue of the 14th ult., "Le Franco-Californien," the organ of the French colony in San Francisco, published an article under the above headline, and signed "O'Pingui," reflecting upon our Lodges in that city. We are in doubt from the reading of this effusion whether the writer is an agent of the French Clericals, who are and ever have been the bitter opponents of Masonry, or a tool used by the York Rite Masons of San Francisco, who have become alarmed at the progress of Scottish Masonry on the Pacific Coast. His introduction, warning people against sharpers, who collect money professedly to rebuild the churches destroyed by the recent earthquake in Italy, quoting the Roman Archbishop Riordan as his authority, points to the former hypothesis, while the violence, falsehood and ignorant malignancy of the major part to which the introduction seems only a hanger, points to the latter. We will not bore our readers by quoting the puerile effusion at length. Of itself it is beneath notice, were it not for the evident intention to mislead our French friends into the belief that the York Rite Masons are in affiliation with the Masons of France, while the Scottish Rite are not; as also the falsehood that

Symbolic Lodges of the Scottish Rite on the coast are without charter and clandestine.

We will treat the latter statement first, by stating that those Lodges are regularly chartered and are in the American Masonic Federation, which, in turn, is a legal incorporation under the law of the State of Idaho, having its articles of incorporation filed with the Secretary of State for California.

Concerning the recognition of French Masens in America, the State York Rite Grand Lodge, while differing upon nearly every other possible or impossible subject, are perfectly unanimous in refusing recognition to the Grand Orient of France, and their hatred of French Masonry is so violent that the refuse to recognize as Masonic any foreign Masonic power which recognizes the Grand Orient of France. In the United States there is but one Lodge working under French authority, "L'Atlantique Lodge, in the City of New York, and it is called clandestine by every York Rite authority and recognized only by the Scottish Rite Masons.

As showing the hatred of the York Rite to French Masons, we quote a few York Rite authorities.

The Grand Lodge of Idaho withdrew its recognition from the Orient or Belgique because the latter refused to sever its connection with the Grand Orient of France.

The Grand Lodge of Wyoming recognizes none of the Grand Lodges of Continental Europe.

The Grand Lodge of Maryland recognizes neither the Grand Orient or Grand Lodge of France, or any other Scottish Rite authority.

The Grand Lodge of Virginia refused to recognize Belgium, Spain, Italy and Portugal because these authorities recognized the Grand Orient of France.

The Grand Lodge of Wisconsin does not recognize French Masonry.

The Grand Lodge of Tennessee is not in fraternal relations with any Masonic body in the Republic of France.

The Grand Lodges of New York and California, which are amongst the most progressive of the York Rite Grand Lodges, refuse to recognize the Grand Orient of France.

In the last issue of the "Bulletin of the International Office for Masonic Inter-course," it is stated that twenty Grand Lodges in the United States refused to recognize the Swiss Grand Lodge, solely because it recognized the Grand Orient of France.

We judge it needless to dilate further on the stand taken by the York Rite Grand Lodges of America towards the French Masons. We have quoted from the published proceedings of Grand Lodges widely enough separated geographically to prove our contention, that the York Rite unanimously refuse recognition to the Masons of France, and that the Scottish Rite Masons are the only ones who do recognize them. That the Scottish Rite Masons are regular, legally and Masonically, they can prove to any one who takes the trouble to inquire; and that the Scottish Rite Lodges in San Francisco have regular charters any inquirer can have ocular proof by applying to the secretary of the Lodge. The lying contributor of "Le Franco Californien" to the contrary notwithstanding.

FRANC MACONNERIE.

Note d' un Californien.

Dans son numero du 14 courant "Le Franco Californien" organe de la colonie francaise de San Francisco a public un article sous le titre donne plus haut et signe par "O. Pingue critiquant les loges de cetteville. Nous nous demandons si l'auteur de cet article est un agent du clerge francias, qui est et a toujours ete un ennemi des Francs macons ou un instrument employe parle "York Rite Masons of San Francisco," qui salarme du progres des francs macons ecossais des cotes du Pactique. Son introduction est un avertissement contre des escrocs qui font des quetes, avec l'autorisation

de l'archeveque romain Riordan, pour reconstruire les eglises qui denierment ont ete detruites en Italie a la suite des tremblements de terre; il confirme la premiere hypothese tandis que la virulence, la faussete et l'ignorante malignite de la majeure partie, dont l'introduction parait etre seulement un pendant, confirme la derniere. Nous ne fatiguerons pas nos lecteurs en detailant ces pueriles effusions qui seraient indignes de notre consideration, si ce n'etait a cause de leur intention evidente de tromper nos amis francais et de leur faire croire que les "York Rites Masons" sont affilies avec les francs macons de France tandis que les ecossais ne le sont pas, et aussi leur faussete de dire que les "Symbolic lodges of the Scottish Rite" des cotes Pacifiques sont sans charte et clandestines.

Nous expliquerons d'abord le dernier expose en disant que ces loges ont une charte authentique et font partie de l'"American Masonic Federation" qui a son tour est une incorporation legale sous les lois de l'etat d'Idaho ayant ses articles, d'incorporation deposees chez le secretaire de l'etat de Californie.

Pour ce qui concerne la reconnaissance des francs macons francais en Amerique qui differe sur presque tous les autres sujets possibles ou impossibles, refuse unanimement de reconnaître le "Grand Orient of France" et leur haine des francs macons francais est si violente qu'ils refusent de reconnaître comme maconique tout pouvoir maconique etranger qui reconnait le "Grand Orient Lodge. Dans les Etats Unis, il n'y a qu'une loge soumise aux autorites francaises "L'Atlantique Lodge" de la ville de New York, et elle est appelee clandestine par chaque autorite du "York Rite" et reconnue seulement par le "Scottish Rite Masons."

Pour de montrer la haine des York Rite envers les francs macons francais nous nommerons quelques faits authentiques du "York Rite." La grande loge

de l'Idaho a discontinu'e de reconnaître "L'Orient of Belgium" parceque cette derniere a refuse de rompre ses rapports avec "The Grand Orient of France."

La Grande loge du Wyoming ne reconnaît aucune des Grandes lodges de l'Europe Continentale.

La grande loge du Maryland ne reconnaît ni la "Grand Orient of France" ni aucune autre autorite du "Scottish Rite."

La grande loge de la Virginie refuse de reconnaître la Belgique L'Epagne l'Italie, et le Portugal parceque ses autorites reconnaissent le "Grand Orient of France."

La grande loge du Wisconsin ne reconnaît pas la maconnerie francaise. La grande loge du Tennessee n'a de rapport avec aucune societe de francs macons sous la Republique Francaise.

Les Grandes lodges de New York et de Californie qui sont parmi les plus progressives des "York Rite Grand Lodges" refusent de reconnaître la "Grand Orient of France."

Dans le dernier numero du "Bulletin of the "International Office for Masonic Intercourse" on dit que 20 grandes lodges des Etats Unis ont refuse de reconnaître the "Swiss Grande Lodge" uniquement parcequ'elle a reconnu le "Grand Orient of France."

Nous jugeons inutile de nous etendre plus longuement sur l'attitude du "York Rite Grand Lodge of America" envers les francs macons francais.

Nous avonise des faits tires de comptes rendus de grandes lodges assez separees geographiquement parlant pour prouver que le "York Rite" refuse unanimement de reconnaître les francs macons de France et que les "Scottish Rite Masons" sont les seuls qui les reconnaissent.

"Les Scottish Rite Masons" peuvent prouver a n'importe quelle personne qui veut prendre la peine de s'informer qu'ils sont veritables, correctes, legalement et maconiquement parlant, et que les chartes des "Scottish Rite Lodges of San Francisco" sont en regle; les intercesses peuvent en obtenir des preuves multiples en s'adressant au secretaire de la loge. Ceci malgre l'article mensonger publie par "Le Franco Californien."

THE UNIVERSAL FREE MASON

Volume 1

APRIL, 1909

No. 11

UNIVERSAL MASONRY AND ITS SIGNIFICANCE.

Universal Masonry as practiced by the Ancient and Accepted Scottish Rite throughout the world is one grand chain of brotherhood, and its intent is for the brotherhood of man, no matter what his race, color, creed or religion. The Supreme Being has placed all men in this world and they are therefore entitled to receive the benefit of light in Masonry, and when a man has seen fit to apply to our grand Masonic Institution and is accepted as one of our members, after receiving the beautiful lessons as laid down by King Solomon and has taken the binding obligations to live up to and practice brotherly love towards one another, should satisfy all men whether made by one Rite or another; still we have men entering our Order and with all the Diplomas, characters and authority given us legally, civilly and Masonically, it is with sorrow that now and then we find one who after joining, is held up by the so-called York Rite or State Masons, whose Order, for they well realize their tactics of Masonry is short lived. They get hold of this "cold footed" Brother and fill him up with hot air and he then comes back into the lodge room, takes the floor and wants to know whether we are the real body or not. It seems that these broth-

ers, no matter what we show them, are not convinced, but let the opposite side tell them one word and they glory in it the same as the peasants in Russia glory in the Czar.

Now let us look into the inside thoughts of this "cold footed" member. When he enters our lodge he is distinctly told what he is joining and is well satisfied to join the Order. Just as soon as he goes out after taking the obligations, he puts on a Masonic button and then desires to make and practice York Rite Masonry, which is something that cannot be done in the Scottish Rite as we live up to the land mark and teachings of Masonry and do not put on a button for the sole purpose of gaining some paltry sun through business. A man who joins an Order of any kind for the saks of receiving a financial benefit is a man that is not worthy of wearing the emblem of the Order which he joins, and when such a man goes out and does not receive any financial benefit he at once lays it to the Rite to which he belongs. What will the outcome be in the future of such a member? I am positive that sooner or later we will be forced to expel such men for unMasonic conduct.

Let me say a few words to this Brother, who is more to be pitied than censured, live up to the true standard of Masonry and look upon the glorious

teachings that it represents. For instance we have lodges here and is it not a benefit to a man to mingle with Brothers whereby should any misfortune come to him he would be just as well looked after in our Rite as in the other Rite. Should a misfortune happen him and he is taken from this world and he leaves a widow and orphans it should be a pleasure to a Brother who has joined the true Scottish Rite of Universal Masonry, to know that after he has done his duty and leaves this world and is recalled to the last degree of his career that his family will always remember that in this busy world of ours his thoughts were of them and not for the pleasure of receiving the recognition of a selfish Rite that, to my mind, is only banded together as a monopoly to monopolize a great secret organization and are keeping pace with the rest of America and a few men who are forming combinations, combines and trusts? If they were true Masons they would rejoice when a profane is made one of them whether in one Rite or another, and when the York Rite claims that all Rites are clandestine, other than their own, it is high time for a man with common sense to realize that he is joining a body that desires to make itself nothing more than a trust.

