

THE UNIVERSAL FREE MASON

Volume 2

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No. 1

What is the American Masonic Federation? From whence does it derive its authority? And how does it compare with the system of Masonry practiced by the State Grand Lodges? What is Universal Masonry? In what respect if any does it differ from the system known as the A. F. and A. M., or F. and A. M.? is a question often asked of such of our brethren as are zealously striving to disseminate the true light, and we have been requested to throw a little light on the subject through the medium of the "Universal Freemason." This we will endeavor to do as briefly as possible.

First—It must be understood that there are several rites or systems of Masonry. Mackey, a prominent American authority, names twenty-three, while Ragon, the French historian, names forty-eight, as having existed at various periods. At the present time there are approximately fourteen rites of Masonry, thirteen of which claim to belong to Masonry Universal, all recognizing and affiliating with each other. The principal of these, both as to numbers and influence, is the Scottish Rite, usually styled the "Ancient and Accepted Scottish Rite," being practiced by more than two-thirds of the countries where Masonry is known. The one exception to the general rule of Universal recognition, fellowship and tolerance, is found in the so-called York rite

of the United States, which contrary to all Masonic precedent, claims for itself sole jurisdiction over the country stigmatizing all other rites daring to work therein Clandestine and fraudulent asserting that they only are legitimate; that both blame and claim are without foundation in fact, we will endeavor to show. All Masonry in this country was introduced by charter from one or other of the three British grand lodges (with the exception of Louisiana.) The first grand lodge, that of Massachusetts, was founded in 1769, absolutely without authority and from the irregular lodge, has sprung all the State grand lodges not one of whom has a charter or a vestige of authority granted them by a superior power all are self-constituted and without legal authority and as if this were not bad enough they changed the ritual and landmarks, starting with the tinkering of Thomas Smith Webb in 1796 (in whose fertile brain the so-called York rite had its birth) to the present time the tendency has been downward, innovations were introduced, the lodge met on the third instead of the first degree, the travel and alarms were altered, every grand lodge made alterations to suit itself until now it is difficult, often impossible, for members of one jurisdiction to work their way into a lodge in another state. Each grand lodge is sov-

foreign in itself and what expells a man in one state is no offence in the state adjoining, and while one state grand lodge recognizes a particular foreign grand as Regular, another brands it as Clandestine, and some grand lodges, as for example, the Grand Lodge of Illinois recognizes as regular no Masonic power except those of English speaking countries. Lest we should be considered biased we give here quotations from prominent York rite BB., who are honest enough to state things as they see them. Bro. A. G. Pitts of Detroit, Mich., says: "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. 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."

"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 are 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 de-

sired 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."

John Arthur, P. G. M., Washington, in an article which appeared in the Tyler Keystone of June 3rd, speaking of the force for good which Masonry should be in modern life, says:

"In its present fragmentary state in America, it is impossible so to organize and direct its strength as to make it such a force. There is really no Masonic fraternity in this country; instead, we have the Confraternities of Disfranchised Masons—Low, Medium, and High. There is no recognized head of all Masons in any State or Territory of the Union. Master Masons have their Grand Master; Royal Arch Masons have their Grand High Priest; Knights Templar have their Grand Commander; Scottish Rite Masons have their Sovereign Grand Inspector-General; and Shriners have their Potentates. Each of these high-titled officers feels independent of all the others. In this top-heavy condition co-operation to a common end is not to be looked for. Then, too, the States are independent of each other as to Blue Lodges. American Masonry may some day realize the necessity of taking a hint from Lord Byron:

I have seen some nations, like over-loaded asses,

Kick off their burdens—meaning the high classes.

Does not the foregoing show that if there be a Clandestine Masonic body in the United States (taking Clandestine a meaning "working without a Charter of authority from a superior body") the York Rite Grand Lodges are surely it.

The Scottish Rite Symbolic was introduced into Louisiana in 1794 by the Grand Mother Lodge of Marseilles in France, through the medium of Polar Star Lodge; subsequently in 1813 a Supreme Council

was founded, which still exists and flourishes, and was for many years the sole Sovereign Body governing the Symbolic grades of the Scottish Rite in this country, although Lodges of the Rite had within the last decade been established in Pennsylvania under the charter from Spain, and in Texas and New Mexico, under charter from Mexico. But no concerted effort had as yet been made to centralize the control of the Rite and make it really a power in the land, until early in 1906 the B.B. of Universal Council of K.-D.-S.-H., "A", working under authority of the Grand Council of Rites of Scotland conceived the idea of obtaining authority in the Symbolic Degrees from the Supreme Council of Louisiana and organizing a Grand Lodge. This authority was granted on Sept. 14, 1906 and on the 9th of Jan. 1907 the Grand Lodge Inter-mountain was chartered, and from it was formed the American Masonic Federation, the first Grand Body to join the Federation was the Grand Lodge of Ill., incorporated, which was admitted on the 30th of March 1907, and the first Grand Lodge chartered was the Grand Lodge of New England on May 11th 1907, (through mismanagement and incapability of Dr. H. P. Jefferson whom the B.B. unfortunately chose for Grand Master four of the five Lodges of which this Grand Lodge was originally composed seceded and the Grand charter was suspended in March, 1909). The Federation was incorporated under the laws of the State of Idaho on the 21st of Sept. 1907, by B. B. C. P. Christensen, M. McB. Thomson and J. W. Langford. M. McB. Thomson was elected President General, Robert S. Spence of Evanston as Secretary General and Dr. H. P. Jefferson of Boston as Treasurer General (the latter never qualified, failing to furnish the required bond). In connection with but independent of the A. M. F. is the Con-

federated Supreme Council working under the direct authority of the Grand Council of Rites of Scotland from whence all high grade Diplomas come. The A.M.F. bids fair to reach the goal at which it aimed as it has now lodges in twenty states of the Union, and is in fraternal relations with sister bodies at home and abroad. Since its organization it has lost only one of its constituent bodies, that of New England, and has had cause to expell only one of its members, Dr. H. P. Jefferson of Boston, Mass. It has reason to be proud of its record, which is clear and clean, both civil and masonically, and defies its opponents to produce its equal.

MONITOR AND MUSICAL SERVICE OF THIRD DEGREE.

(R. W. M. the B.B. will take notice—
Sublime D. of M.M.)

Abide with me, fast falls the even-tide,
The darkness deepens, Lord with me
abide.

When other helpers fail and comforts
flee,

Help of the helpless, O abide with me.

Swift to its close ebbs out life's little
day;

Earth's joys grow dim, its glories pass
away,

Change and decay in all around I see,
O throw who **changest not**, abide
with me.

(When approach South.)

Days and moments quickly flying,
Speed us onward to the dead,
O, how soon shall we be lying
Each within his narrow bed.

(When approaching West.)

As a shadow life is fleeting,
As a vapor so it flies,
For the bye-gone years retreating,
Pardon grant and make us wise,

(When approaching East.)

Wise that we our days may number,
Strive and wrestle with our sin,
Stay not in our work nor slumber,
Till thy holy rest we win.

(After "with a S—M—on the f—h—"
Soon before the Judge all glorious
We with all the dead shall stand.
Then when over Death victorious
Place us, Lord, on thy right hand
(R. W. M.—"Procession to the—"

Bel.*

Solemn strikes the funeral chime*
Notes of our departing time*
As we journey here below*
Through this pilgrimage of woe*

Mortals now indulge a tear*
For mortality is here!*
See how wide her trophies wave*
O'er the slumbers of the grave*

Here another guest we bring*
Seraph of celestia' wing*
To our funeral altar come*
Waft our friend and brother home*

Lord of all, below, above,
Fill our souls with truth and love
As dissolves our earthly tie,
Take us to Thy Lodge on High,
(When land, views e—of m—.)

How still and peaceful is the grave,
Where life's vain tumults past,
Th' appointed house by heaven's decree
Receives us all at last.

Orator—My brother I will now give you for your information, an outline of the historical, or rather allegorical, legend on which the most important part of this degree is founded, as it is intended to symbolize our faith in the resurrection of the body, and the immortality of the soul, and gives an instance of firmness and fidelity to our duty in contrast with the cunning and deceitful passions which are so pernicious and destructive to all who indulge in them. To assume the story

to be literally a historical fact instead of an allegory, would be to rob the impressive ceremony of its beauty, and weaken the effect which is intended to be produced by it on the mind.

The Bible informs us that a person, of the name of Hiram, was employed at the building of King Solomon's Temple (1 Kings vii, 13; 2 Chron, ii, 13-14); but neither the Bible, nor any other authority, except Masonic tradition, gives any further information respecting him, not even of his death; how it occurred, when, or where. According to the Masonic legend, it was the custom of Hiram, as Grand Master of the work, to enter the Sanctum Sanctorum every day at high twelve (when the workmen were called from labor to refreshment, to offer up prayer, and adore the God in whom he put his trust. The temple at length being nearly finished, and the craftsmen not having obtained the Master's word, which was only known to King Solomon, Hiram, King of Tyre, and Hiram Abiff, twelve of them conspired to extort it from him, or take his life, they being determined to have the word by any means, so as to enable them to travel into foreign countries and obtain employment. Nine of them, however, repented and confessed to King Solomon what they had conspired to do. It does not, however, appear that Solomon took any active step to prevent the murder of Hiram, for we are told that when he arrived at the temple all was in confusion, and, on making inquiry as to the cause, he was informed that the Grand Master, Hiram Abiff, was missing, and that there were no plans on the trestle board for them to work by. Recollecting what had been confessed to him that morning, and knowing that Hiram had always been punctual and regular, he began to fear that some mischief had been done to him; he then ordered the roll to be called, when three were found

to be missing (namely, Jubela, Jubelo, and Jubelum). Solomon immediately caused an embargo to be laid on all the shipping, so as to prevent their escape to a foreign country and ordered the nine Fellow Crafts to be sent in search of the ruffians, and that if they could not be found, the nine who had confessed were to be considered as the murderers, and suffer accordingly. Those who had had been sent west, on coming near the coast of Joppa, heard voices issuing from a cavern in the rocks, and on listening discovered that the desperadoes had been unable to obtain a passage to Ethiopia, or escape from their own country.