Our great Institution is bound together for the advancement of mankind in general; to teach them the great and good principles of Masonry for unless it is practiced universally the Institution is utterly baseless. Masonry, when spread all over the globe, was meant to band men together under one great banner. The York Rites have adopted a card system and a member cannot visit another lodge unless he shows a card of the A. F. & A. M. Those in San Francisco who have met Brother Nash, a 32 degree member of the Southern Jurisdiction, who withdrew and came over into our Rite, will remember the story he related, how his life was

saved in the Phillipine Islands during the Spanish-American war when he and a soldier friend were captured and lined up to be shot. How the friend just before the shots were fired, gave the distress sign of our Order, and their lives were saved. They were furnished with a guide and lead to a path of safety. Brother Nash after returning to camp that night, asked the friend how it happened their lives were saved and was told that he was a Mason and had given the distress sign of Masonry. Brother Nash then told his friend that just as soon as he returned to the United States his first step would be to apply for membership in the Masonic Order, which he did at Portland, Oregon. Naturally, not having any Scottish Rite body there, he joined the York Rite, not knowing that there was any difference, and went up to the 32nd degree under the Southern Jurisdiction. It was indeed, the intention of Brother Nash to join Universal Masonry, and as he became better acquainted with the order he realized there was something wrong. He thought it very peculiar that his life was saved by foreign Masons and that the York Rite refused to give recognition to these Masons, so he began to look for more light on Masonry and while in San Francisco he chanced to meet Brother Thos. C. Gray, the Right Worshipful Masters Deputy of Golden Star Lodge, No. 2, who gave him some light on Masonry and when Brother Nash was fully convinced, he withdrew from the Southern Jurisdiction and came into our Order. Now supposing the **Spanish Officer**, under the jurisdiction of the Spanish Orient, when the distress sign was given, were to have asked Brother Nash and his friend for their card, and if the Spanish Officer had lived up to the York Rite teachings of Masonry, he would have refused to recognize them and consequently put them to death.

In conclusion, Brothers, if you desire

card Masonry, my advice to those, who have cold feet, is to withdraw from our Order and make application to a "card" Order, but those who believe in the true principles of Universal Masonry, I would say, do not allow one or two members, who have perchance slipped into our Order to discourage you; but always remember the story of Brother Nash, which is indeed enough of a lesson to convince any fair minded man that Masonry unless practiced Universally is utterly baseless and without any foundation.

WILLIAM PROVOLISKY, 33rd degree.

MASONRY ON THE ISTHMUS OF PANAMA.

It is with great pleasure that I now on behalf of the American Masonic Federation place before the readers of the "Universal Free-mason, a brief sketch of the career of Masonry on the Isthmus of Panama and Canal Zone inclusive.

Let it in no wise be considered that the craft is a new thing in the above territory.

So far as the history of Panama is concerned the first lodge of Masonry "Inter Oceanica" No. 44 was established here in about the year 1880, by Ill. Bro. Julius Esso 33rd degree, of Cathagena, the General Inspector to the Grand Lodge of Columbia. This lodge consisted chiefly of Panamans thus the ceremonies were performed in the native tongue. Panama was at that time one of the states of Columbia, under the Governorship of Dau Matis Duran. The work of the craft progressed under this regime for a number of years until National Political Disputes between the states arose, which caused the suppression of public opinion by Columbia when it was considered that the lodge room was converted into a private political parlor where restrictions were

placed on the assembly preventing their congregation and the charter was recalled.

During the succeeding period which prevailed amongst the craftsmen only to be broken by the clash of armies amidst which many of the noble sons fell. Peace was however, again restored by the injunctions of the United States Government, which brought liberty to the people and ultimately the establishment of the Republic of Panama.

The influx of people of all nationalities, consequent on the world's greatest enterprise, the panama canal enumerating from the above intervention now became exceedingly great, thus, necessitating the desire for closer relationship among the classes, and in 1906 a European Lodge, "The Pacific No. 623, under Belgian Charter was established in this city. There was also planted at Colou the "Thistle" No. 1015 of Scottish Rite composed chiefly of foreigners and later "The Sojourners" made of Europeans and others.

Circumstances being now quite favorable to the Panamaneans, they again sought a re-union among themselves and subsequently organized "The Pacific Lodge" No. 50 under the Grand Lodge of Venezuela in March 1908.

These, I am pleased to say, are all working fairly yet, quite exclusive.

In reviewing the work of Masonry on the Zone, it is well to clearly observe that the York Rite holds the same dominant sway and claims as is manifested in the United States. It is however to the regret of the B. B. that after repeated attempts, which have all proven futile, no charter has ever been granted from the various Grand Lodges of their Rite for the above territory; but in spite of this disappointment clubs composed of resident Americans executives and others of similar grade have been established at different centers, strictly for Americans, no others. Masonry was

thus confined to a special few until Oct. 1907, when under my personal supervision "The Colonial Lodge" No. 7, charter Aucon Canal Zone, under the auspices of the Supreme Grand Lodge of Mystic Oriental Masonry, composed of citizens from the British Colonies.

This Lodge in spite of my strenuous efforts, has undergone a most trying period by the criticism and slander of the brethren around, and many of the members having no opinion of their own, were easily swayed by our B. B. Yorkists and others with whom they were in close touch along these lines. Yet with all the depression we cannot help but give praise to the special few who upheld their charter during the trying period.

It is with great pleasure that we view the untiring effort of the Supreme Master, D. R. S. Chequer, who has labored on that success fully, in having his lodge affiliated with the American Masonic Federation. This has brought us renewed strength and courage, and with the union thus established, we now look with pleasing anticipations for the Universality of Masonry beginning chiefly in the United States then its territories and dependencies.

During the last quarter of 1908, which brought a great change in the financial status of the employees on the zone. I made attempts and was successful in organizing a Masonic Club with the view of opening up another lodge in one of the busy centers but illness intervened which confined me to my residence until the month of February, when I again resumed my task. The period of my indisposition gave ample chance to our B. B. Yorkists who did all they could and ultimately succeeded in influencing my men from the path with the idea that no charter will ever be granted for the zone and hence it will be a failure, thus the work has been suspended for some time. This will indeed reveal to you the condition of things this way,

but I will again with assured assistance nerve myself and achieve for our Beloved Rite the laurels she deserves.

JOHN IVEY,

District Deputy Grand Master Canal Zone.

THE KNIGHTS TEMPLARS OF SCOTLAND.

Amalgamation of Orders. Quaint Ceremonial.

A Quaint and interesting function took place in Edinburgh on Saturday when, with elaborate ceremonial, two ancient orders—the Grand Encampment of the Temple and Malta in Scotland and the Great Priory of the Religious and Military Order—were united and incorporated into one body, which was designated "The Great Priory of the Religious and Military Order of the Temple in Scotland and of the Colonies and Dependencies of the British Crown." For some years past certain members of both parties have been anxious for the good of the Order to bring the two grand bodies together, and after protracted negotiation this result has been attained. The bodies met separately in the first instance, the members of the Grand Encampment assembling in the Royal Arch Halls and of the Great Priory in the Kintore Rooms immediately adjoining. The former body had business to transact before visiting the other and this included the removal of suspension of "Westralia, Encampment, Coolgardie, West Australia, and the presentation of jewels to Frates Russell, Milne, and Turnbull in recognition of services rendered and of a Bible to the Grand Prelate (the Rev. Dr. Glasse, Edinburgh) in remembrance of his term of office and in recognition of his services. This having been done with the customary ceremony, the Past Grand Recorder, Frater James Russell, acting as Master of Ceremonies, marshalled the members

for their visit to the Kintore Rooms. He summoned each officer of the Grand Encampment separately, and in response each presented himself in the centre of the Encampment, saluted Grand Master (Councillor Arbuthnot Murray), and retired to his place in acire'e which was formed in the centre. The ancient pledge was then given to the Grand Officers, the Grand Almoner bearing the vessels. The roll of encampments was called by the Grand Recorder, and as each was summoned the members advanced to the centre, saluted the Grand Master and greeted the Commander or senior officer, retiring to their places in the procession, which was headed by the Grand Guards. The grand march was played while the processionists were forming up, and when all were ready the Grand Master gave the order and the procession went to meet the brothers of the Military and Religious Order.

Meanwhile the Great Priory of the Religious and Military Order had been opened by V. E. Frater, Colonel J. T. Stewart, G.C.T., Grand Friar, and the Grand Herald announced the arrival of the Frateres of the Grand Encampment, who, with the exception of the Grand Master of the Grand Encampment and his principal officers, entered the hall, and were received by the Frateres of the Great Priory. The Grand Almoner then stepped forward and proclaimed that the Grand Master of the Religious and Military Order (the Earl of Kintore) was approaching, and immediately after this officer entered under the arch of steel preceded by his banner bearer and two knights and supported by his aides-de-camp. The brethren remained at the salute during his entry, then while the march was played on the organ. When he had taken his position the Grand Master of the Encampment entered in a similar manner and was accorded similar honours.

The Grand Master of the Great Priory, after the members of both bodies had

settled into their positions, announced the purpose of the meeting, and welcomed the Encampment, the greeting being acknowledged by its Grand Master. A flourish of trumpets announced the signing of the deed of amalgamation, after which the Grand Prelate (Dr. Glasse) engaged in prayer.

The following declaration was then received by the Master of Ceremonies:—"By command of the Grand Master and with the unanimous consent and assent of the Grand Encampment of the Temple and Malta in Scotland, I do hereby declare the officers thereof to have vacated and demitted, as they do now vacate and demit, office; that the Grand Encampment does now merge into and unite and join with the Great Priory of the Religious and Military Order of the Temple in Scotland and the Colonies and Dependencies of the British Crown, and that the Honourable the Earl of Kintore and his present Grand Officers shall be and are the officers for the current year; and that I summon Frater Arbuthnot Murray, Grand Master of the said Grand Encampment for himself, and Frateres Peter Spence and William Leask for themselves, and the remanent officers and members thereof and all subject to their jurisdiction to advance and take the Oath of Fealty."

Following this declaration the Grand Almoner advanced and announced that the Great Priory and the Grand Encampment had been "united and incorporated into one body," to be known as "The Great Priory of the Religious and Military Order of the Temple in Scotland and of the Colonies and Dependencies of the British Crown." He also declared that "all the powers, prerogatives, rights, and privileges which formerly belonged to the said Great Priory and Grand Encampment respectively have been and are transferred to and vested in the said united body." A flourish of trumpets marked the conclusion of the proclamation, and a similar signal in-

timated that the Grand Master had taken the oath, which was administered by the Grand Prelate, and by which he swore that he would govern the united order with paternal affection, and defend the Holy Cross; also, that he would expend his strength and life for the honour, defence, and safety for every brother of the order. The grand officers advanced to the altars and placed the points of their swords on the Gospels and severally vowed to discharge the duties of their respective offices. The charters of the bodies were handed into the custody of the Grand Secretary and Registrar (Mr. J. H. Balfour Melville), who was authorized to take over and inventory all the records, books, and documents of each body. The brothers sang "Pax Intra Muros," and the Grand Prelate pronounced the benediction after which the Grand Master closed the Great Priory, the Knights saluted him, and he retired under the arch of steel, and a flourish of trumpets announced the conclusion of a picturesque ceremony.

A large attendance is not always a compliment to the ability of the officers nor to the popularity of the candidate. Nothing personal is intended, but you will thank me if it dispels a wrong impression—won't you?

MASONRY IN SPAIN.

Translated for the Texas Freemason from Boletín Oficial, by Bro. Eli Broad, P. M. Lodge Nepean, Penrith, N. S. W., Australia.

English, German, Austrian, Swede and Norwegian Masons, like the French, Belgian, Dutch, Spanish, Portuguese, Italian and Swiss Masons, and those of North America like those of South America, possess, in addition to identical tendencies and Masonic opinions, ideas—the result of circumstances—which do not impede a relation of good fraternity.

English speaking Masonry is of a more religious nature than German Masonry, and above all French Masonry accentuates more than these the philosophic side. French Masonry is more diligent, being compelled to battle more than others in consequence of the halo ambient in which it lives forcing it to combat.

English and German Masonry dedicate more attention to works of benevolence and general usefulness, because these countries offer less resistance to Masonic activity.

French Masons are obliged to deal with social questions when others have no necessity to discuss them.

American Masonry can be more exacting in its forms; more devoted to its formulas. On the other hand French Masonry should facilitate access to its work of republican defense and social betterment.