Jubela was first heard to exclaim, "Oh that my throat had been cut across, or my tongue torn out by the root, and my body buried in the sands of the sea at low water mark, ere I had been accessory to the death of our Grand Master!"

Jubelo next exclaimed, "Oh that my heart had been torn from my breast, and my body given to the wild beasts of the field and the vultures of the air, ere I had conspired to take the life of so good a man!!"

Jubelum, in his despair, cried, "Oh that my body had been severed in two, my bowels torn out, burnt to ashes, and scattered by the winds of heaven, so that there might not remain the least trace or remembrance of so vile a wretch as I, who struck the fatal blow, and caused the death of our Grand Master Hiram Abiff!!" On hearing these exclamations, the searchers rushed suddenly upon them, took them prisoners, and conveyed them to Jerusalem, wher they confessed their guilt, and were executed, each according to the sentence passed from his own lips. Fifteen craftsmen were again assembled, and, clothed in white aprons and gloves in token of in-

the body of Hiram, which was discovered in an accidental manner by one who became wearied and sat down to rest on the brow of a hill. On rising, he caught hold of a sprig of cassia, which easily gave way, and showed that the carter had been recently moved. He called for his companions, who came to his assistance, and discovered the body of their master very indecently interred. With due respect they again covered the body, and hastened to acquaint King Solomon, who, on hearing the melancholy intelligence, raised his hands, and exclaimed, "Oh Lord, my God, is there no help for the widow's son," and dropped them in such a manner as indicated the grief into which he was thrown. Immediately recovering himself, he commanded the body to be raised and conveyed to Jerusalem, to be interred in a sepulchre, as near the Sanctum Sanctorum as the Jewish law would permit, in honor of his rank and exalted talents.

The Three Ruffians.

In the foregoing allegory are typical of *Detroit* (or the Devil), *Avarice*, and *Death* who invaded man's original innocent state, and laid him prostrate in the grave of spiritual death.

The law came to his aid, but failed to raise his corruptible nature.

Idolatry offered her assistance, but also proved a slip, and failed to effect his moral resurrection.

At length the tenth, "marked with the seal of high Divinity," descended from heaven, and pronounced the Omnipotent word, which raised him from a spiritual death to everlasting life, robbed death of its sting, and swallowed it up in victory (Isaiah xxv. 8; 1 Cor. xv. 54-57). Thus a Master Mason represents man, saved from the grave of iniquity and corruption, and raised to the sphere of righteousness and salvation where peace and innocence forever dwell in the realms of a boundless eternity.

The Monument.

Erected to the memory of Hiram was a broken column of white marble supporting a book, with a virgin weeping over them a urn in her left hand, and a sprig of acacia in her right. Time standing behind her with his fingers entwined in the ringlets of the virgin's hair.

The Broken Column

Is emblematical of the frailty of man, and all things human. "To everything there is a season, and a time to every purpose under the sun." (Ecc. Chap. iii.)

The Open Book.

Is emblematical of the revealed will of God, and the Book of Nature, open for our investigation.

"See through this air, this ocean, and this earth,
All matter quick, and bursting into birth."

The Virgin Weeping Over Them.

Beautifully illustrates the melancholy contemplation that "Thy doom is written, dust thou art and shalt to dust return;" for no sooner do we begin to live than Death begins to follow us, borne on the wings of Time, whose scythe is ever cutting short our string of moments; even now his fingers are entwined in our vitals, and will soon cut the brittle thread of life.

"How loved how valued once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains for thee,
'This art thou art! and all the proud shall be."

THE EMBLEMS.

Particularly recommended to the attention of Master Masons inculcate many a useful lesson, as showing us how we may become examples, in our religious civil, and moral conduct.

The Mallet.

Is the emblem of power, morally teaching us to correct irregularities, and reduce man to a proper level.

The Three Steps.

Are emblematical of the three Masonic Degrees, or stages of human life—viz. Youth, Manhood, and Old Age; and also of the three periods of our existence—viz. Time, Death and Eternity.

The Pot of Incense.

Is the emblem of a pure heart, glowing with fervent love, and ascending to heaven in perfumes of filial gratitude, like the cloud of celestial white that filled the Temple at Jerusalem.

The Beehive.

Is an emblem of industry. Idleness, which is the parent of immorality and ruin, is severely reprov'd by this symbol. By industry we may enjoy all the necessities and even the luxuries of life, avoid vice and temptation, and merit respect by adding knowledge to the understanding, so that we may not be considered a useless drone in the busy hive of nature.

The Book of Constitutions.

Guarded by the Tyler's Sword.

Should remind us to be guarded in our thoughts, words and actions; for the Sword of Almighty Vengeance is drawn to reward iniquity.

The Sword Pointing to a Naked Heart.

Reminds us that, although our thoughts and actions may be hid from the eyes of man, justice will sooner or later overtake us. Let us, therefore, be ever ready to pass the Grim Tyler of Eternity without fear, when we are called upon to serve our Master in Heaven.

The All-Seeing Eye.

Of the Incomprehensible, Omnipotent God! whose being extends through boundless space and "penetrates the very inmost recesses of subterranean

cells," must see and know our thoughts and actions, and will reward us according to our merits.

The Ark.

Is an emblem of safety, and our trust in God, to waft us securely o'er the tempestuous sea of life to the harbor at last.

The Anchor

Is the emblem of a well grounded hope in a glorious immortality, when moored for ever to that shore where "The wicked cease from troubling and the weary are at rest."

The Hour Glass.

Is an emblem of human life. The sand in the glass passes swiftly, though almost imperceptibly away. So do the moments of our lives, till the wave of Time is swallowed up by the billows of Eternity.

The Scythe.

Is the emblem of Time, which cuts the brittle thread of life, and launches us into eternity.

THE ORNAMENTS.

Of this degree are the porch, the chequered pavement, and the dormer, or window.

The Porch.

Our entrance to the Holy of Holies, will remind the thoughtful Master Mason of his emblematic death, and that the grave is the Porch which all must pass through to the world of spirits, where worthy servants only will find admittance to the Sanctum Sanctorum of that Celestial Lodge where the Grand Master of the Universe presides.

The Chequered Pavement

For the High Priest to walk on, and burn incense on the golden altar, praying the Almighty for prosperity and peace, is emblematic of the alternative, or choice between two things, i.e., Good or Evil, Light or Darkness, Pleasure or Pain, Heaven or Hell; for

"ye cannot serve God and Mammon; if ye reject one ye must take the other."

"When beneath to their darkness the wicked are driven,

May our justified souls find a welcome in heaven."

The Dormer

Or Window, which gives light to the Sanctum Sanctorum is emblematical of the Fountain of Wisdom, which enlightens the mind and dispels the gloomy darkness of ignorance, and instructs us how to die,

Brother,—Your zeal for the institution of Freemasonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favor and esteem.

In the character of a Master Mason, you are henceforth authorized to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care. With this view, therefore, you are always to recommend to the inferiors, obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others. The ancient landmarks of the Order, which are here entrusted to your care, you are to preserve sacred and inviolable; and never suffer an infringement of our rites or a deviation from established usage and custom.

Duty, honor, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character, and to enforce by example and precept, the tenets of the system. Let no motive, therefore make you swerve

from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges, and that on your favors have not been undeservedly bestowed.

After the Lodge is closed and the Tiler has Replied.

1. The radiant morn hath passed away
And spent too soon her golden store
The shadows of departing day
Creep on once more.
2. Our life is but a fading dawn
Its glorious noon, how quickly past;
Lead us, O Lord, when all is gone,
Safe home at last.
3. Where Saints are clothed in spotless
white,
And evening shadows never fall;
Where, Thou, Eternal Light of Light
Art Lord of all.

LENGTH OF CABLE TOW.

According to the ancient laws of Freemasonry, every brother must attend his lodge if it is within length of his cable tow. Some writers have laid it down to mean a distance of three miles. But the expression is really symbolic, and, as it was defined by the Baltimore convention of 1842 means the scope of man's reasonable ability.—Freemason's Chronicle.

Had our good Brother of the "Chronicle" been of the family of "Universal Masonry" or had the B.B. who composed the Baltimore convention been such, he and they would have known that from time immemorial the length of the "Cable Tow" has been part of the "Esoteric" teaching of the Craft, and varies in each degree, the length forming one of our test questions.

BRIEFS FROM THE PACIFIC COAST

J. Greenberg of Marble Arch Lodge, No. 4, has been suspended for un-masonic conduct.

Brother I. Zemansky of Marble Arch Lodge, No. 4, is one of our earnest workers and a Brother whom we consider almost "A Masonic Encyclopedia". He is making wonderful progress in memorizing all the Ritualistic work.

Brother Asher Eaton of Universal Lodge, No. 1, has just completed his full term and is about to step out as Worshipful Master of that Lodge. Much credit is due him in the able manner in which he has helped to build up Universal Lodge through his ability.

Brother G. J. Kasling, Worshipful Master of Golden Thistle Lodge, a Brother of brain and muscle, well supplied with the latter at least those whom he has initiated in the 3-deg. will agree with me, is still keeping up his good work as Deputy Organizer for our Order.

Worshipful Master of Golden Star Lodge No. 2, H. T. Bonnalie, has also taken off his coat and is working very hard for the success of his lodge.

Much credit is due our old war-horse, Past Master, Brother Barclay, of Golden Star Lodge, who is an earnest worker for the Order. He is a great visitor and has always something to offer for the welfare of the Order.

Brother Lucas and Provolsky, Grand Deputies, have presented Brother Thos. C. Gray with a beautiful 32 deg. chain for his efforts in helping to defeat that notorious bill that was presented to the

Legislature. Much credit is due Brother Gray for he used every effort to have that bill defeated. Brother Gray is a conscientious worker for Universal Masonry.