Spanish Masonry finds itself in worse circumstances—very similar to those in which French Masonry existed prior to giving the great kick to the pope and his servants. Liberty in Spain is occulted behind black reactionary and vaticanistic clouds. The existence of Spanish Masonry is in peril, and the decisive moment has arrived for it to come into the political arena in defense of the humanitarian principles which form our order. Spanish Masons are under obligations to assist with the powerful means supplied by the fraternal relations of a true and moral solidarity, and through having done so liberty has gained a first triumph, unfortunately very ephemeral, which compelled the suspension in parliament of the discussion of a law iniquitous and demigrating to free all consciences.

The first victory has not weakened the strength of the enemies of progress; like a feline animal they have only crouched so as to better pounce upon their prey. Let us not lose sight of them; let us not remain aloof from the

struggle. Wherever we see a Liberal initiative let us aid it without looking backward. Even for egotism we should do so, for the reason that if liberty ever disappears from the sky of our country, the Masons will be the first victims. Not in vain popes, cardinals, bishops and priests never open their mouths without pouncing anathemas on Masonry.

In all nations its practices are safeguarded by law and custom; in Spain we are not tolerated, and our activity is at the mercy of the longing of the first parasite. Let Masons of all Masonic powers seek the condition of their brethren in Spain, as represented by the Regional Grand Lodge Catalonia-Baleares. Let them compare and tell us if we are not worthy of honorable mention.

MONITORIAL AND MUSICAL SERVICE FOR ENTERED APPRENTICE LODGE.

(After the Lodge has been declared open and the Tyler has replied.)

Hail Eternal by whose aid

All created things were made
Heaven and earth thy vast design;

Hear us Architect, Divine
May our work begun in thee
Ever blest with order be;
And may we, when labors cease,
Part in harmony and peace.

By thy glorious majesty;
By the trust we place in Thee;
By the Badge and mystic sign;
Hear us Architect Divine!

(R. W. M., "then let him...he enters.")
Ark, and you shall have, seek and you shall find, knock and it shall be opened.

(Before the R. W. M. says, "In whom do you") Tune—York, C. M.
O trust in God for ever trust,
And banish all your fears;

Strength in the Great Jehovah dwells
Eternal as his years.

(R. W. M., "The B. B. in the N. E. S. & W. take notice.")

Tune—Norman.

Courage brother, do not stumble
Though thy path be dark as night;
There's a star that guides the humble:—
Trust in God and do the right.

Let the road be rough and dreary
And its end far out of sight,
Foot it bravely, strongly or weary.
Trust in God and do the right.

Simple rule and safest guiding.
Inward peace and inward might.
Star upon our path abiding
Trust in God and do the right.

"An Attentive Ear" is to be given to the instructions of your Master and the cry of worthy distressed Brother. All nature and the events which continually happen in the world's history, proclaim lessons of wisdom which an attentive ear may well remember, for lack of an attentive ear leading to an understanding mind, many an aspirant who starts in good faith to penetrate our mysteries falls by the wayside, failing to find the golden treasures which the rich mine contains.

"A Silent Tongue" in the sanctuary of Prudence and Discretion, this virtue is essential to Masons so that the veil of mystery behind which our secrets are hidden, may not incautiously be drawn aside, it will also remind us that we should "speak evil of no man" and that it is more honorable to vindicate than to accuse. Whom we cannot approve we should pity in silence.

"A Faithful Heart." To fulfill our obligations, in the safest repository of a mason's secrets, the true guardian of honor and fidelity.

(R. W. M., "the Almoner..... of his duty.")
Our corner stone is charity, cemented
by true love;

Our light a ladder leading up to the
Grand Lodge above.

The silent tongue, the faithful breast,
the outstretched helping hand

Distinguish worthy sons of light in
this, and every land.

(R. W. M., "The Orator which
you have passer.")

The Entered Apprentice symbolizes
man, helpless and ignorant, entering in-
to the world dependent for every step
he takes on other's guidance, also youth
groping in mental darkness for intel-
lectual light.

His eyes are closed to material light
that his heart might conceive before
his eyes beheld the beauties of our sys-
tem, and as Masonry regards no man
on account of rank or fortune, he laid
aside the trinkets and trappings of the
outer world, becoming for a time poor
and penniless. His sincerity of purpose
and purity of mind are symbolized by
his left; and in token of humility
is the left.....to bend before the Great
Author of his existence. The Cable Tow
is emblematical of the dangers which
surround us in this life, especially if
we should stray from the paths of duty.
it should also teach us to be guided by
those more enlightened than ourselves.

The distinct at the door
denote peace, harmony and brotherly
love.

Your further progress symbolizes the
advancement of human intelligence, from
darkened ignorance to mental enlight-
enment, and the shock and huzzah which
greeted your enlightenment traditions tells
us was given by the ancient craftsmen
at the completion of each course of
Soloman's Temple.

The Lodge Room represent the world
and should, when properly constituted
be situated due East and West, for
which we give three Masonic reasons.
First, the sun rises in the east and sets
in the west; Second, learning originated
in the east and spread in the west;
Third, the Tabernacle in the Wilderness

was so situated to commemorate the
miraculous East wind and being a sym-
bol of the Universe was the type of a
Freemason's Lodge.

The Lodge being of an oblong square
or double cube, is emblematical of the
united powers of light and darkness. It's
dimensions embrace every clime, it be-
ing in length from the east to the west,
in width from north to south, in depth
from the surface of the earth to the
centre, while its height from earth to
Heaven, denotes the Universality of it's
influence.

Our Lodge is supported by three great
pillars, wisdom represented by the R.
W. M. in the East. Strength by the
W. S. W. in the West. And beauty by
the W. J. W. in the South. Typifying
Soloman King of Israel whose wisdom
contrived, Hiram, King of Tyre, whose
wealth gave strength and support and
Hiram Abif, whose skill and cunning
workmanship gave beauty to the finish-
ed structure. They are represented by
the three principal orders of Architect-
ure, the Doric, Ionic and Corinthian.

It is covered by the starry decked
heavens, the sun, moon and stars being
emblems of God's power, goodness om-
nipotence and eternity.

Our ancient Brethren hold their lodge
on high hills or in low valleys, the bet-
ter to guard against the approach of
Cowans, in moerdn times we hold them
in the upper chamber of the buildings
we occupy.

The jewels of a lodge are six in num-
ber, three movable and three immov-
able. The three movable are the square,
level and plumb, descending as they do
from one set of officers to another. The
unmovable are the rough Ashlar, the per-
fect Ashlar and the trestle board.

The rough Ashlar represents man in
his natural state. Rough, ignorant and
unpolished, like a precious stone sur-
rounded by a dense crust, it's beauty
unseen until the rough covering is re-
moved.

The perfect Ashlar represents him in high state of civilization, achieved by the aid which education alone can give. The furniture of the lodge consists of the Holy Bible Square and Compasses with which you are already familiar.

The ornaments of the lodge are the Masonic pavement, the indented border and the blazing star. The Mason pavement represents life chequered with good and evil, pain and pleasure, grief and joy.

The indented border of the pavement represents the many blessings and comforts with which we are surrounded. And the blazing star is emblematic of that prudence which should shine conspicuous in our conduct and be the guiding star of our lives.

The tassels which adorn the four corners of the indented border are emblematic of the Cardinal virtues viz:—prudence, fortitude, temperance and justice.

Prudence instructs us to regulate our desires by the dictates of reason. Fortitude enables us to bear equally whatever of good or ill this life may bring us. Temperance by setting bounds to our desires; frees our minds from the allurements of vice, and renders our passions tame and governable, and justice is the boundary of light and the cement of civil society. Justice commands you to do to others as you would that others would do unto you." Let Prudence direct you, Fortitude support you, Temperance chasten you, and Justice be the guide of your actions.

It has been from ancient times a custom to represent on the tramp board a point within a circle between two parallel lines, with the volume of the Secret Law on the vortex of the circle, supporting Jacob's ladder. The parallel lines represent Moses and Solomon, the circle the boundary of a Mason's duty and the point within it the beneficent power of Deity which radiating from the center envelopes all created things,

in going around the circle, may we become endowed with a portion of the meekness of Moses and the wisdom of Solomon to whom our ancient Brethren dedicated their Lodge, and so with the H. B. as a support may we ascend the Theological ladder to the Grand Lodge above, of the many rounds of this ladder there are pre-eminent faith, hope and charity, and of these the last is greatest, as faith may be lost in night, hope in fruition, but charity will reach into the great beyond.

The Lewis which is dovetailed into the perfect Ashlar denotes strength to support us in all our lawful undertakings; it also denotes the Son of a Mason to peculiar privileges are given.

Charge to newly entered Brother.

Brother,—As you have passed through the ceremony of your Initiation, let me congratulate you on being admitted a member of our ancient and honourable Institution. Ancient no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be, as, by a natural tendency, it conduces to make those so who are obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the practice of every moral and social virtue; and to so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronized our mysteries, and joined in our assemblies.

As a Freemason, let me recommend to your most serious contemplation the Volume of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To

God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all our lawful undertakings; and by looking up to him in every emergency for comfort and support. To your neighbour, by acting with him on the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions; and by doing to him as, in similar cases, you would wish he would do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert those talents wherewith God has blessed you, as well to His glory as the welfare of your fellow-creatures.

As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society: by paying due obedience to the laws of any state that may for a time become the place of your residence or afford you its protection; and, above all, by never losing sight of the allegiance due to the Law of our native land. ever remembering that Nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

As an individual, let me recommend the practice of every domestic as well public virtue. Let Prudence direct you; Temperance chasten you; Fortitude support you; and Justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have already amply illustrated—Benevolence and Charity.

Still, as a Freemason, there are other

excellences of character to which your attention may be peculiarly and forcibly directed. Amongst the foremost of these are Secrecy, Fidelity, and Obedience.

Secrecy consists in an inviolable adherence to the obligation you have entered into never improperly to disclose any of those Masonic secrets which have now been, or may at any future period be, entrusted to your keeping; and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your Fidelity must be exemplified by a strict observance of the Constitution of the Fraternity; by adhering to the ancient landmarks of the Order; by never attempting to extort, or otherwise, unduly obtain, the secrets of a superior degree; and by refraining to recommend anyone to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on your choice.

Your Obedience must be proved by a strict observance of our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour in the Lodge; by abstaining from every topic of political or religious discussion; by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren; and by perfect submission to the Master and his Wardens while acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a member; that you will the more especially study such of the liberal arts and sciences as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this Charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of Truth, of Honour, and of Virtue.

(After Lodge has been declared closed and the Tyler has replied.) Tune—Bythwood.

Now the evening shadows closing
Warn from toil to peaceful rest
Mystic art, and rite reposing
Sacred in each faithful breast.

God of light whose love unceasing
Doth to all Thy works extend
Crown our Order with Thy blessing
Build, maintain us to the end.

Humbly now we bow before Thee
Grateful for thine aid divine
Everlasting power and glory
Mighty Architect Divine.