Brother Louis Wiener, Senior Worden of Universal Lodge, who is about to become Worshipful Master of that Lodge, is a Brother the Lodge might be well proud of. It is an assured fact that success crowns Universal Lodge with Brother L. Wiener as its Master. He is a student in Masonry and a Brother the York Rites meet they always tip their hats to. He keeps them in amazement and caused some of them to do some pretty hard thinking. One of the York Rites whom he held a conversation with, and whom he sent back to his lodge to investigate his own Order, came back to Brother Wiener and said: "You are right; I cannot find out anything: with the York Rite we are like a lot of cows, they give us lots of hay and we chew it."

Henry Salaski, Deputy for Oakland, is still keeping up his good work and Captain Peterson has found in Brother Salaski a tough customer and one who is not easily scared or bluffed out.

Brother Salaski has been through the Galveston flood, the Spanish-American war and the San Francisco earthquake and had Captain Peterson been aware of these facts he would not have attempted to pawn off any bluffs on Brother Salaski.

GREAT HEADWAY OF UNIVERSAL MASONRY IN SAN FRANCISCO

There has been a "Hall Association" formed in San Francisco with A. E. Lucas President. Through the efforts of this Hall Association we have located and leased a beautiful Masonic home, consisting of two large lodge rooms

which the Association have fitted up to the Queen's taste. The lodge furnishings are being built under the supervision of Emile Schutz, a practical artist in that line. The Association intends to invest from \$2500 to \$3000 in furnishing the halls. The Brothers have responded nobly for we have not had any trouble whatsoever in raising the money. We expect to move into our new quarters within ten days so the new era for the principles of Universal Masonry in San Francisco has laid a solid foundation that will never be torn down. The Brothers have several applications for membership which they are holding back until we are located in our new home. We have four good lodges here and a fifth one, a French lodge, will be started in about two weeks. Not so bad a progress since last November? The lodge rooms are being fitted up in old Mission style, beautifully carpeted and with electric effects. The Lodge halls have been so arranged that we can, in short notice, turn same into a dance hall and banquet rooms, as we intend to spend many pleasant evenings together with the Brothers and their families.

Each Lodge is preparing to hold a reception on the first night of meeting in the new home. Again the true spirit of our brethren have been shown and they are to be congratulated in responding so quickly and nobly to the cause towards our new home.

TABLE OF THE ORIGIN OF FREEMASONRY.

Symbolic Masonry (Blue).

Our d. Bro. Count Goblet d'Alviella, S. G. C. of the Supreme Council of Belgium, has kindly sent us the annexed table which we have reproduced here, with a few additions. We think its publication useful at this time when Masonic history is being studied, and when va-

rious questions relative to regularity are involved.

This document is of indisputable value and is presented in an intuitive form.

Notice the order in which have been organized the Masonic Groups that may be considered as issuing regularly from the Grand Lodge of London in 1717.

In the XVIII Century.—United Grand Lodge of England 1717—Ireland 1730—Scotland 1736—Hamburg 1737—1811—"Three Globes," Berlin 1740—(Swedish Rite)—Grand Orient, Low Countries 1756—Sweden 1760 (Swedish Rite)—Grand Lodge of Germany 1770 (Swedish Rite)—Grand Orient of France 1737-1773—"Royal York," Berlin 1798 (Special Rite).

In America: Grand Lodges of Massachusetts 1733—Pennsylvania 1764—Virginia 1777—New York 1781—Maryland 1783—Georgia 1786—North Carolina 1786—South Carolina 1787—Connecticut 1789—New Hampshire 1789—Rhode Island 1791—Vermont 1794.

In the XIX Century.—In Europe: "Zur Sonne," Bayreuth 1741-1811—Grand Lodge of Saxony 1811—Frankfort 1783-1823—Grand Orient, Belgium 1833—Switzerland 1844 (Alpina)—Darmstadt 1846—Supreme Council Luxembourg 1849—Denmark 1855 (Swedish Rite)—Grand Orient United Lusitania Portugal 1859—Grand Orient, Italy 1861—Grand Orient, Greece 1867—Five Independent Lodges, Leipzig 1833—Symbolic Grand Lodge Hungary 1885—Grand Orient of Spain 1889—Norway 1891 (Swedish Rite)—Grand Lodge of France 1894.

In Africa: National Grand Lodge of Egypt at Cairo 1870.

In America: Grand Lodges of Kentucky 1800—Delaware 1806—Ohio 1808—District of Columbia 1810—Louisiana 1812—Tennessee 1813—Indiana 1818—Mississippi 1818—Maine 1820—Alabama 1821—Missouri 1821—Florida 1830—Arkansas 1832—Texas 1837—Illinois 1840—Wisconsin 1843—Iowa 1844—Michigan 1844—California 1850—Kansas 1850—Oregon 1851—Minnesota 1853—Nebraska 1857—Washington 1858—Colorado 1861—Nevada 1865—Canada 1865—Nova Scotia 1866—Montana 1866—West Virginia 1866—Idaho 1867—New Brunswick 1867—Quebec 1869—British Columbia 1871—Utah 1872—Indian Territory 1874—Wyoming 1874—South Dakota 1875—Manitoba 1875—Prince Edward Island 1875—New Mexico 1877—Arizona 1882—North Dakota 1889—Oklahoma Territory 1892.

Central America: Grand Orient, Haiti 1824—Grand Lodge, Cuba, 1859—Grand Lodge, Valley of Mexico 1865—Grand Lodge, Porto Rico 1885—Grand Lodge, Costa Rica 1899.

South America: Peru 1831—Grand Orient, Brazil 1883—Grand Orient, Argentine Republic 1895.

Australia: Grand Lodges of South Australia 1884—New South Wales 1888—Victoria 1884—Tasmania 1890—New Zealand 1890.

In the XX Century.—North America: Grand Lodges of Alberta (Canada) 1905.

Central America: Guatemala 1903.

South America: Chili 1904.

Australia, Western Australia 1900—Queensland 1903.

—Bulletin of the International Office for Masonic Intercourse.

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Various causes combined to delay our issue this month, the statutory meeting of the Grand Lodge Inter-Montana, special sessions of the Supreme Lodge and Supreme Council, with traveling to install the newly elected officers of lodges, all occupied time and must serve as our excuse for the delay, and as these functions occur but twice each year we trust the B.B. will be indulgent with us.

So far as reports have reached us all our lodges, Grand and Subordinate, had but one tale to tell on St. John's Day, and that was one of unqualified success, new lodges are being organized all over the country, and the older lodges are besieged by applicants for admission, even the frenzied efforts of our opponents to do us injury works but for our benefit, as every false accusation made against us and by us disproved is an additional argument in our favor, and serves to help our cause along. The cause for which we strive is a great and glorious one, and our BB are zealous, sincere and self-sacrificing in their efforts to uphold the banner of "Universal Masonry," but both reading and experience has taught us that no cause is so great, no lodge so closely tiled that unworthy or undesirable material cannot sometimes pass its portals. So far in our history we have

found but one so utterly unworthy that we have been compelled to cast him out from among us, and warn our BB. against him as will be seen elsewhere in the present issue. We took him in an alien and a stranger, healed and rehabilitated him; he has returned like the dog to his vomit, or the sow to its wallow, while his temporary connection with us has surely reflected no credit upon us, it has done us fortunately but little harm, and that can be easily repaired, while his fate will serve as a warning to others should such ever again appear among us. He has no further lot or part with us, and is to us less than the profane R. I. P.

We are asked in what relationship does a Demited Brother stand towards his Mother lodge. The tie which binds a Mason to his Mother lodge can never be broken except by his expulsion from the order. The taking of a Dimit may be done for two reasons, either that the brother taking it desires to cease from active labor in his lodge, or that he desires to affiliate with some other lodge. In either case he contributes no longer to the funds of his Mother lodge, but is still bound to obey all summonses issued therefrom; and in signing his name on the lodge registry must give the number of his Mother lodge before that of the lodge in which he is affiliated.

We are pleased to add to the list of our exchanges the "Freimaeuer-Zeitung," published by Bro. Reinhold Bachmann at Leizig. The "Bundesblatt," published by Bro. Dr. Gustav Diercks at Berlin, the "Bausteine," which is the organ of the United St. John's lodges of Germany, and "Der Freimaeuer" the organ of the symbolic Grand Lodge of the Scottish Rite in Germany, all of which are replete with interesting matter from which we will freely draw for the delectation of our readers.

CAUTION! CAUTION!! CAUTION!!!

The BB. are cautioned to beware of and hold no Masonic intercourse with Dr. H. P. Jefferson, M. D., of Boston, Mass., who has been expelled from all Masonic privileges on charges of Fegand and gross unmasonic conduct which sentence was subsequently confirmed by unanimous vote of the Supreme Lodge.

REPORTS OF MEETINGS.

At a special session of the Supreme Council of the Federation held in Salt Lake City on June 25th, SS., PP., AE, Lucas of San Francisco, D. Bergera of Helper, Utah, and Capt. R. H. Lenker of the British Army, were crowned Sovereign Grand Inspector General "Honoris Causa." The M. P. S. commande's action in cancelling the dispensation of "De Lisle Adam," council of K.D.S.H., was endorsed.

At a special meeting of the Supreme Grand Lodge of the American Federation A. A. S. R. held in the Hall of C. Garibaldi Lodge, Salt Lake City, Utah, the following business was transacted:

After opening the Lodge in the ample form the M. W. G. M. stated that one of the objects of this meeting was to consider necessary changes in the Laws and confirm the actions of the Managing Board during the past year.

The expulsion of H. P. Jefferson was ratified and confirmed by the Supreme Grand Lodge—Tho said Dr. H. P. Jefferson of Boston, Mass., being expelled from the Federation and from all Masonic Bodies in the bedience of the Federation.

Brother E. A. Lucas Grand Representative for the Pacific Coast residing in San Francisco being present as a member of said Supreme Grand Lodge made a few timely remarks. He read letters from the said Jefferson received by him

of a nature that he as a member of this Supreme Grand Copuncil could not possibly tolerate and he heartily supported the motion before the Lodge. Brother Lucas then moved that the Supreme Grand Lodge approve the action of the Board of Managers in expelling Dr Jefferson from the American Masonic Federation and all affiliation with any body under its obedience.

The motion was seconded by Brother Bergerra D. D. Grand Master for Southern Utah, and was carried unanimously, as was also the actions of the Managing Board in suspending the charter of the Grand Lodge of New England.

A letter was then read by the Grand Secretary lately received from Germany requesting that reciprocal relationship between us and the Grand Lodge of United St. Johns Lodges and the Grand Symbolic Lodge of the Scottish Rite of that empire and appointing a representative and requesting us to do the same, upon motion duly made and carried Brother E. A. Lucas of San Francisco, Cal., was appointed as the Representative of the American Masonic Federation to the United St. Johns Lodges of Germany.

Brother Lucas in accepting this office made a very timely and well worded speech.

M. W. M. M. McB. Thomson stated that it was absolutely necessary that an official visit be made to the Eastern States in the interest of the Federation and for the purpose of installing the newly elected officers of various Grand Bodies.

It was moved and seconded and carried unanimously that this be done and that an appropriation of a sufficient amount be made to carry out this object.

The W. G. M. and Grand Secretary were appointed a committee to draft some amendments to the by-laws of the Fed-

eration to be passed upon by the Board of managers at a regular meeting after the three months' notice is given as provided by article 10 of the by-laws and the said article to fully complied with.

It was moved and seconded and carried that the Board of managers fix the salary and expenses of the Grand Secretary's office at such figures as are commensurate with services.

It was agreed that the magazine "The Universal Mason" now entering upon its second volume be made self supporting and to that end it must be made incumbent upon all bodies working under this obedience to support it and increase its circulation. It is our official organ and must be properly sustained.

Meeting of Grand Lodge Inter-Montana, A. A. S. R. held at Salt Lake City, Utah, June 24th 1909.

The following Lodges were represented in person by duly accredited delegates. St. Johns Lodge, Montpelier, Idaho, by Brother McR. Thomson and Robert S. Spence. Justice Lodge, Diamondville, Wyo., by BB. E. Ziller and G. S. Lindores.

Providence Lodge No. 1, Helper, Utah, by Brother D. Bergerra. Universal Lodge, San Francisco, California, by Brother A. E. Lucas.

G. Garibaldi Lodge No. 2, Salt Lake City, by the R. W. M. Senior and Junior Wardens.

The Grand Lodge was opened in ample form and the following business attended to.

The election of officers for the ensuing term being the first order of business, it was moved and seconded that the present Grand Master M. McR. Thomson be re-elected Grand Master. The ballot was cast and Brother Thomson was declared elected. The following BB. were in turn nominated voted for and elected:

D. G. M.	Bro. Zemansky
Sub G. M.	John Serene
G. S. Warden	D. Bergerra
Grand J. "	Joe Ferrando
" Secretary	J. R. Thomson
" Treasurer	R. S. Spence
" S. Deacon	L. S. Eaton
" Jr. Deacon	G. S. Lindore
Grand Sr. Steward	Joe Lehrer
" Jr. "	Shekary Sheya
" Almoner	E. Ziller
" Chaplain	Dr. W. E. Pool
" Marshal	Peter Freich
" Sr. Usher	T. G. Gray
" Jr. "	Dominic Conto
" I. G.	Wm Davies
" Tiler	John Forth

District

Deputy Grand Master, A. E. Lucas,
..... San Francisco.

District

Deputy Grand Master, H. T. Kiboto.

District

Deputy Grand Master, J. L. Langford,
..... Idaho

District

Deputy Grand Master, D. Bergerra,
..... Southern Utah

District

Deputy Grand Master, Frank Cotti,
..... Central Utah

District

Deputy Grand Master, T. A. Poggie,
..... Northern Utah

It was then moved and seconded that each Lodge be required to secure its clearance cards every six months. The former price of fifteen cents to be raised to sixty cents and this amount to include the magazine.

No further business of a public nature was transacted and the Grand Lodge was duly closed to meet again at Salt Lake City, on St. Johns Day, December 27th 1909.

In the evening a grand Banquet was partaken of, provided by Garibaldi Lodge No. 2 of Utah.

On June 26th "Alpha" Temple of the "Mystic Shrine" was formed under dispensation, with the following Haggai as its first officers: Emir, L. A. Eaton; Rabban, C. Curieux; Ass. Rabban, I. Zamansky; Imaum, P. Treich; O. Guide, W. L. Davies; Treas., D. Bergera; Recorder, J. R. Thomson; M. of Cer., John Serene; Stan., Bear., Geo. Lindoers; Marshal, E. Ziller; Capt. of Guard, L. Bianchero; Sentinel, Rene Valdi.

At Diamondville, Wyo., on July 2nd, a class of seven were advanced to the grade of S.P. of the R.S., 32 degree, in Jaffa Council of K.D.S.H., U.D., and the following officers elected for the current term: E.C., George Lindoers; Mar., Enrico Ziller; Capt. Gen., Jas. Jaccoleti; C. Capt., Jas. Edwards; Sec. Treas., T. Kuvata; 1st S.B., E. Valmonigo; 2nd S.B., M. Grosso; Ushers, F. Fliam, B. Gagliardi; I. G., A. Da'ri; Sentinel, Louis Messa.

WITH OUR EXCHANGES.

Burns' Masonic Lodge, Tarbolton.

In the old world Ayrshire village of Tarbolton, where for generations the cheery click of the hand-loom weaver's shuttle could be heard on every side, still stands the house in which the Poet Burns was initiated into the mysteries of Freemasonry. Burns, who at that time resided in Lochlea, was a regular attendant at Masonic meetings in the village, and having passed through the various degrees qualifying for full Masonic Brotherhood, ultimately became Deputy Master. At that time the two Tarbolton lodges, St. David and St. James, were amalgamated, but shortly thereafter the union was dissolved, and Burns cast his lot with lodge St. James, to which, on the eve of his projected departure to the West Indies, he addressed his beautiful "Farewell."

This lodge is the proud possessor of many valuable relics of the poet, among which are the apron he wore when presiding as Deputy Master, the chair and footstool the mallet, the silver badge referred to in the "Farewell," and the Bible, presented by him to the lodge; but the most precious of all is the minute book. In this book there are three minutes entirely in his own handwriting and no less than thirty others bearing his signature.

Some few years ago it was thought desirable to make an effort to purchase the house, which is now practically a ruin, with the intention of remodeling it so as to make it a place of pilgrimage for the many members of the craft and others who, during the tourists season, coming from all lands, now visit Tarbolton to see and handle the Masonic relics, and view the various scenes made classic by Burns. Room might have been found for an aged couple, with Burns' local connection, who could have acted as custodians of the valuable Burns relics, and a small charge could have been made for admission, as is done in similar cases elsewhere.

With this end in view the proprietor of the house was approached on more than one occasion, but so far no agreement has been reached. This house is now fast decaying, and unless something is done, and done quickly, nothing will be left to mark the interesting spot. At the most, the sum of money required should not be large, and if the proper people had the matter in hand, with the local assistance that would readily be given, the desired object would soon be accomplished.

Where is a locality richer in Burns association? Within a stone's throw, so to speak, of the old house are Willie's Mill and the house in which Dr. Hornbook lived; and within easy distance are

Lochea and the beautiful Castle Montgomerie, near which took place the poet's parting with Highland Mary, as well as other places of great interest to the Burns enthusiast. — *Glasgow Weekly Herald*.

ITALIAN MASONRY.

The Masonry of Italy, which has just passed through a distressing crisis, appears to have entered upon a period of calm. This crisis affects especially Masonry of the Ancient and Accepted Scottish Rite; its cause was a scheme for the unifying of the Rites, and the direction given to Masonic action. It has ended in schism which does not appear to be considerable, seeing that, by an explicative and detailed circular, the Supreme Council informs the Masonic Powers of the world that "the danger of the schism has been removed, for, of more than 300 Lodges, 11 only have followed the dissidents, and out of 16 Arcopagi and 37 Chapters only one Chapter and one Arcopagus have fallen away." The circular add:—"If the organization of the Masonic family has been troubled and shaken for a short period, it remains as before, strong and immoveable under the laws and authorities that govern it. In full and complete accord with the Grand Lodge of the Symbolic Rite and with the Grand Orient of Italy the Supreme Council will quietly continue its work of civilization and progress; it will continue to receive into the Family without any distinction of political parties, all free honourable men of good character, provided they are adversaries of clericalism, even modern clericalism, and of reaction, whatever mask it may wear. It will continue its mission of uplifting men to the cult of truth and virtue, and by interpreting the very high conception which is synthetized by the formula of the G. A. of the U.: it will open the doors of its temples to all those

who are willing, whatever the time and place may be, to help on the moral, intellectual and material improvement of the human family; to all those who applying the principles of the glorious trinomial with liberty, equality, and fraternity, work unceasingly for the uplifting of the minds and the fraternity of men in love and justice."

This circular, dated October 30, 1908, is signed by Bre. Achille Balori, Alessandro Alezziani, Giuseppe-Aurelio Costanzo and Ernesto Filippini.

MESSINA AND REGGIO.

The two principal towns destroyed by the earthquake of the 28th of December, 1908, numbered several Lodges. At Messina the following four Lodges: Aurora, Giordano Bruno, Mazzani-Garibaldi, and Roma Risorta; at Reggio di Calabria, the Lodge, Giovanni Bovio.

FREEMASONRY IN RUSSIA.

Mme. Sokolovskaia, who has made special researches into the life of Freemasons in Russia, has discovered two portraits of Paul I. clad in the imperial robe ornamented with the insignia of the Order—the triangle, the ring, the statue of Astrea, the hammer, the trowel, & c. At the same time she says in the "Russian Antiquity," that this czar, while still the heir-apparent, was introduced into the brotherhood by King Gustavus III. Evidently, at that time, persons of high rank regarded it as an honour to wield the trowel. In their reviews the Freemasons applauded Paul I. and celebrated his fame: "When thou hast ascended the throne, thou wilt be a father to us. With thee shall reign happiness, justice, and peace. The orphan and the poor will present themselves before thy throne without fear."