The following from the pen of that fearless advocate of "True" Masonry, Bro. A. G. Pitts, and published in the Tyler-Keystone of March 20th, 1909, should set the "American" Mason to thinking, and wondering, just where he is at. Bro. Pitts always handles his subjects without gloves and strikes right from the shoulder. He hews to the line, let the chips fall where they may. He realizes the undisputed fact, that, notwithstanding, its attempted exclusiveness, "American" Masonry, is a law unto itself, its principles are self made, its laws internally legislated, and its position in the Masonic world untenable. It strives for mastery, and foreign recognition, without being willing to accord recognition. It strains at a gnat and swallows a camel. It refuses to recognize a Bro., belonging to one of the oldest Craft Lodges in Europe. It pronounces members of the Grand Lodge of Scotland Clandestine and spurious, because they have obtained the

higher degrees, from a source, not authorized by the "Pike" jurisdiction in Washington. It says to a Bro., who is a past officer of the Grand Lodge in Scotland, and in good standing in that Lodge, as well as his mother Lodge, instituted in 1771, you cannot visit a craft Lodge, you cannot affiliate with us, if you die in this country, you shall be denied Masonic burial, because you have dared to obtain the higher degrees from a Chapter, Commandery, and Consistory, that exists in Europe, and is not recognized by the "Pike" Council, or the Apostle "Cerneau" Council in New York. We always understood, and was led to believe, in our Masonic youth, that a Master Mason who lived up to the requirements of the law of the land, and was not guilty of any Masonic offense, was entitled to Masonic recognition. We believe this to be the case in every country on the globe, where Masonry flourishes, endorsed and branded with the exclusive brand "American Masonry." In some of the states a Mason is refused recognition because of his religion. If he has affiliated with a religious sect, not Comme il faut, to the mind of those Grand Lodges, he is denied admission. In Idaho, a short time ago a Bro. was not allowed to affiliate, in that jurisdiction because he ran a stationary engine, in a brewery, notwithstanding the fact that his occupation was a perfectly legitimate one and requiring skill and care and that a large family was depending upon him for support, and he was otherwise worthy to enter any society as a member.

The writer was not long since, importuning a Bro. on behalf of a Bro. who had shortly before arrived from Europe, and who was in good standing in his mother Lodge, and carried his full credentials and the reply given was, "He's only a Scotch Mason, they don't amount to anything."

When such an able writer and thinker as Bro. Pitt stands up and in the

face of such stubborn opposition, as practiced in America to Universal Masonry and buckles on the armor of righteousness and goes forth to do battle with the giant intolerance, it is time the thoughtful and consistent members of the Craft pricked up their ears, and studied the "Ancient Landmarks" which have fallen into a condition of desuetude, in this country since the birth of "American" Masonry. "Pride surely goeth before a fall."

I am informed that no two Rituals in the "American" Rite are alike, so that a visiting Bro. is placed at a discontent in visiting from one lodge to another. In Odd Fellowship and other kindred orders, the Ritual is one and the same all over the land. A wayfaring Odd Fellow, though a fool, need not err in any of his visitations. Not so, in American Masonic Lodges. The Grand Lodge is the legislative body in every state, and according to its legislation, all Craft Lodges in that jurisdiction are governed. No two Grand Lodges see alike, hence, their dependents are brought into the same condition of blindness, and live their narrow life. If Grand Lodges (State) are to be perpetuated, which we hope is not the case, why not establish a National Grand Lodge, where a uniformity of procedure can be adopted, (and International Masonry recognized)?

An instance of Universal Masonry (with strings to it) is given in a contribution by Bro. Provolsky in our present issue. An American Mason in the Philippines had his life saved by a Philipino Mason to whom he gave the Distress Sign, yet he could not without risk of losing his standing in his own jurisdiction recognize the Philipino as a Mason, though his sign had been recognized and his life saved by this "Clandestine" Mason. What a Jewel is Consistance!

The Universal Free Mason.

Published on the 1st of each month
At 585 MAIN STREET, EVANSTON, WYO.

Price 10c per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. McB. THOMSON - 3 Center Avenue, Salt Lake
ROBERT S. SPENCE. - - - Evanston, Wyo.

All letters or articles for insertion to be sent to
M. McB. Thomson, 3 Center Avenue, Salt Lake no
later than the 20th of each month

Business communications to be sent to R. S.
Spence, Box 410 Evanston, Wyo.

EDITORIAL.

The demand for a monitor suitable to the work as practiced in the Lodges in the American Masonic Federation, has become so great that we have concluded to fulfill the promise given in a former number of the U. F. M. and publish in this issue the Monitorial and Musical service as used in a Lodge of Entered Apprentices, which will be followed in regular sequence by the Fellow Craft, Master Mason and Mark Monitorial work, there will therefore for the future be no excuse for any of the B. B. using York Rite Monitors. enough o'ufies vluvsiss ayounae

We observe from our exchanges that the York Rite Grand Lodges are putting themselves to a great amount of trouble and mental worry in the effort to keep the so-called "Clandestine" from surreptitiously visiting their Lodges, some copying the usages of Universal Freemasonry are issuing Diplomas to their members, others require a visitor to produce an identification card accurately describing his personal appearance, age, height, weight, and color of hair and eyes, without which "open sesame" the door of the Lodge is barred against him and that whether the visiting Broth-

er own: Grand Lodge adopts such truly York "though "un-masonic" tactics or not, it may be that there is cause for this excessive caution, we are not in a position to judge, but of one thing we are certain, and that is that no regular Scottish Rite Mason would seek to visit a York Rite Lodge unless upon invitation extended. Nor do we conceive what he would gain by so doing. Certainly not Masonic information, and if he were in doubt upon that point, twenty-five cents properly expended would resolve his doubts.

The Lodges in the American Masonic Federation do everything in their power to make their position clear are of the Family of Universal Masonry, and while willing to recognize as Brother a regularly made mason of any Rite and welcome him to their Lodges upon him proving himself, they emphatically disclaim any connection with the York Rite as such, as the following add which appeared in the San Francisco Examiner, will show:

NOTICE TO THE PUBLIC.

"The American Masonic Federation, under whose authority the new Masonic Lodges are being instituted in this State, working the Ancient and Accepted Scottish Rite, is chartered from the oldest working bodies of Scottish Rite in the United States and has absolutely no connections with the so-called Grand Lodge of California, A. F. & A. M.

Our higher degrees, from the fourth to the thirty-third, come direct from the Grand Council of Rites of Scotland. We are practicing absolutely the only Universal Masonry in the United States as practiced throughout the whole of Europe.—Advt.

To such of our readers as are acquainted with the beautiful and Sonorous language of Cervantes we would recommend "La Revista" a monthly Masonic Journal, published by Right Worshipful, Brother N. Idar, at Lareda.

Texas; unlike many of our exchanges, in "La Revista" the "clipping" is the exception, the original article is the rule. Bro. Idar, besides being himself well versed on all matters Masonic, holds high position in Latin-American Masonry; we quote freely from "La Revista" in the present issue, regarding the state of our Rite in that region, concerning which it is a very well-spring of information.

Our Brethren of the Tiler Keystone and "The Ohio Freemasons" do not seem to be very happy in their relations with each other. We say Brethren, and by our Brethrens pardon if we should not say "Bretheren" the "Tiler Keystone" is a big Mogul in "Regular" York Rite circles. "The Ohio Freemason" also claims to represent a section of the same Rite, the "Tiler Keystone," however, will not acknowledge any relationship, in fact, he styles the "Ohio Freemason" "an organ of that body of revolt, imposture and dupery which takes to itself the name of the 'Grand Lodge of Ohio, A. F. and A. M.'" and says some very hard things of Grand Master Furniss of that body, calls his Grandmastership an "imaginary office," calls his Grand Lodge a "Clandistine Body" and his cause as having "had birth in unreassuring revolt, is maintained by deceit; and has no other object than to minister to the vanity or provide a precarious livelihood of and for men who seek to trade on the credulity of their fellows."

The "Ohio Freemason claims the old Grand Lodge of Ohio was dominated by the Northern Jurisdiction of the Scottish Rite, the "Tiler Keystone" retorts that the New Grand Lodge is a tort of annex to the Cerneau Scottish Rite, (by the bye neither of these so-called Scottish Rite bodies have any more right to the name than a gelding has to be called a stallion.) The "Tiler Keystone" is a typical York Rite journal their doxy is orthodox, the other fellow's doxy is hereto-

doxy. To argue is a waste of time and brain power; it is ever so much easier to call names, and sometimes quite as convincing.

The "Ohio Freemason" however, gives a good Roland for an Oliver, and hits back in good style, showing its opponent to be both prevaricating and inconsistent, as well as uncourteous.

With almost every mail comes enquiries from some one of our Lodges enquiring if some person claiming to be a Mason in some so-called Grand Lodge or Supreme Council should be admitted as a visitor to our Lodges, or from some Brother asking if he can visit some body styling itself a Masonic Lodge. A Brother sojourning in Los Angeles has been asked to visit a Scottish Rite Lodge there which is chartered by a Supreme Council sitting in Covington, Kentucky, and asks us if it is regular. We have made enquiry and find that there is in Covington, Kentucky, an incorporated body styling itself "the Supreme Council Sovereign Grand Inspectors General, Thirty-third and Last Degree of the Ancient Body of the Ancient York Rite of Free Masonry for the United States of America, their Territories and Dependencies." Notwithstanding this lengthy if contradictory title, we have been able to find very little concerning it. It seems to be a family affair, its head and author being Joseph W. Pomfrey and J. C. Brice, his son-in-law being his Deputy, and the two seem to be the whole push. If they ever had any authority whatever we have failed to discover it, and advise the Brother to have nothing whatever to do with this so-called Lodge untill we learn more concerning it.

In another column, under the head, "Masonry in Other Lands than Ours," is an interesting account of the union of the two Supreme Bodies of Knights Templar in Scotland, one of the parties

to this union being the oldest Knight Templar body in the World, and prior to 1822 governed all known degrees of Masonry above the Blue Lodge. We have a peculiar interest in this union as we were Grand Master of the Ancient Grand Encampment from 1877 to 1881. By this union there are no conflicting masonic jurisdictions in Scotland except in the case of the A. A. S. Rite, which was before 1822 governed by the Grand Encampment of the Temple and Malta and subsequently by the Scottish Grand Council of Rites. In 1866 an irregular Supreme Council was organized under authority of the Supreme Council of France, which still has a lingering existence.

It would seem wonderful to contemplate the phenomenal ignorance of the average York Rite Mason, when discussing Scottish Rite officials, were it not so well known that ignorance of other systems than their own is considered by them a cardinal virtue, thus the difference between the Governing Bodies of the Scottish Rite "Symbolic," and those of the Philosophic and Chivalric grades, seems to them incomprehensible, yet it is simplicity in itself. As in the York and other Rites so in the Scottish, the Craft Lodge is the foundation upon which the super structure rests, and while in both Rites there are found some who wish to reverse the natural order and make the tail way the dog. The Lodges in the American Masonic Federation are entirely independent of contrall by any higher grade body, and their court of last resort is not a Supreme Council 33 degree, but the Supreme Lodge of the Federation 3 degrees, which is a representation, the government of the higher grades being in the "Confederated Supreme Council 33 degrees, and the only connection between the two is that for membership in the latter, good standing in the former is a pre-requisite while loss of standing in the Craft Lodge

entails the same in the higher grades. We work the Ritual and are governed by the laws of the Scottish rather than the York Rite, for the reason that the former is the most ancient and only "Universal" system, while the latter is but a modern and mongrel imitation full of puerile and anomalous inconsistencies. We are in no sense recorded from the York Rite, having never been members of it or in any way owed allegiance to it, the original founders of the "American Masonic Federation" having first seen Masonic light in Scottish Rite Lodges.

We are prompted to write the foregoing paragraph in consequence of a question asked us by the Right Worshipful Master of a lodge in the A. M. F. as to whether he would be justified in admitting as a visitor, a member of a lodge under the new Grand Lodge of Ohio, of which M. W. Bro. J. F. Furness is Grand Master this Grand Lodge while claiming to be of the York Rite, is branded as Clandestine by all the State Grand Lodges of that Rite and denied recognition by them. This however, in itself would have no influence with us as it is a York Rite fight and so far as we are concerned, the toughest hide can stand the longest," but there are two principles to which the A. M. F. is uncompromisingly committed, these are Concurrent Jurisdiction of Rites; and reciprocal recognition. According to the first we were bound to admit the visitor to be sure of the latter point, and wrote a personal letter to M. W. Bro. Furness, who in a courteous reply quotes from the Constitution of his Grand Lodge to the effect that said Grand Lodge recognizes as Masonic, no degrees but those of Craft Masonry, and shall recognize no body as Masonic which confers other degrees. He understood that the lodges in the A. M. F. confer degrees above, the Blue Lodge and that the Blue de-

grees as conferred by us are not those of the "American System" and from this concludes that mutual recognition between our Lodges is impossible. While we have no desire to controvert Bro. Furness' conclusion, it will be seen that the premises on which he bases his conclusion is erroneous, as in our Lodges we work none but the Craft Degrees as to what the "American System" means, we plead ignorance, but if it differs from the "Universal System" of the world, we willingly say mea culpa, and in consequence Bro. Furness' member is a Masonic Pariah. The "Regular" York Rite Mason would not touch him with a pair of tongs, and while willing to extend to him Masonic fellowship his own body forbids it; he has our sympathy but what can we do? Now as of old "The Jews mix not with the Samaritans."

LOOKING FORWARD.

A. G. Pitts.

I look for some interesting developments in Masonry within the next few years. American Masonry, which has shown so much ardor in the way of excommunicating everybody else, will, in my opinion find itself in turn cut off and denied recognition by all the other Masonry of the world.

We have condemned French Masonry with great gusto and have derived great satisfaction from the contemplation of our own religious superiority to the French. Up to the present time it has seemed perfectly safe to exalt ourselves at the expense of the French because they had no friends. But in a few years they will be not only recognized but championed by the German Masons and in a few years more, all the rest of Europe including the British Isles will be on terms of friendship with the French Masons.

Where will we be then? To be consistent we will have to refuse recogni-

tion to every Grand Lodge that recognizes the French. Missouri has already perceived this and has withdrawn or is preparing to withdraw recognition from German Masonry. Those that know nothing fear nothing. But well-informed Grand Lodges would fear the absurdity and ridiculousness of such an action. German Masonry has a history and a standing and a prestige with which nothing in America can compare. For Missouri to refuse recognition to Germany simply characterizes Missouri. It won't make any one think any less of Germany.

But Grand Lodges of the Missouri stamp will withdraw recognition successfully from all European Masonry including England—absurd as that will be. The next step will be that they will be withdrawing recognition from each other. They will have to do this. If Missouri refuses recognition to Germany because Germany recognizes France, why, of course Missouri must put Michigan under the ban if Michigan recognizes Germany.

But long before we get to that point European Masonry will have discovered what American recognition amounts to and will have ceased to care for it. By that time the Masonry of the rest of the world will have become closely knit together. This process is going on all the time.

Then the affiliated Masonry of the world will begin to inquire whether it is not time to resent the insults which American Masonry has showered so lavishly upon the rest of the world, and what is the institution anyway which in America calls itself Masonry? It is undeniable that as soon as that inquiry is made it will be discovered that it is an institution whose practices are invariably opposed to Masonic precepts.

The incident which has started this train of thought is the withdrawal by the Grand Lodge of Mississippi of fraternal relations with the Grand Lodge of

New Jersey because there is one Lodge in New Jersey which admits negroes. It has done so for 40 years.

This is very amusing for many reasons, the chief of which is because New Jersey was one of the most emphatic in withdrawing recognition from the Grand Lodge of Washington for the reason that the latter extended a partial and modified and purely theoretical and academic recognition to colored Masons and New Jersey was the hardest to satisfy when Washington took that back track and was the very last Grand Lodge to restore recognition to Washington.

Another reason for laughter is the fact that this will so effectually put into a hole those Grand Lodges which, condemning Washington because Washington recognized colored men as brothers, hypocritically denied that they had any race prejudice and pretended that their objection to Washington's action was founded solely upon the irregularity of the colored lodges.

A third amusing feature of this incident is the thought of how it will strike European Masons. They have been very strenuous for recognition by us. They have been hurt much because they could not get it. For the first time now they will begin to perceive that recognition from us as we use recognition is not worth having—is perhaps a thing not to be desired. They have persisted in having great respect for American Masonry for no discoverable reason except that we are so numerous. They will now begin to perceive that that very numerousness is perhaps ground for distrust of us rather than of confidence in us. Certainly when we get to fighting each other with such weapons as withdrawal of recognition it will be seen that we don't know what Masonry is, nor how to handle it, and the question will occur to them whether this is not because in America alone Freemasonry is not confined to the better classes.

THE UNIVERSAL FREE MASON

Volume 1

JUNE, 1909

No. 12

WHAT UNITES ALL THE WORLD'S MASONS.

In this world there are very numerous religions which differ from one another as regards their most essential principles. These religions have very different conceptions of God. The God of the Christians is not the same as that of the Buddhists or of the Mohammedans. Nor is the way of worshipping God the same whether among the Catholics or Protestants or the other religious confessions. In these very varied religions there also exist very material differences as to the love of man. For may, even one's neighbor is a barbarian, an enemy that must be destroyed. The divergences between human religions are rendered more prominent when they give to the sacraments, the sense they attach to certain facts, and to certain passages in their sacred books, which, fruitful. The divergences between them moreover, are not the same. It is easy to prove that these religions will never be able to establish among themselves relations which would be lasting and are too numerous. They have no fundamental principle on which an agreement could be made without any reservation.

Masonry, as it exists at the present day in all countries of the world, is agreed on a great number of points. Founded in 1717, it was propagated pretty rapidly and that in spite of violent persecutions, and adversaries of all kinds. Like the various religions it naturally yielded to the influences of

the surroundings in which it was established and in which it developed. The history and the customs of each country have influenced it by calling forth various manifestations of its activity. The English Bro., the German Bro., the American Bro. and the French Bro. do not at all consider the part to be played by Masonry from the same point of view, nor do they understand their title of Freemason in the same light. The Rituals and the interpretations of the symbols also differ in the details, nor are the Lodges all organized on an absolutely similar plan. Here and there more importance is given to this or that symbol, nor is the Lodge furniture always arranged in the same way. But as to all the essential points Masonry is unanimous in all countries.

The fundamental idea which presided at the creation of all Masonic Lodges is that which was at the base of the Lodge of London, with a desire for moral improvement, or, in other words, the establishment of a centre where outside the occupations of everyday life, work is carried on through study, symbols and a good understanding with a view to the betterment of humanity by favouring the development of the moral life of the members of the Lodges.

In all Lodges, the Ritual, the teachings, the statutes, and intercourse are founded on the principle of the broadest toleration.—A man is not judged according to his origin, his position, his fortune or his religion. What is required of him as a Freemason is to be

a free man of good character and ready to favour the activity of the Lodge or the works it may create or support.

I all the Lodges an importance is attached to the rich and instructive symbolism possessed by Masonry, its high moralizing meaning is separated from it, and endeavours are made to deduce from it practical and useful teachings which will be favourable to the promotion of the moral life of its adherents.

In all the Lodges charity is cultivated. All the assemblies of Masons in all places inspire those who are present with a true love of man—of him who tells and suffers. Wherever Masonic charity is cooked, it is broad and generous, full of compassion and freed from narrow-mindedness.

In all the Lodges one aspires to four men, to strengthen character, to fortify the will, to supply the family, the country, and society with well-tempered natures which are happy to put themselves at the disposal of their fellowmen, and to further anything that honours the family, anything that adds to the glory of the country, or anything that tends to the welfare of mankind.

In all the Lodges of the whole world the spirit which presides over every action is a spirit of sincere fraternity. This fraternity, which is experienced from the very outset, presides over all the acts of Masonic life. It inspires all the speeches. It is the soul of the activity of the Brethern. It unites the members of the Craft by ties, the power of which is known to those alone who have experienced it. It envelops, as it were with a net, all the Masonic Groups.

We might multiply facts; but we will limit ourselves to the essential ideas, viz.:

Masonic education—Masonic toleration—Masonic symbolism—Masonic charity—Masonic moral's—Masonic fraternity. The world's Masons understand the sense of these terms, and all they include that is noble and grand.—And

all this is not opposed to the personal ideas of a Freemason, who has the right and is at perfect liberty to belong to the religion that suits him best, and to join any political party he pleases, without his title to Freemason being in any way interfered with. Masonry is not, nor should it be, either political or religious. It cannot be incorporated with any sect or attached to any school. It rises above all discussion in order to be able to offer all the friends of truth a common platform of good will and of fraternal union.

These principles and these ideas are to be found in every genuine Masonry, and the day when all Masons shall have understood this, the most perfect fraternity will reign among them. Will this day ever come?

We believe so with all our heart. But many Masons still need to be penetrated with these ideas, and to get rid of many prejudices and prepossessions, which are still the characteristics of narrow minds such as are not yet sufficiently impregnated with toleration and Masonic love. Why cannot Masonry triumph over these weaknesses?

Q.-L.-T.

San Francisco, California, May 11, 1909.
A GOVERNOR WHO IS NOT OPPOSED TO UNIVERSAL MASONRY.

There was presented in the last Legislature two bills which herewith appear in this article to the sorrow, undoubtedly, of the so-called "York Rite Masons" for they have received a setback that they will forever remember.

The first bill as we are fully aware, would have no effect whatsoever in stopping us from instituting and practicing Universal Masonry as practiced throughout the world. They realized that as we'd as we did, even before the presentation of the second Bill, but undoubtedly their intention was to have the Bill pass and then they would cause

a bluff arrest and would have the newspapers make a holler about bogus Masons being instituted, etc. They would then try to frighten out our prospective candidates as well as try to discourage our members by passing a Law of that kind, but we were not caught napping as we appeared before the Governor with our authority and documents after the Bill had passed both houses and the Governor, being a true American citizen and believing in free speech and in our Constitution, plainly saw that the Bill was unconstitutional and he, as Governor of the State of California, in all honesty and justice, refused to sign such a Bill, not wanting to go down on record merely to satisfy the selfishness of some few men at the head of the State Masons who were trying to railroad a Bill of this kind through the House expecting the Governor to sign it. To their sorrow and to our satisfaction the Bill was vetoed by the Governor of the State of California.

Now, any fair minded reader of this article, by reading the first Bill, which appears below, will plainly see that they were trying to hang a good sized bluff. The first was the Assembly Bill, No. 220, introduced by Mr. Wheelan, who is not a Mason, being handed him by the Grievance Committee of the York Rite, which reads as follows:

First Bill.

Introduced by Mr. Wheelan, January 11, 1909. Referred to Committee on Judiciary.

Assembly Bill, No. 220. An act to prevent persons from unlawfully forming, organizing, installing and constituting secret societies, orders or other organizations having names, titles or insignia similar to or resembling those secret societies, orders and organizations which have been formed and organized in this state for more than ten years prior to the first day of January, 1909 and adding a new section to the Penal Code of California to be desig-

nated and known as Section 532a.

The people of the State of California, represented in Senate and Assembly, do enact as follows:

Sec. 1. A new section is hereby added to the Penal Code of California and numbered five hundred and thirty-two.

Sec. 532a. Every person who knowingly and designedly induces another person to become or solicits or causes any person to induce or solicit another person to join or to apply for membership in any secret society, order, camp, council, lodge, court, or chapter having a name similar or chapter which has been organized and existing in the State of California for more than ten years prior to the first day of January, 1909 without having the written authority of the state governing body of such secret society or other organization to do so; or constitutes lodges or other grand or supreme or subordinate bodies in this State with names or insignias similar or resembling the names or insignias of those which have been in existence in this State for more than ten years from the first day of January, 1909 without having the written authority of the State governing body of such secret society or other organization to do so, is guilty of a felony and upon conviction thereof shall be punished by a fine of not less than one thousand dollars nor more than five thousand dollars and by imprisonment in the penitentiary for not less than one year nor more than five years.