When the French Revolution broke out, Catherine II. was afraid and began

to persecute the Freemasons. Paul, who always had a thousand reasons why he should tremble for his life, hastened to disavow the Bre. Not long before, he had read with pleasure certain Masonic books which he had received from Bajenoff, an architect; in 1791 he said to him in a rage:—"I shall always love you, and I receive you, but only as an artiste, and not as a Freemason; I wish to hear nothing more about the Order." After Catherine's death, however, immediately after his accession, he endeavored to repair the harm he had done to the Bre. He released Novikoff from the fortress, allowed Trubetzkoi and Turgenjef to live where they pleased, and, finally, appointed Kurakine, a celebrated Freemason, to be his vice-chancellor. The Bre. raised their heads, but their joy was of short duration. The Lodges, which had been closed by Catherine, were not re-opened. Paul even founded a new Order of Malta which was to compete with Freemasonry. The breach between the Czar and the Bre. became so wide that the latter were suspected of having been accomplices in his assassination. Now that all the details of this palace crime are known, proofs have been brought forward that they had nothing to do with it.

(Cf. *Bibliothèque Universelle*, Vol. I.II., No. 56, Dec., 1908).

FREEMASONS AT ST. PETERSBURG.

A short time ago a Russian gazette affirmed that the Freemasons of St. Petersburg were partisans of the annexation by Austria of Bosnia and Herzegovina, and that at the head of the Freemasons at St. Petersburg was J. J. Kedrin, with the title of Master.

On this subject M. Kedrin has given some explanation to a collaborator of the St. Petersburg gazette. He

does not admit the statement attributed to him touching the union of Bosnia and Herzegovina with Austria, and contests being the head of Freemasonry at St. Petersburg, for the simple reason that there is no Masonic organization in Russia. "I will not, however, conceal the fact that I am a Mason," adds Kedrin, "I belong to a French Lodge at which I was initiated a long time ago. In 1906 I was present at the International Congress of Freemasons, where I was welcomed as a deputy of the first Duma of the Empire. In reply to this greeting I pronounced a few words of thanks. I admit the probability that in Russia isolated persons belong to foreign Lodges, but they are unknown to me. The newspapers of the Right willingly assure their leaders that the liberal movement in Russia has been set on foot by Freemasons. I assert that this is not true. I say more: it is to be regretted that this movement should have been made without Freemasonry. Had we a Masonic organization in Russia, the movement would have assumed an entirely different character. Freemasonry was prohibited throughout the Empire in 1822. The last Masons, the Decembrists, were executed or banished in 1826. Before the prohibition of 1822 there were many Masons chiefly in the higher classes of society at St. Petersburg. The representatives of aristocratic families, officers of the guard, and the most intelligent men of the time were Freemasons, as the "Czar Paul I. and Prince Constantine Paulovitch."

With regard to Freemasonry in Russia it may be added that the celebrated Iablokoff (inventor of the system of electric arc lamps) was a Mason, and that the majority of the artistes of the French troupe of the Theatre Michel belong to the French Lodges.—Bureau of International Correspondence.

THE UNIVERSAL FREE MASON

Volume 2

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No. 2

AM I A MASON

The Editor of The Universal Free Mason, Six Bro:

In your issue of the May No. among the many articles of importance therein we have to be grateful to Ill. Bro. Provinsky for his contribution on "Universal Free Mason and its significance," being one of great stimulus to the craft, and no doubt the past experience of many a craftsman.

The recollection of the frailty and entire lack of confidence in the average present day Mason is not only a striking coincidence but one of popular experience and must necessarily become extinct either by evolution or intolerance, so that Masonry may regain its former significance among the many nations of the world.

Having this aim in view it is my desire to place this one important question before the many followers of our mystic circle so that it may act as the standing mirror of our individual consciousness, and reflect on the symbols of justice and service administered with clarity is achieving the goal of our desires. My question is:

Am I a Mason

This can but be answered by the reader after a period of conscientious reflection which will give space to formed resolutions for the amendment of our errors, and create greater adherents to the charges and land marks of our August fraternity.

In dealing with the above question I will crave your indulgence for a brief space in introducing Masonry on the following classification:

- 1st The Theoretical Mason
- 2nd " Practical Mason
- 3rd " Clandestine Mason
- 4th " Universal Free Mason

Among the citizens not only of our Empire Republic but in other Republics and Dominions beyond the seas, are to be found patrons of Masonry who after some timely and patient practise have amiably mastered some kind of Masonic Tollerations and Ceremonial that they became versed with the teachings and catechism of our order obtained through some source, and are thereby able to repel the attack of the most scrupulous and deceive the honest enquirer, who in many cases is so easily absorbed by the friendly grasp of Fellowship and the charitable association of kinship that he is apt to lay himself bare, were it not for the introduction of some of our less familiar interrogature by which one is generally cornered. Then with the breast of tolerance our friend is advised to enter in at the straight gate.

Such no doubt might have been the experience of our readers, and to them may I leave this open question: Would you recommend this aspirant for further light in Masonry?

The Practical Mason.

There are among the world's craftsmen too many who have been privileged through the influence of their asso-

ciates to enter, he seated in the north east, and after a time to approach the East in Due and Ancient Form: been instructed in the practices and actions of our Fraternity that they might be of use not only to the Brotherhood but to the look of intolerance.

He leaves the lodge with these maxims bright before him, but what do we find? Not very long after he is required to lend a helping hand, a look of pity and a heart of charity to a way-faring-man; he looks around him garbed with the pomp and dignity of Masonic Honors, and receiving no hailing sign in return from this stranger passes by with the sight look of intolerance.

The thought of a Universal Brotherhood is totally ignored. The idea of raising fallen humanity has entirely been forgotten. The Divine attribute defuses light for the illumination of each individual soul. Fine Samaritanism rests at our doors, at the beginning of our journey and through life. We must realize the necessity of practicing Masonry to its possible entirety.

The Clandestine Mason

To my minds eye, I would not call any association of Masonry, void of Jurisdiction of Rite but adherents to our Ancient Landmarks, Clandestine. This is not befitting.

What if this assembly of men with all intensity of purpose live up to the principles and dictates of our order, demonstrating in their lives better examples than their more fortunate brethren who are sheltered under the bigotry and dogmatism of State and Grand Lodge protection?

My opinion of a clandestine mason is one who after cherishing a favorable opinion of our fraternity, applies for membership, is admitted and instructed therein; when after leaving the lodge gets in touch with others in whom he places greater confidence, then he returns and in the words of Bro. Provolisky, holds the floor and

wants to know whether we are the real body or not, etc. This is he who ought to be dealt with; he who slanders his own mother; his mother's son, and with ingratitude bites the paps which nourished him.

It is time for us to make this action a thing of the past, and if it did then exist it must now be utterly annihilated from Masonry.

THE UNIVERSAL FREEMASON.

Much has been said, all leading to Universal Masonry, and the pages of this magazine are ever advocating its cause and (manifesting) demonstrating its wide-spread influence, that I have in conclusion only a few words to keep in columns in tune that our efforts might not slacken but ever striving for the good of our expectation.

To achieve this desire it is our increasing demand that every applicant for masonry must realize prior to his entrance that he is facing a Universal Brotherhood, an unostentatious association of men which is indebted to the whole human family. He must cherish the kind, long-sufferance there is in the heart of every brother for every unity of life, because Charity moves in harmony with all creation. Listen to the dictates of reason which is the finer and feminine principle in man; and with the Heart of Charity clinging to the Anchor of Hope he shall through faith be anchored safely, and ever kissed by happy experience. "How good and how pleasant it is for brethren to dwell together in unity,—that it is like the oil that runs down the beard, so even Aaron's beard, that went down to the skirts of his garment, or like the dew upon the mountain of Zion, where the Lord commanded the blessings, even life for evermore," so might it be.

JNO. IVEY,

DD. G. M. C-Z.

THE ACTUAL CONDITION OF FREEMASONRY IN MEXICO.

To be read at the Regional Lodge Bonito Jaurez. Translated from Spanish by V. L. Legarda, of Morinito, P. I.

This is the title of an article in English which was published by "Fenix," the official organ of the so-called "Grand Lodge of the Valley of Mexico," in describing the Grand Lodges of that country, and which article, signed by Mr. F. E. Young, we are going to regret for being full of discrepancies and because through it its author displays a lack of knowledge in the history of Mexican Freemasonry.

We are not at all surprised to discover that this gentleman does not possess this knowledge, he being a foreigner, and a stranger in the country, and because he is in the habit of writing a great deal but limiting his writings to the speeches of the ignorant, of those who impulsively give information, and of those who actually call themselves Masons, not knowing their own rituals, nor even meaning of the word "mason."

The greatest audacity is needed for anyone to dare to assert that the "Grand Lodge of the Federal District," located in the City of Mexico, is clandestine, and much more audacity is needed to assume that it is the personal enterprise of Mr. Ignacio A. de la Pena.

We shall prove the illegal origin of the "Grand Lodge of the Valley of Mexico," the legality which characterizes the "United Grand Lodge of the Federal District," palpably demonstrating the calumnious especie set against Mr. Ignacio A. de la Pena, and we believe that if Mr. Young is a true brother Mason he will take back his highly defamatory words.

Let us follow step by step the history of Freemasonry, in order that anyone may see that we do not alter the facts and that these may be seen and read in

the very archives of the so-called "Grand Lodge of the Valley of Mexico" which the foreigner Iglesias kept in order to preserve an heirloom which its founder had deeded to him.

In 1878 a certain "Grand Lodge of the Valley of Mexico," united with other lodges refused recognition to the Supreme Council and founded the "Separation Body" which took the name of "Supreme Grand Orient," so says history.

In 1883 the Supreme Council was obliged to grant the complete liberty of the symbolic degrees, said council being thus constituted from the 4th up to the 33rd degrees.

Out of the Balanstre No. 32 of 1883 there were born in Mexico two Grand Lodges of Free and accepted Masons, one of them which appointed General Porfirio Diaz as Grand Master, hardly lived five months; the other which appointed Bro. Carlos K. Ruiz as Grand Master and which exists up to the present time, is the one that is called "United Grand Lodge of the Federal District."

The "Supreme Council" sustained a fight with the "Supreme Grand Orient" for the space of twelve years until, in 1890, they amalgamated.

Upon the first disagreement being urged the so-called "Ancient and Reformed Scottish Rite" died and the Lodge "Order" was founded which went under the jurisdiction of the Grand Lodge of Hamburg.

Upon the second agreement being surged the "Grand Orient" was founded, and upon the death of this, the "Grand Mother Diet" of the actual "Grand Lodge of the Valley of Mexico" was given birth to.

With the Balanstre No. 32 above referred to origin was given for the formation of two Grand Lodges which disputed each other's legality; but the Supreme Council recognized as legal the

"Grand Lodge" which was presided over by Bro. Carlos K. Ruiz and which is nothing less than the "Grand Lodge of the Federal District."

With the Balanstre No. 32 above referred to which gave the liberty of the symbolic degrees, the following protested: "The Grand Lodge of Vera Cruz," which was founded in 1883 by the Grand Lodge of Cuba; the National Mexican Rite;" the lodge "Order and the Grand Lodge which depended on the Grand Orient of Altamirano.

Then there appeared two Grand Lodges called "Valley of Mexico," led by Mr. Altamirano; and the other by the Supreme Council which was the one which really was being run according to law; it was founded with 14 Lodges and lived until the year 1883, in which the Supreme Council dissolved it because it had given the liberty of the symbolic degrees, the "Grand Lodge of the Valley of Mexico" dying, as was to be expected, by virtue of a Supreme law.

The Grand Diet was founded, and among the Grand Lodges which obeyed her was the "Grand Lodge of the Valley of Mexico," which was not sovereign, because it had no liberty of its own; it was only an intermediate Lodge—between the Superior and the Lodge.

From which we clearly deduct, like the meridian light, that the lodge actually called "Valley of Mexico" with the affix "Free and Accepted Masons," is a NIECE of the Supreme Grand Orient, body which was **Rebellious, Spurious** and **Antagonistic** to the Scottish Rites, Ancient and Accepted. It is the **Daughter** of that which was the Grand Diet which lacked legality. The affix of Free and Accepted Masons which the "Grand Lodge Valley of Mexico" has now, is used without any right whatsoever.

Neither as a Rebellious Daughter of the Scottish Rite ancient and accepted, nor as a body of the Grand Orient, nor as a subordinate of the Grand Diet,

did she ever have that affix. Resulting as a consequence that the "Grand Lodge of the Valley of Mexico", cannot uphold its claim to originality, and much less that its origin is legal. Inasmuch that the "United Grand Lodge of Free and Accepted Masons of the Federal District" existed since 1881.

This Grand Lodge protested against the existence of the Grand Orient and did not recognize the "Grand Lodge of the Valley of Mexico."

In order that Mr. Young could express with certainty that Mr. Pera had the Grand Lodge of the Federal District as a private undertaking, it was necessary for him to have been in the rank and file of its adepts; that if he had been there he would not have landed such a calumny, as Mr. Pena keeps in his archives all the documents, perfectly safeguarded, which justify his management and removes with their existence the painful slur that has been hurled at him.

The writer cannot tolerate such offense and raises his frail voice to protest against that iniquity, and declares that every time that anyone should dare to write articles that deny the legality of the "Grand Lodge of the Federal District" he will be challenged, not by means of his lies, but with the indisputable and unchangeable pages of history compared with unrefutable documents.

(Signed) LAZARS PARRA
May 6, 1900. Mexico, Federal District.
—La Revista

UNRECOGNIZED GRAND LODGES

It is well known—the history of masonry proves it—that the Masonic Groups of the world have between them bonds and reasons for rapprochement. The origin is the same; the essential principles of fraternity, tolerance, love, searching after truth, mutual respect

and devotedness to humanity, are the same everywhere. Between all the Masonic Associations there are pre-occupations. The differences are on the whole unimportant. They are questions of Ritual, of formula, of adaptation to countries in which the Associations live and work. Fraternal Associations par excellence as they are, they should live in the closest relations and encourage one another reciprocally in the pursuit of an ideal which is the same for all, viz., the improvement of the human being, the moral amelioration of society for the good of humanity.

According to certain critics, however, Masonry, which has a regard for breadth of views and for the spirit of solidarity, has not yet attained that intimate cordial understanding which ought to be formed between its group.

The Masonic Standard of November 2, 1907, publishes the following strange article:

"Mr. W. Joseph Robbins, the learned secretary to the Correspondence committee of the Grand Lodge of Illinois, North America, comprising 752 lodges and 85,000 members, has been charged by his Grand Lodge of Illinois to make a list of the Grand Lodges recognized by the Grand Lodge of Illinois, and a list of those which are not recognized by that Grand Lodge.

We extract from his report the formidable list of the unrecognized masonic bodies:

Europe: The Swiss Grand Lodge, Alpina; The Grand Orient of Belgium, Brussels; The Grand Lodge of Denmark, Copenhagen; The Grand Orient of France, Paris; The Grand Lodge of France, Paris; The Supreme Council of Luxemburg; The Grand Lodge of Greece at Athens; The Grand Symbolic Lodge of Hungary, Budapesth; The Grand Orient of Italy, Rome; The Grand Lodge of Norway, Christiania; The United Lusitania Grand Orient of

Portugal, Lisbon; The Grand Orient of Spain, Madrid; The Grand Lodge of Sweden, Stockholm; The Grand Lodge of Germany.

America: Thae Grand Orient of the Argentine Republic, Buenos Ayres; The Grand Orient of Brazil, Rio de Janeiro; All the Grand Lodges of Mexico; The Grand Lodge of Gautemala; The Grand Lodge of Costa Rica, San Jose; The Grand Lodge of Peru, Lima; The Grand Lodge of Haiti, Port-au-Prince; The Grand Lodge of San Domingo; The Grand Lodge of Columbia, Bogota; The Grand Lodge of Uruguay, Menevideo; The Grand Lodge of Paraguay; The Grand Lodge of Porto Rico, San Jose; The Grand Lodge of Venezuela, Caracas; and all the Supreme Councils, etc., etc., etc.

"Our readers," continues the Masonic Standard, of New York, "remember that this is the list of the Grand Lodge of Illinois, and that it does not apply to our jurisdiction."

The Grand Lodge of New York recognizes as regular certain Grand Lodges which Brother Robbins places on the "Index," namely:

The Swiss Grand Lodge, Alpina; The Grand Lodge of Belgium; The Grand Lodge of Denmark; The Symbolic Grand Lodge of Hungary; The Grand Lodge of the Valley of Mexico; The Grand Lodge of Costa Rica, The Grand Lodge of Sweden; The Grand Lodge of Norway.

Brother Robbins takes care not to say on what information the Grand Lodge of Illinois bases its conclusions, for it appears that no one can pass through its wicket-gate unless he can prove his geneology with the brethren, who took part in the building of the Temple of Solomon. The decision of the Grand Lodge of Illinois is certainly very curious and shows how false its information is and what errors it commits. We appeal to more exact infor-

mation and we affirm that this fact, which unfortunately is not the only one of its kind, proves the utility of an international Bureau, entrusted with the furnishing of precise details.

As a matter of fact, it is very curious to see the prejudices and bias that still prevail in Freemasonry, which notwithstanding, is entitled to believe that its information as well as its principles have delivered its adepts from precipitated judgements and have predisposed them to a broad tolerance and a sincere fraternity. There will—alas—for a long time to come be still Freemasons inclined to raise walls and fix boundaries and to decline any alliance, or any understanding with those who do not absolutely share their principles, their opinions and their personal ideas.

Freemasonry, "said Findel," does not decree any dogmas, and its members preserve full liberty of representing the most varied and the most opposite opinion. It teaches one to know oneself, to master oneself and to ennoble oneself and it teaches us that the only existing difference between men results from their intrinsic value and from their personal merits, not from fortuitous circumstances such as birth, rank, profession, riches, nationality or religious belief.

This is what may be called the elementary doctrine of Masonry but in Freemasonry as in all human societies, there will always be narrow minded spirits that feel the unhealthy need of excommunicating someone.

—Swiss Bulletin.

The following able address, delivered by Bro. Dr. Joulet at a Banquet given by Lodges Golden Thistle and Golden Star, in San Francisco:

San Francisco, July 12th 1909.
Ladies and Gentlemen:

I desire to thank our genial toastmaster for the privilege extended to me

of addressing such a distinguished gathering this evening. Having no special subject assigned to me, I believe the subject of Free Masonry will be agreeable to all, to our brethren, knowing their indulgence, to our guests by a desire of knowledge, and to the ladies who grace this table, by a commendable curiosity, which must be of a somewhat long standing. Unfortunately for them, I do not have the temerity to attempt to tell you all about Masonry; I will have to touch lightly upon a subject of such vast magnitude, and I will feel satisfied if I succeed in giving you a faint idea, of what the F. M. are, what their aim is, where they are found, and finally of the status of our rite in the U. S., and in the rest of the world.