Sec. 2. All acts and parts of acts in conflict with this act are hereby repealed.

Sec. 3. This act shall take effect on and after its passage.

You will notice in the Bill they specify that no one can institute an Order in this State with a name similar or resembling the name of any organization without the sanction of the Grand Lodge of California that has been here prior to ten years, without having the

written authority of that governing body. Note the Bill carefully and you will plainly see that they had been committing a crime, according to this Bill, up to ten years ago, and what was not a crime then by themselves they desire to make a crime at this time. When this Bill reached the Judiciary Committee; it died there. Then, some how or another they got wind of the Bill being knocked in the head in the Judiciary Committee, and they then got a Senator by the name of Caminett, making it a misdemeanor to insert another Bill, as you will notice, thinking that they would put in such a mild Bill that the Senate Judiciary Committee would let it slip by, for the sake of accommodation, and it would then pass both Houses and go to the Governor for his signature.

Second Bill.

An act to amend the Penal Code of California by adding a new section thereto to be numbered 532a, relating to spurious secret societies.

The people of the State of California, represented in senate and assembly, do enact as follows:

Sec. 1. A new section is hereby added to the Penal Code of California to be numbered five hundred and thirty-two a, to read as follows:

532a. Every person who knowingly and designedly induces another person to become or solicit another person to join or to apply for membership in any secret society, order, camp, council, lodge, court, or chapter having a name similar or resembling the name of any secret society, order, camp, council, lodge, court or chapter which has been organized and existing in the State of California for more than ten years prior to the first day of January, 1909 without having the written authority of the state governing body of such secret society or other organization to do so; or who claims to have the right to initiate members or install or constitutes

lodges or other grand or supreme or subordinate bodies in this state with names or insignias similar or resembling the names or insignias of those which have been in existence in this state for more than ten years from the first day of January, 1909 without having the written authority of the state governing body of such secret society or other organization to do so, is guilty of a misdemeanor.

They would have been much better off had they not tried to pass such a Bill, for their members went around boasting that we are not a legal body and that there was a law being passed by the Legislature that would put us out of commission. Some of the nonsensical York Rite Masons even went so far as to try to scare our members by saying that we were all going to be put in jail. There is no doubt in my mind but what these York Rite Masons who made the statement, were honest in the belief that we were an illegal body for they had been told so by their superior officers. What do these same members think today; when they find that the Governor has vetoed the Bill? They are certainly in the dark and in ignorance the same as they have always been kept, but to our own members, and to the public at large, it has proven one thing—that we are a legal body of Masons civilly, legally and Masonically and it is our aim to practice Universal Freemasonry for the betterment of mankind, and the Governor undoubtedly, looked upon the cause in the same light as we did.

We, in California, heartily appreciate the act of our Governor in vetoing the Bill. As time rolls along, and as history will repeat itself, our good Governor will some day be one of the true Masons who are progressing and working hard for the universality of Masonic bodies throughout the world, for this process is going on all the time; right is right and justice always prevails and

one more grand victory has been won for a great movement of reform is going on for the building up of the Masonic Institutions.

GRAND DEPT, Pacific Coast.

BULLETIN OF THE "INTERNATIONAL BUREAU FOR MASONIC INTERCOURSE."

We are in receipt of the current number of the above and will again as we have before, recommend the "Bulletin" for the patronage of our readers as it labors in a wider field for the same great principle as we in our more limited one do. With the Universality of Masonry. The annual subscription is seventy-five cents, which should be sent to "W. Buchler, Printer, Marientrasse 8 Bern, Switzerland."

In another column we reproduce an article from the "Bulletin." "What Unites all the World's Masons," by the Editor, Brother Ed. Quartier-la-Tente, which is worth the serious consideration of every True Mason. Bro. Quartier-la-Tente is an indefatigable and enthusiastic worker in the cause; he even hopes some day to see the American York Rite in the Universal fold, an optimism which does great credit to his heart at least. We have several times expressed our doubt concerning this consummation but as we might be considered biased we herewith append quotations from an article written by Bro. A. G. Pitts, on "Masonic Enlightenment" for "The Palestine Bulletin." Bro. Pitts is a prominent York Rite Mason, free from the prejudices of his Rite, who earnestly desires the Universality of Masonry, but recognizes the impossibility of the York Rite as at present composed of ever becoming a member of the Universal Family. Bro. Pitts says of the "Bulletin:" "It is not as we'll supported as it ought to be"

"Especially it gets no support from the

United States because of the peculiar attitude of American Masons toward European Masonry. The purpose of the International Bureau and of its Bulletin is to bring about a better understanding among Masons of different countries, and to bring them more closely together. With this purpose American Masons have no sympathy, because they think their Masonry the only kind worth while, and are suspicious of all European Masonry and dislike it.

It is characteristic of narrow and uncultivated men to dislike foreigners. It is curious to see American Masons pride themselves as they do upon their attitude toward European Masons. They seem to think that because they dislike and criticize European Masonry this proves that they are superior to the latter. That they have no use for European Masons because of their faults. As a matter of fact, we don't like them because they are of another race and tongue and we don't understand them. Our attitude toward them proves nothing but our own lack of breadth and cultivation.

Such an attitude toward foreigners is always expected of the masses, but it is reprehensible in Masonry for two reasons; First, because Masons are supposed to be men of more than average breadth and cultivation, and second, because Masonry was founded expressly to combat that race prejudice which keeps peoples separate and makes them hold each other at arm's length."

"It is unfortunate that American Masons are not more widely informed."

"All the world is coming together—the Masonic world. A multitude of indications point that way. German Masons and French are affiliating. The International Bureau is itself a striking sign of the times. After all continental Masonry shall have become united, England will fall in line, because she will be ashamed not to, not because

she wants to, for Englishmen at heart always intolerant and suspicious of everything that is not British, and dislike and are annoyed by strangers and strange ways. All the Masonry of the British Empire will follow the example of England. American Masonry will flock by itself undisturbed to hug its ideas of its own superiority. Recognition by American Grand Lodges instead of being desired by Europeans, will be despised and refused. There is no harm in all this from our standpoint. Clearly as we think we see it coming, we would not turn a hand to avert it."

That Bro. Pitts criticism of his own system is true no impartial observer will deny that it will ever be remedied we doubt as for one member of the York Rite who like Bro. Pitts recognizes the un-Masonic character of that system and ho'dly seeks its reformation, there are thousands who wrap themselves in crass ignorance and bigotry as with a garment; refuse to believe they are not It with a big "I" until ultimately Bro. Pitts' prediction that recognition by American Grand Lodges (York Rite) will be despised by Foreign Grand Lodges.

The sooner such time arrives the better it will be for Universal Masonry.

MASONRY IN OTHER LANDS THAN OURS.

In Texas there are 11 Lodges Chartered by the United Grand Lodge of A. F. A. M. of the Federal District of Mexico, 5 by the Grand Lodge A. F. A. M. of Tercas and four independent Lodges all of which work the Scottish Rite and in the Spanish Language.

I. A. REVISTA.

Masons of South Africa, following example of those who are seeking to make a political unity of the existing colonies, are urging a consolidation of Craft interests. There is, complains the Masonic Review (Johannesburg), a general

disinclination on the part of those having both ability and influence, to take lead in promoting a South African Grand Lodge. Those Lodges holding under Scottish constitutions have been canvassed, and are favorable to the proposition. The Review points to experiences in Western Australia and Queensland, and while favoring the project, urges the brethren to "make haste slowly," that so there may be unanimity and harmony in action taken.

In Europe there are 27 so-called regular Grand Lodges of which there are 3 in Great Britain with 3917 Lodges and 220,000 members.

In Germanic Europe there are 14 Grand Lodges with 606 Lodges and 77,909 members.

In Latin Europe 10 Grand Lodges, with 1181 Lodges and 56096 members.

The largest Supreme Body in the Grand Lodge of England with 2765 Lodges and 152,000 members.

The smallest is the Sup. Con. of Luscomb with 1 Lodge and 50 members.

In Canada there are 8 Grand Lodges with 617 Lodges and 56350 members.

The first Canadian Grand Lodge was founded in 1855, the last in 1905.

In Central America there are 6 Grand Lodges with 207 Lodges and 7603 members.

In South America there are 9 Grand Lodges with 1066 Lodges and 36316 members.

In Australasia of local Grand Lodges there are 7 with 762 Lodges and 30,605 members.

In Africa there is as yet but 2 Grand Bodies, both in Egypt.

Besides the Lodges here listed there are a great number of others which with more or less truth are classed as "Clandestine" or "Irregular."

Our B. B. in Mexico are now more exempt than we on this side the border from internal troubles that they are more courteous in controversy will be

seen from the following letter published in "La Revista," written by Most Worshipful Brother S. J. Martinacze, of the Grand Lodge of Chihuahua:

Reply to Bro. F. E. Young.

Without attempting to lessen in the least degree the merits of Bro. F. E. Young, Past Grand Master of the Grand Lodge "Valle de Mexico," nor having any intention of provoking a discussion which would have good results generally, but which my numerous occupations would prevent me from giving it the necessary attention, I deem it in the line of duty to correct certain asseverations made by the said Bro. in his article "The actual condition of Masonry in Mexico," which appears in the first number of "Fenix."

In the first place he states, referring to the Supreme Council of Mexico: "Its subordinate bodies working from 4th to 32nd degrees are practically all in the Capital." This is not so, as without going further, and in the Masonic Directory of the same journal "Fenix," we find that philosophical bodies dependent from the Supreme Council, do exist in Coahuila, Baja California, Veracruz, Tamaulipas, Chihuahua, etc.

In his paragraph referring to the Grand Lodges, he says: "The following Grand Lodges, each sovereign in its own state (The Grand Lodge "Valle de Mexico," covering the Federal District and the two Federal Territories)....." Notwithstanding this asseveration, it is of public notoriety among all the national Masonry, that the said Grand Lodge "Valle de Mexico" has invaded the greater part of the country, and the journal "Fenix" itself, mentions in the same Directory as dependants of the Grand Lodge "Valle de Mexico," several Lodges who work in Sonora, Chihuahua, Tamaulipas, Oaxaca, Nuevo Leon, etc. And I have employed the verb to invade, because the Grand Lodge "COSMOS," of California, was founded before the foundation of the Grand

Lodge "Valle de Mexico," that is to say, the first independed itself of the so-called "Grand Symbolic Diet," while the second was born when that body, considered spurious, disappeared.

Finally, speaking of the Grand Lodge "COSMOS" over which I have the honor to preside, he claims that it is irregular "its present Constitution owing allegiance to the Supreme Council 33, through the exploded and discountenanced "Treaty of Laussane,"....." Perhaps Bro. Young does not know that the said article has been reformed! The Grand Lodge "Valle de Mexico" must be irregular for the same reason, since its article II, title IV of its actual Constitution, in force up to March 1908, reads: "It spontaneously forms part of the Confederation of the Grand Symbolic Diet....."

Therefore, if Bro. Young quotes laws issued years ago without taking the trouble to investigate if they have subsequently been reformed; and founding his statements upon said laws he publishes an article which will circulate throughout the masonic world; I, as Grand-Master of the Grand Lodge "COSMOS" would fail in my duty were I not to try to efface the bad impression that Bro. Young's publication may have created against us. On the other hand, I am sincerely obliged to him for the kind words that he subsequently addresses to us whose fate it is to direct the destinies of this Grand Lodge.