The origin of Free Masonry, although uncertain, is not mysterious. We simply descend from the Stone Masons of the Middle Ages, of those rugged men, uncultured and courageous, who builded numerous and beautiful gothic churches of old Europe. You readily see that we might wish for a more aristocratic origin. However, a good many of our members basing their opinion upon their own studies, or upon the works of enthusiastic masonic writers, give to Free Masonry an almost fabulous origin lost in the night of ages. This is pure speculation. While it may please some of our Brethren to believe in such an ancient origin, especially those who see in Masonry nothing but a platform to look down with pity upon the rest of the mortals, the real history is much less poetical, and we must confess that in the beginning, our Fraternity was nothing but a common Trade's union. In those Medieval times, all crafts were banded together for mutual protection, and some of these organizations were very powerful. The epithet of Free that they added to their name, simply meant that for services rendered the King had exempted them from paying

the regular corporation tax. Most of those organizations have today disappeared, in as much as political factors, and the corporation of Free Masons alone it seems, took and kept a prominent importance. In the 16th century, these same Free Masons, for the purpose of better preserving their privileges, took with them men of wealth and influence, by accepting them in their membership, although they were not operative masons. Hence the term of Free and Accepted Masons. Later the accepted masons did join the association in larger and larger numbers so that, at the beginning of the 18th century, all the members were accepted masons and none were operative. This is the condition which prevails today.

From the cradle of Free Masonry in Scotland, and later in England and Ireland, the rite traveled fast all through Europe, later to America, and to the balance of the inhabited world.

Today, Free Masonry is universal, being found in all parts of the civilized world. However, its members are not as numerous as is commonly thought, and probably a little over 2 millions will be a correct estimate. And still this Fraternity is very powerful indeed, and for many reasons. In the first place it is based upon a search for knowledge, a desire to be useful and kind to our fellow men, an absolute freedom of thought and religion, and above all, upon a generous interpretation of that cardinal virtue called Charity. It teaches also everything that will elevate the physical and moral standing of man, that will make of him a good son, a good husband and a good citizen. It teaches to have a sacred respect for the law of the land upon which we live, to love our fellow men more than ourselves, and to sacrifice our lives if need be to save that of a brother Mason. Is it any wonder then that with these principles as a foundation our fraternity has taken such

an extension? Is it any wonder that it appeals to so many great men, scientists, poets, inventors, diplomats, and kings? It is true that Free Masonry is not under the same light in all countries, for each people gives to it its special genius, but its basic principles are everywhere the same, and it does not matter what language a Free Mason talks, Free Masonry is itself a universal language, understood everywhere by its adepts, doing everywhere the same amount of good and thereby rendering humanity better.

To believe that such a vast Fraternity would not have its adversaries or even enemies, notwithstanding its generous principles, would be to know little of the weaknesses of human nature. Free Masonry has always been and still is combated by other powerful organizations, which based upon the platform of intolerance, would have the monopolies of the respect of the world. But, my friends, Masonry can take care of itself. Its foundation is too solid, its superstructure built with too much care to fear much the repeated assaults of its foes. It only comes out of them stronger and purer.

I must confess however, and with much regret, that Free Masonry has its internal detractors. Free Masons are not everywhere united as the world believes them to be: dissensions have crept among ourselves, and in these generous United States, we are even refused the title of B. B. by members of another Rite, even in the face of our universal recognition.

Right here, ladies and gentlemen, and with your kind permission, I must give you a rapid resume of Free Masonry in the U. S., of America. F. M., was first transplanted in Boston, Massachusetts, by an emigrant, Henry Price, in 1733. This man, irregular Mason from an irregular Grand Lodge of England, without any ritual in his possession, and with but what he remembered of the

work, knowing full well that he had no power to start a Lodge of F. M., not only torted the Lodge of St. John of Boston, but planted the nucleus of the Mass. Grand Lodge, from which all the so-called York Rite Masonry in the U. S. descended. After the war against England, having gained their civic independence, the existing lodges seceded from the Mother Lodge of England, and created themselves against all Masonic tradition, independant and self-governed Lodges. To make matters still worse, in 1796, a clandestine Mason of New Hampshire, Thomas Smith Webb, manufactured a new ritual of Masonry, which was adopted by certain Grand Lodges, partly by others and not at all by at least one Grand Lodge. This, my friends, is enough to show you that in the U. S., the so-called York rite Masons cannot practice Universal Masonry, and cannot justly claim recognition as such by the rest of the Free Masons of the World. Not satisfied with the irregularity of their birth, they soon became intolerant, showing that not only the seed of pure Masonry had never been planted in their heart, but that its beautiful teachings had never fallen into an attentive ear. Under the fallacious pretext of jurisdiction, their Grand Lodges went about to persecute, crush, and destroy all Free Masons who were not York Masons. Is there anything more unmasonic than this attitude? When they could not reach them by the civic laws of the States, and in most States, the legislators have wisely refused to interfere in a purely intestine quarrel, they have tried to poison the mind of the public, by giving their Brothers the degrading epithet of clandestine. They have gone further, they have acquired by underhand means, names and titles which never belonged to them, and the Masonry they offer here has no more right to the name of ancient York rite Masonry than they have to the

name of ancient Scottish rite Masonry. Being born in iniquity, their sin only increased with their numbers, and becoming powerful, they believed that everything would be permitted to them. As long as they were left alone they let full sway and our poor brothers, like exiles, had to suffer all the bitterness of Masonic exclusion. But today, the situation has changed the A. M. U. is born, and the result achieved in bringing together, under a unique jurisdiction, all these isolated brothers is simply marvelous. Thanks be given to those that deserve them, to our M. W. Grand Master, Brother McB. Thomson, to our W. Grand Secretary, Brother Spence, and also to our Deputy Grand Masters on the Pacific Coast, Brothers Lucas and Provolosky, who have done so much for our masonic welfare. The American Masonic Federation is here to protect our brethren of the ancient Scottish rite; and with that end in view, it will fight, if fight is necessary, always with courageous arms, never losing sight of the fact that both camps are composed of brothers of the same family, but with firmness and vigor, opposing friendship to hatred, eulogy to calumny, and tolerance to bigotry.

But in all justice, I must admit that not all of our brethren show that spirit of intolerance which is so unbearable in a fraternity, the members of which are supposed to be open-minded and free from prejudice. A good many of them, especially those that have investigated the origin of Free Masonry in the United States, profoundly regret such a state of affairs; and a few of them have even shown sufficient courage in their opinions to openly, by their conduct and writings, disapprove of that spirit of unfairness which is a stain upon the good name of our fraternity.

And this is why the State Masons 70-

use to have anything to do with us; they recognize readily enough that we are Free Masons, but are not permitted to enjoy fraternal concourse with our members. While we deeply regret such an attitude, and are willing to do all in our power to bring their more stubborn members to a better understanding of their obligation and to a less blind obedience to the dictates of their Grand Lodges, still we can do no more than to wait patiently, fully confident in the justice of our cause, and knowing full well that we will eventually bring back our erring brothers into the bosom of our Alma Mater. And we realize that it will take a long time before such a magnificent result is achieved, but we can wait all the time necessary. As Free Masonry, from its own essence, cannot but be universal, its very foundations were built of stones so well shamed by a labor of love, and joined together by the strong cement of fraternal union, that, notwithstanding these temporary differences of opinion among its children, Free Masonry will stand for all ages and forever.

DR. GEO. H. JUILLY.

QUESTIONS ANSWERED.

So many questions are asked of us by BR. who desire to perfect themselves in the Knowledge of the Laws, Dogmas and Customs of the Order, and so many of those questions when answered will give just the information which perhaps some other Brother desires, that we have concluded to establish a new department of the "Universal Freemason," entitled "Answers to Questions," and invite all of our readers to take advantage of it. So henceforth it will only be questions of such importance as to require immediate answer, or which by their nature preclude a public answer, which we will answer privately,—all other questions will be answered in this column.

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EDITORIAL.

We have again to chronicle another success for our indefatigable deputy, Bro. Provolsky, through whose efforts two new lodges have been established in the State of Washington.

Bro. Sanborn also reports the formation in Michigan of two new lodges, and thus the good work goes on.

In Massachusetts we expect shortly to reinstate the Grand Lodge of New England, the charter of which was suspended in March last on account of irregularity, chiefly the fault of its then Grand Master, Dr. H. P. Jefferson, of Boston, who has since been expelled from the order.

Jealousy of the Grand Council of Rites of Scotland has at various times caused so-called Supreme Councils—progeny of the illegitimate and fraudulent Council of Charleston, S. C., to try to belittle the position and prestige so justly enjoyed by that august grand body. The latest effort of this kind, which has come to our notice is a pronouncement by the Supreme Council of Spain to the effect that the Grand Council of Rites of Scotland cannot be regular because it was not created by another Supreme Coun-

cil! According to this reasoning the only illegitimate council will be the one from which all others are decended, and it will be a subject of interest to the Masonic student to enquire, "What is the original source of Scottish Rite Masonry? And where can we find it?"

Two Grand Bodies outside of Scotland claim this honor, viz:—The Grand Orient of France, and the so-called Supreme Council for the Southern Jurisdiction of the United States. We do not intend to waste our own time nor underestimate the intelligence of our readers by lengthy arguments in refutation of the claims of the latter body. Every Masonic Historian brands those claims as false and Kloss aptly terms them the "Grand Lie of the Order" in its first inception (that is presuming it to be the Council of Charleston, S. C., of 1802, which we gravely doubt and it cannot prove). It claimed to work by authority of statutes drawn by Frederick the Great of Prussia. When this lie had been so often exposed as to render the claim untenable, it brazenly acknowledged its former claims to be false and arrogated to itself the title of "Mother Council of the World," a claim and title equally false with the other.

The claim of the Grand Orient of France relative to the Scottish Degrees is rather that of a disseminator than an originator, as it acknowledges that it received the degrees primarily from the additions from exiled Scotsmen, adherents of Prince Charles Edward Stuart, after the Rebellion of 1745.

The Grand Orient was certainly in lawful possession of the degrees when it gave Stephen Morin the Patent commissioning him to spread a knowledge of the degrees in the New World, and as it was through this same Stephen Morin that the Charleston Council received the degrees, the Charleston Council, and through it the Southern Jurisdiction Council, is thus the child—albeit the illegitimate one—of the Grand Orient of France, and an ungrateful child it proved,

as the first act performed by it was to introduce dis-union and discussion into France in the shape of an opposing Supreme Council under the leadership of Count de Crass Tilly.