Bro. Young may rest assured that our most ardent desires are to achieve the unification of all masons in the country, and that we can give proofs that our efforts have tended to achieve that ideal, excepting only the respect due to the territory belonging to this Grand Lodge. May we in the future attain our object!

SEVERO J. MARTINEZ.

Grand-Master, Grand Lodge,
"COSMOS," of Chihuahua.

March 28th, 1909.

OFFICIAL.

Dr. Herbert P. Jefferson of Boston, Mass., has been expelled from all Masonry.

Lodge Secretaries are requested to make the semi-annual returns and procure cards for their members as required by Article V., Section 1, of the Constitution.

The attention of Installing Officers is called to Article III., Section 1, of the Constitutions.

On the 26th of the present month will be celebrated the semi-annual festival of our Order, at the meeting of Daughter Lodges previous to that date the newly elected Officers are installed, and on or near that date the several Grand Lodges in the American Masonic Federation hold their meetings and elect and install officers to serve until the 27th of December. All Lodges should be represented so far as possible by their R. W. M. Senior and Junior Wardens, as it is not only a right they possess, but a duty incumbent on them to be present and take part in the deliberations of the Grand Lodge. Should distance or other unavoidable cause prevent their personal attendance they should be represented by Proxy, as no mileage is paid the Delegates to Grand Lodge the credit to the BB attendance is so much greater.

YORK INTOLERANCE.

That the progress of the Centuries has not eradicated from the human breast that spirit of intolerance which we so fondly consider to have been peculiar to the dark ages is evidenced occasionally, a striking example of this spirit was evidenced in the city of Oakland, California on the evening of May 10th when three York Rite Masons who happened also to be Police Officers, invaded a Hall where a Lodge of Masons of the Scottish Rite Symbolic was to be organized. We do not know whether those three disgraces to the name of Masonry professed to act in an

official capacity or not, we rather judge not from the fact that the anti-masonic law had been vetoed by the Governor of the State.

The professed motive for the outrage was that the Candidates were being imposed upon as the organizer of the Lodge had not the authority of the Grand Lodge of California (York Rite) and further that said Grand Lodge charged an initiation fee of \$50, whereas, the Candidates were only to pay \$30. That this was not the true motive is clear from the fact that the application blanks filled out by each applicant stated that the Lodge was held by authority of the "American Masonic Federation" incorporated under the Laws of the State of Idaho and licensed to do business in the State of California and that the duly qualified Agent of the Corporation for California ran an ad in the San Francisco Examiner expressly disclaiming any connection with the so-called Grand Lodge of California or any other so-called Masonic Body in California. The truth seems to be that the York Rite Masons of the State angered at the Governor's action in vetoing the un-constitutional anti-masonic Bill used these three uniformed things as tools to do their dirty work by scaring away prospective Candidates. They will however, soon find their mistake as our F. B. in California are not of the class of men who believe in non-resistance but will surely invoke the aid of the Courts in defense of their Constitutional rights.

Talking of these "gag" Bills, did it ever strike you as peculiar that although in every case their introduction is the work of York Rite Masons, they all profess to care for various Trade and Fraternal organizations which never knew before that they need such care? While the main object of the Bill which is to defend the York Rite Grand Lodge of the State in an indefensible position is hidden as much as possible. Funny, ain't it?

The Universal Free Mason.

Published on the 1st of each month
AT 585 MAIN STREET, EVANSTON, WYO.

Price 10c per copy or \$1.00 per year paid in advance
Postage Extra in Foreign Countries.

EDITORS:

M. McB. THOMSON - 3 Center Avenue, Salt Lake
ROBERT S. SPENCE. - - - Evanston, Wyo

All letters or articles for insertion to be sent to
M. McB. Thomson, 3 Center Avenue, Salt Lake not
later than the 20th of each month

Business communications to be sent to R. S.
Spence, Box 410 Evanston, Wyo.

With this issue is completed the first volume of the "Universal Freemason," how the board of Editors have acquitted themselves of their task is for our readers to judge; that we have not done as much as others better qualified for the work might have done, we freely admit. No doubt we have made mistakes both in commission and omission and in some things may have inadvertently given offense. We may inadvertently advisably as nothing has been further from our thoughts. Whatever our short comings may have been (and we are willing to admit they have been many) we have worked with an eye single for the advancement of Masonry as a world wide Universal Brotherhood, and in this we believe we have been successful. A year ago when Scottish Rite Masonry was mentioned, the Northern, Southern or Cerneau jurisdictions (whose fratricidal strife and quarling brings disgrace not only on the Scottish Rite but on Masonry generally) were understood, the "Scottish Rite Symbolic" was practically unknown. The few scattered Lodges practicing the Rite being branded by their York Rite opponents or "Clandestine" and every term of approbrium heaped upon them, while they unable

either to defend themselves or strike back at their enemies had perforce to suffer the indignity in silence. Now this is changed, the scattered branches have been gathered together in the "American Masonic Federation" and the "Universal Freemason" has not only defended the Rite against the unjust aspersions of its opponent but has carried the war into the enemies country, securing if not their love, at least their respect.

For this much we can justly claim credit and

Our grateful thanks are due the many B.B. who have aided us by counsel and advice as well as to those who by their subscriptions have made it possible for us to carry on the work. We are anxious for an extended patronage, as we desire to make this magazine one of the best Masonic Journal's published in the United States, to do this we ought to have the support of every Scottish Rite Mason, whether in the "American Masonic Federation" or not, as the "Universal Freemason" aims to be all that its name implies: an organ of Universal Freemasons knowing neither Territorial or Jurisdictional boundaries. In each number will be a renewal blank which should be promptly filled out and forwarded to the business manager "Robert S. Spence, Box 551, Evanston, Wyoming."

We are asked as to the position taken by the "American Masonic Federation" regarding Lodges which do or do not place the Bible on the Altar, or make a belief in the G. A. O. T. U. a prerequisite for membership in the Lodge. The question is one on which we are not prepared to give an official opinion as the subject has never been officially considered. In Lodges Chartered by the A. M. F. the presence of the three great lights is absolutely necessary; no Lodge can be open without the lights

being displayed, a non-sectarian belief in Deity is also required; we are firm in the belief as the Book puts it, "The Fool saith in his heart there is no God" and the Fool only and we cannot accept such as a member. We have however, no desire to press our ideas or opinions on our BB. Masonry and Tolerance are synonymous terms, and if a Sister Jurisdiction prefers to replace the Bible by the Book of Constitutions, honestly, believing the Great work of Masonry is benefited thereby. We respect their opinion while we differ from it, and still concede they may be as good Masons as we are. Of the many of our own BB. who see the Bible on the Altar at every Lodge meeting we doubt if more than the very few ever peep within its covers and it may be that some who make the required profession of belief have done so with mental reservation. The A. M. F. exchanges:

Representatives with Masonic powers who do not display the great Light but require belief in the G. A. O. T. U. and with others who require neither, yet we believe them to be true Masons in every sense of the word. They do not press their views on us, we do not press ours on them, then let it rest.

We are honored by a request from the "Iowa Masonic Library" that it might be put upon our mailing list for the future and for back numbers that the file might be complete, we gladly accede to the request.

From our esteemed contemporary the "Masonic Trowel" we cull the following gem:

Question:—A suspended member of a lodge dies. His family offers the lodge payment of all arrearages in order to place him in good standing. Can the lodge receive the same?

Answer—It cannot. In such cases the

Masonic rule is that the tree must lie where it falls. The law distinctly says that "the status of a brother in his lodge cannot be changed after his death."

And yet some people say "American Masonry" is of the "Universal" family.

We are much indebted to our Worshipful Brother, N. Idar, Editor of "La Revista" for a very full and fair review of the Position of the "American Masonic Federation" its History, aims and object, to which was devoted a full page of his valuable paper. If we can ever repay Bro. Idar we surely will if not he has the reward of a good conscience and in the knowledge a kindness well performed.

We observe our York Rite Contemporaries are still exercised over President Taft having been made a Mason at "sight," a new phase of the question is, "what are the powers of a Grand Master?" The "Tiler Keystone" sought and obtained the opinions of several Past Grand Masters on the subject, these opinions as might have been expected, were varied, from styling the member an Iconoclast and an enemy to Masonry who doubted the power of a Grand Master to do anything, to affirming that Grand Masters and Grand Lodges both should be the servants, not the masters of those creating them.

The consensus of opinions however, seems to be that to doubt the power of a Grand Master closely approaches heresy, and to profess to see errors in the noble structure of American made Masonry and seek to correct them constitutes the would-be reformer a "knocker" and a public enemy, in fact, it is wrong to attract attention to "error" if it exists, doubly wrong to dare attempt its removal. What a truly York Rite decision to arrive at.

P. J. Martin, Past Grand Master of Iowa "York Rite" says, "No man

of ordinary intelligence will deny that Masonry owes more to its Grand and Past Grand Masters than to any other class of members. Without Grand Masters Masonry would soon lose its high position among the brightest and best men of the world—"Clandestinism and disorder would flourish and the greatest order the world has ever known would go down to ruin and decay." Shows how little all the rest of us know. We were of opinion that Masonry existed centuries before Grand Masters (in the American sense) were known, that the first Grand Master was elected in 1717 and that "Clandestinism" was coeval with Grand Masters.

Every rule has its exception, and the majority of our B. B. of the York Rite are liberal and broad minded not because of, but in spite of the system, as an example we cull the following from an old "Idaho Freemason" of 1898.

"The Mason who insists that all others not old fashioned on his specific plan have not been properly made, is no less a bigot than he who demands that all other christians must comply strictly with the peculiar requirements of his particular sect. Masonry existed before Lodges and Grand Lodges! it existed in the United States before warranted Lodges or Grand Lodges were thought essential. It is a law to itself, and when it develops in a new country from germs implanted by English, Scottish, Irish or Continental Masonry, or all of them combined, and spreads over and exercises sovereign power in such country, it must be judged by its own environment and the conditions where it exists, and not by the requirements which centuries of evolution have perfected in one particular Masonic jurisdiction. When we construe the condition that no man, or body of men, have power to make innovations in its body, we must not forget that the Body of Masonry includes those universal usages

and customs of the fraternity and the fundamental and unchangeable principles upon which it is founded (Schultz), as well as ancient charges, whose adoption or sanction is now questioned, or landmarks upon which no two Masons agree, or rituals which every one concedes have been changed, so that a thirty-year old Mason cannot recognize more than a semblance to the work he knew to perfection in the days of his youth. Nay, more, he must not forget that Masonic constructionists find many points of divergence and a wide range of interpretation over matters which may not be innovations in, or offenses against, the body of Masonry, or departures from ancient usage, just as you may happen to be jurisdictionally located."—Matthew M. Miller, Kansas.

In these days of gag legislation, when our York Rite BB. knowing the weakness of their position and their utter inability to defend it as against the Scottish Rite in fair and open discussion have enlisted the various State Legislatures in their service, and between political pull and reckless spread of falsehood secured the passage of unconstitutional measures aimed at the Scottish Rite. It is refreshing to find the Governor of a State independent enough to place the constitutional rights of the people above the wishes of those moral degenerates who for selfish purposes would make a trust, (and a trust of the worst kind) of the glorious and world wide Masonic Order.

Such a man is the Governor of California who has vetoed the anti-masonic measure introduced in the Senate of that State, a copy of which is given in another part of this issue. May his memory flourish as the green bay tree, and his manly independence encourage others to emulation, truly "An honest man is the noblest work of God."

The Governor of Texas does not look

at things in the same light as the Governor of California as his approval of an anti-masonic gag Bill shows. In Texas the York Rite Grand Lodge will only allow the work to be done in English, although quite a number of the people of the State talk Spanish. Charters have been granted by Mexico and many Lodges of the Scottish Rite work in the Spanish Language in the State. The York Rite like a veritable dog in the manger, sought the aid of the Legislature hence the Bill.

MONITORIAL WORK OF FELLOW CRAFT.

OPENING FELLOWCRAFT DEGREE.

(After Lodge is opened and Tyler has replied.)

Come Craftsmen assembled our pleasures to share.

Who work on the level and walk on the square;

While traveling in Love on the Level of time.

Sweet hope light on to a far brighter clime.

We'll seek in our Labors the spirit Divine

Our temple to bless and our hearts to refine;

And thus to our altar a tribute we'll bring.

While joined in true friendship our anthem we sing.

To order and beauty rise gently to view.

Each Brother a column so perfect and true!

When Order shall cease, and when temples decay.

May each fairer columns, immortal survey.

WALK IN THE LIGHT.

(R. W. M. "....Conduct C....properly...")
Walk in the Light. So shall thou know
The Fellowship of Love their Brotherhood would fain bestow on those that worthy prove. Walk in the Light, the path shall be Peaceful, serene, and bright; For God thy Lord shall dwell with thee, And God himself is Light.

The Winding Stair.

Having passed the pillars of the porch, the Candidate, seeking for more light by the mysteries contained in the Second Degree, must approach the east by a supposed Winding Stair, symbolically leading from the ground floor to the Middle Chamber of Masonry. The only reference to it in the scripture is in 1 Kings, vi, 8

Before entering the Middle Chamber, where, as Masons, we are told that the Fellow Craft went to receive their wages, they had to give a certain password in proof that they were not impostors.

Masonic Symbolism shows the Candidate as always rising towards a higher state of perfection. In the First Degree we have the Theological Ladder, impressing this idea; in the Second Degree, we have the Winding Staircase, symbolising the laborious ascent to eminence in the attainment of the hidden mysteries of learning and science. The Symbolic Staircase is composed of three, five, seven, or other unequal number of steps.

The Three Steps represent youth, or the Degree of the Entered Apprentice, viz.—1st, his being born to Masonic life; 2nd, his ignorance of the world in his childhood; 3rd, the lessons which he receives in his youth to prepare his mind for the instruction which is given in the succeeding Degrees; they also allude to the three supports, Wisdom, Strength and Beauty.

The Five Steps allude to Manhood, or the Fellow Craft Degree, the Five Orders of Architecture and the Five Human Senses.

The Seven Steps refer to Old Age, or the Third Degree; the seven Sabbatical Years, seven Years of Famine, seven Golden Candlesticks, seven Planets, seven Days of the Week, seven Years in Building the Temple, seven Wonders of the World, etc., but more especially to the seven liberal Arts, and Sciences. The total number of Steps, amounting in all to Fifteen, is a significant symbol, for fifteen was a sacred number among the Orientals, because the letters of the holy name, JAH, were, in their numerical value, equivalent to fifteen; the Fifteen Steps of the Winding Stair are therefore symbolic of the name of God; and hence a figure, in which the nine digits were so disposed as to count fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans.

Masons are indebted for the symbol of odd numbers to Pythagoras, who considered them more perfect than even ones; therefore, odd numbers predominate in Masonry, and are intended to symbolise the idea of perfection. In ancient times it was considered a fortunate omen, when ascending a stair, to commence with the right foot, and find the same foremost at the top; and this is said to be the reason why ancient temples were ascended by an odd number of steps.

Taken as an allegory, we see beauty in it, as it sets before us the picture of a Mason's duty,—to be ever on the search for knowledge, even though the steps in the attainment of it are winding and difficult; but by study and perseverance we will gain our reward, and that reward more precious than either money, corn, oil, or wine.

THE ORDERS OF ARCHITECTURE.

The Origin of the Orders of Architecture is almost as ancient as human society. At first the trunks of trees were set on end, while others were laid across to support the covering, hence, it is said, arose the idea of more regular architecture, the trees on end representing columns, the grits or bands which connected them express the bases and capitals, and the brasshammers laid across gave the hint of entablatures, as the coverings ending in points did of pediments. This is the hypothesis of Vitruvius. Others believe that columns took their rise from pyramids, which the ancients erected over their tombs, and the urns which enclosed the ashes of the dead represented the capitals, while a brick or stone laid thereon as a cover formed the abacus. The Greeks, however, were the first to regulate the height of their columns on the proportion of the human body, the Doric representing a strong man; the Ionic, a woman; and the Corinthian, a girl.

The various Orders took their names from the people among whom they were invented, and are thus classed—The Tuscan, Doric, Ionic, Corinthian, and Composite. Scamozzi uses significant terms to express their character: he calls the Tuscan, the Gigantic; the Doric, the Herculean; the Ionic, the Matronal; the Corinthian, the Virginal; the Composite, the Heroic.

The Tuscan.

Is the most simple and solid; its column is seven diameters high, the capital, base, and entablature having few mouldings or ornaments.

The Doric.

Is said to be the most ancient and best proportioned of all the orders; it has no ornaments on base or capital

except mouldings. The height is eight diameters, and its frieze is divided by Triglyphs and Metopes; the oldest example extant is at Corinth.

The Ionic.

Bears a kind of mean proportion between the more solid and delicate orders; the capital is ornamented with volutes, and its cornice with denticles. The column is nine diameters. Michael Angelo gives it a single row of leaves at the bottom of the capital.

The Corinthian.

Is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus, and the cornice is ornamental with denticles and modillions. Vitruvius relates the following narrative of its invention:—"Callimachus, accidentally passing the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an anethus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Struck with the beauty of the arrangement, he set about imitating the figure, the basket representing the base of the capital; the tile, the abacus; and the bending leaves, the volutes." Foliated capitals of much greater antiquity than any discovered in Greece, are, however, to be found in Egypt and Asia Minor; and Villapandus says "that it took its origin from an Order in Solomon's Temple, the leaves whereof were those of the palm tree."

The Composite.

Is so called because it is composed of the other orders; the column is ten diameters high, and its cornice has denticles, or simple modillions.

There are, however, many other styles of architecture. The Teutonic is distinguished by semi-circular arches,

and massive plain columns.

The Gothic is distinguished by its lightness and profuse ornament, pointed arches, and pillars, carved so as to imitate several conjoined. The Egyptians, Chinese, Hindoos, Moors, &c., have each their own styles of ornamental buildings, and splendid specimens are to be seen in their several countries.

Seeing.

Is the organ of Sight, and seeing is that sense by which we distinguish objects, forms, colours, motion, rest, and distance or space, &c.

"The beams of light had been in vain displayed,

Had not the eye been fit for vision made;

In vain the Author had the eye prepared

With so much skill, had not the light appeared."

Hearing.

Is the sense by which we distinguish sounds and enjoy all the charms of music; by it we are enabled to communicate with each other, and enjoy the pleasures of society, and avoid many dangers that we would otherwise be exposed to.

"Is there a heart that music cannot melt?

Alas! how is that rugged heart forlorn!

Is there who ne'er those mystic transports felt

Of solitude and melancholy horn?"

Feeling.

Is the sense by which we acquire ideas of hardness and softness, roughness and smoothness, heat and cold, &c., and is the most universal of our senses.

These three senses are peculiarly essential to Masons, i. e., to see the Signs, hear the Words, and feel the Grips.

Tasting.

Is the sense by which we distinguish

sweet from sour, bitter from salt, &c.,
and enables us to make proper distinction in the choice of our food.

Smelling.

Is the sense by which we distinguish sweet, sour, aromatic, and foetid or offensive odours, which convey different impressions to the mind: and the design of the G. A. O. T. U. is manifest in having located the organs of smell in the nostrils, the channels through which the air is continually passing.

The inconceivable wisdom of the Almighty Being is displayed in the five senses. The structure of the mind, and all the active powers of the soul present a vast and boundless field for philosophical investigation, which far exceeds human inquiry; and are peculiar mysteries, known only to Nature and to Nature's God, to whom we are indebted for every blessing we enjoy. This theme is therefore peculiarly worthy of attention.

THE SPACIOUS FIRMAMENT.

(R. W. M. "Let my add.....estimate the Wonderful works of the.....")
True—Creation.

The spa-cious fir-ma-ment on high.
With all the Blue e-the-real sky.
And spangled heav'ns, a shin-ing frame.
Their great Or-ig-in-al pro-claim.
Th' un-wea-rvd sun, from day to day.
Does his Cre-a-tor's pow'r dis-play;
And pub-ish-es to ev'-ry Land
The work of an Al-might-y hand.
Soon as Thy ev'-ning shades pre-vail.
Thy Moon takes up the won-dros tale,
And night-ly to the list-nig earth,

Repeats the story of her birth;
While all the stars that bound her burn
And all the plan-ets in their turn
Con-firm the tid-ings as they roll,

And spread the truth from pole to pole.
What though in Sol-emn sil-ence all
Move 'round the dark ter-rest-ial ball?
And though no re-al voice, nor sound,
A-midst their ra-diant orbs be found?
In Reas-on's ear they all re-joice;
And utter forth a glo-rious voice;
For ev-er sing-ing, as they shine,
The hand that made us is div-inc."

OH HAPPY IS THE MAN.

(R. W. M. "Thus.....conduct.....steps
.....actions.....Immortal Mansion
emanates.)

O Happy is thy man who hears In-
structions warming voice:
And who celestial Wisdom makes His
early on-ly choice.
For she has treasurers greater far
Than East or West unfold;
And her rewards more precious are
Than all their stores of Gold.

Unison:

In her right hand she holds to view
A length of happy days;
Riches, with splendid honor joined,
Are what her left displays.

She guides the young with innocence,
In pleasers path to tread.
A crown of glory she bestows
Upon the hoary head.

According as her labors rise,
So her rewards increase:
Her ways are ways of pleasantness,
And all her paths are peace.

The Charge.

Being now advanced to the Second Degree of Masonry, we congratulate you on your preferment. As you increase in knowledge, you will improve in social intercourse. In your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. You are not to palliate or aggravate the offences of your Brethren; but in the decision of every trespass against our rules you are to judge with candour, admonish with friendship, and reprehend with justice. The study of the liberal arts, which tends to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is enriched with useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality, which is the basis of our art. We exhort you to strive, like a skilful Brother, to excel in everything that is good and great; and may you improve your intellectual faculties, and qualify your-

self to become a useful member of society, and an ornament to the Craft.

(After Lecture.)

Brothers faithful and deserving
Now the second rank you fill
Purchased by your faithful serving
Leading to a higher still.
Thus from rank to rank ascending
Mounts the Mason's path of Love
Bright the earthly course and end
In the glorious Lodge above.

(After Lodge is Declared Closed and the Tiler has Replied.)

Now craftsmen we must part
Where we have met in peace
Where harmony its joys impart
And strife and discord cease.

Unison:

We on the level meet
Upon the square we part,
May Truth and Love and Friend-
ship sweet
Pervade each Brother's heart.
Here Lord before we part
Help us to bless Thy name,
Let every tongue and every heart
Praise and adore the same.

SUBSCRIPTION BLANK. UNIVERSAL FREE MASON.

EDITORS:

M. McB. Thomson, Central Ave., Salt Lake City, Utah; R. S. Spence, Box 410, Evanston, Wyoming.

Editor "UNIVERSAL FREE MASON." This number completes vol 1. Bound Volumes can be supplied at \$.....each.

Find herewith \$.....for which sent to the under written address.....copies of "The Universal Free Mason" for.....year.....

Name City state