This spawn of an illegitimate mother in 1811 founded a Supreme Council in Spain which after various mutations is now the Body which pronounces the Grand Council of Rites of Scotland—the birth place of the high degrees—irregular, because forsooth there was no other Supreme Council to give it a Charter. In Spain, age and regularity are at a discount, while fraud and illegitimacy are at a premium; thus according to Spanish logic the most ancient Lodges in the World—"the Mother Lodge of Kilwinning" in Scotland, and the "Antiquity" Lodge of England are irregular because they existed (like the Grand Council of Rites) before the era of Grand Lodges or Supreme Councils. Funny, isn't it?

P. J. Martin, York Rite Grand Master of Iowa, in his annual address seeks to correct errors in his Jurisdiction, and as some of these are not restricted to any one Rite or Jurisdiction, we quote from our M. W. Brother's address some advice which might with profit be taken to heart by others than our Iowa BB.

"The growing inclination of men to smoke at all times and places has resulted in the members of some of our lodges insisting that they have the right to smoke in the lodge room. Such a man would demand the right to smoke in church, should he attend one, no matter how offensive it might be to others. No Mason who has the true spirit of fraternity in his heart will have the desire to smoke or perform any other act in the lodge room that will offend another brother or tend to debase or degrade this noble order. Only a few of our lodges permit it, and in these the practice should be stopped.

Smoking in the lodge room is an offense against common decency, a violation of the rules of good breeding, and should be made a Masonic offense.

* * *

There is a mistaken idea among many people, both Masons and profanes, that a man is not much of a Mason who has only taken the first three degrees. So widespread is this idea that a seeker for Masonic degrees immediately inquires the cost of the higher degrees. It should be impressed upon the mind of every Entered Apprentice that it is not degrees that make a Mason, and whether a man's Masonic pedigree is three or thirty-three he will never be much of a Mason until he embodies in his heart and soul the principles of genuine Symbolic Masonry.

—————○—————

We see from our esteemed contemporary, "La Revista," that there is trouble between the Grand Lodge of the Federal District of Mexico and the Grand Lodge Mexico-Texana, of Texas, resulting in the former breaking relations of Amity with the latter.

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In an excellent article entitled "Masonic Fealty," by J. Hope Sutor in "The Tyler Keystone" of July 5th, the writer talks interestingly of the "tie that binds"—how it has failed to bind in the past, notably during the Anti-Masonic excitement of 1827-40, when the mere prospect of risking popularity for endangering political connections caused so-called Masons to forsake their Lodges, Lodges to surrender their Charters, and Grand Lodges to renounce their corporate powers. As Bro. Sutor puts it,

"The records of the Morgan times attest that members not only renounced but to put themselves on the popular side denounced the institution, and evinced their intense virtue by misrepresenting the very acts and tenets then once applauded and claimed to reverence

During the controversy which rent Masonic harmony in Ohio twenty years ago I heard a brother, who had been honored with high Masonic and civic offices, declare at a meeting of the brethren that he had become a member without considering what it involved and could without draw without regrets. Is such a man of any value as a member of any organization? How many are like him? Does not every lodge, chapter, council, commandery, and consistory contain large numbers of such affiliates?

Continuing and speaking of the outwardly appearing strength and prosperity of Masonry, while wondering how many of those who proudly display a Masonic badge and boast Masonic membership could or would stand the test if Masonry were again to be made the object of public opposition, he says:

"Today, the order is nominally strong, vigorous and influential; men seek its membership and large sums are annually expended for its numerous degrees and festivities, but how much of this apparent energy is real strength, solidity, endurance? The beautiful architectural creations which distinguished the Chicago, Omaha, Buffalo, and St. Louis expositions were mere "stuff" that could not withstand the attacks of the elements for one season; how severe an attack could Masonry sustain should public sentiment turn against it on some question as unfounded as the Morgan excitement? Christians read with admiration how the martyrs gave away their lives rather than repudiate their beliefs and express sympathy for the zealots of other faiths who torture themselves in their "delusions," but what per centage could be depended upon among the present Masonic affiliates were the order under public denunciation?

Bro. Sutor, himself an American York Rite Mason, addresses himself to the B.B. of that Rite. Without doubt he is acquainted with inside conditions and

his words are apt and seasonable, as applied to that Rite, applied to the Scottish Rite, however, they lose their point as the Scottish Rite can boast its Martyrs who have not only stood true under public reprobation, but have risked life and property and not infrequently lost both before they would renounce their Masonic Connection. Continental Europe and Central and South America records many such, but then our York Rite B. B. deny recognition to Scottish Rite Masons and certainly as Bro. Sutor has shown there is a difference between their ideals and conception of Masonry and those of their York Rite B. B.

The world moves; and our York Rite B. B. are trying to move with it, the statement may seem incredible, nevertheless there is some foundation for it as witness the invitation extended by the Grand Master of Pennsylvania (one of the most bigoted and intolerant of the York Rite jurisdictions), to the Grand Masters of jurisdictions east of the Mississippi River to meet in Philadelphia and discuss divergencies in Ritual and usages, for Penn. this is a tremendous stride forward it is not enough however for Bro. Mikel C. M. of Indiana, who commenting on the invitation talks in favor of a General Grand Lodge for the United States and in a measure for Universal Masonry. Bro. Mikel says among other things:

"If one is a Mason, he should be able to prove himself one in the very same way, at least. He should have a common allegiance with every other Mason in the United States. So far as laws are concerned, there is no right law, or indispensable law, which is not based on a universal principle of right and so laws should be uniform and based on basic principles of right. Some detail of a Ritual may differ from the Ritual of another Jurisdiction without any question of principle being at stake; the dif-

ference may be in taste, and yet it is desirable that ritualistic ceremonies be made alike in the next twenty-five years. The proper angle from which to view this movement is from the broad angle of Masonry, not Indiana Masonry, or that of another single State.

"All other orders, of which I have knowledge, are nationalized. Only Free and Accepted Masonry, the best of them all, is split up into forty-five or fifty different, distinct organizations and methods, to such an extent that an Indiana Mason has but few identical and identifying interests, experiences, customs or features by which he can be accurately known as a Mason in any other Grand Jurisdiction. Those, who hail from some other Grand Jurisdiction, have stretched their imaginations and indulged us in presumptions of honesty and truthfulness and regularly to come to a conclusion that we are legitimate Masons as they are. It may be legal, but it is certainly not desirable that there should be as much difference between Masons of different Grand Jurisdictions as we have now.

"Methods and means of identification of Masons should be uniform, so that a Master Mason in Maine might know just what examination he will be required to pass in Texas for admission to a Lodge, or for recognition, if he is industrious, at home. As it stands now, a Grand Master of Indiana—one who is really a Master of Masonry from Indian standpoint—who unexpectedly travels in some directions in the United States, would not be able to visit the Lodges of some Grand Jurisdictions because it could not comply with their requirements through ignorance of their laws, in which law he has no real right to be interested, in which he has no technical interest, of which he is profoundly ignorant."

Though this is in a measure stealing our thunder by adopting the principal

plank in the Scottish Rite platform, we welcome it as an evidence that at last our B. B. of the York Rite see the necessity of Universality and that one day we can say as Abraham said of old to Lot, "Let there be no strife I pray thee between thee and me for we be Brethren."

—o—
We welcome to our exchange table the "Masonic Herald" published in Boston, Mass., by Bro. Ange Romeos as the organ of the Regional Grand Lodge of Mass., under the Grand Orient of the Argentine Republic (Rite Azul). We notice by the "Herald" that its relations with the Swiss Bureau for International Intercourse are not of the most pleasant nature. Bro. La-Tente of the Bulletin has said Bro. Romeos Grand Lodge in Argentine is irregular, and Bro. Romeos challenges Bro. La Tente to prove the legitimacy of the Swiss Grand Lodge "Alma" "people who live in Glass houses should not throw stones."

MUSICAL SERVICE MARK MAN'S DEGREE.

OPENING.

Hail universal Lord.

By Heaven and Earth adored;

All Hail! Great God!

Before Thy Name we bend.

To us Thy Grace extend

And to our prayers attend;

All Hail! Great God!

Ceremonial

1. Mark Master all appear

Before the Chief Over-seer

In correct move

Let him your work inspect

For the Chief Architect

If there is no defect

He will approve.

Work Rejected.

2. Those who have passed the Square

For your reward prepare

Join heart and hand

Each with your Mark in view

March with the Good and True

Wages to you are due

At your command.

(R. W. M. you will now retire)

If thou but suffer God to guide thee

And hope in Him through all thy ways

He'll give thee strength, whate'er be-
tide thee

And hear thee through the evil days
Who trusts in God's unchanging love

Builds on a rock that none can
move.

Proceed to the West.

Now to the Westward move

Where full of Peace and Love
Hiram doth stand.

But if Imbeciles are
Mixed with the worthy there
Cautions them to beware
Of the Right hand.

Lecture.

Now to the praise of those

Who triumphed o'er the foes
Of Mason's Art

To the praiseworthy three
Who founded this Degree

May all their virtues be
Deep in our hearts.

Closing

On the dewy breath of even
Thousand odors mingling rise

Borne like incense up to Heaven
Nature's evening sacrifice

With her balmy offerings blending
Let our own thanksgivings be
To Thy throne, O Lord, ascending
Incense of our hearts to Thee.

WITH OUR EXCHANGES

MASONRY PROSTITUTED

One of our American contemporaries refers to the prostitution of Masonry for the purpose of getting business. It says that a buyer of a large retail house in an American city, not long since, declared that he had quit wearing Masonic emblems of any kind owing to the

fact that so many brethren took advantage of his connection with the craft in an effort to sell him goods that he was often embarrassed. For that reason he had resolved to do away with wearing anything of a Masonic character.

We are sorry to admit that the same state of affairs exist among many of the brethren in Canada, that is the wearing of a charm, ring or pin for the purpose of using the fraternity as a medium of trade between buyer and seller. Although we do not condemn the principle of one brother helping another, yet we do strongly object to the advantage frequently taken of Masonic friendship to get the better of a brother Mason. The mission of Masonry to our mind, has to do with the moral life and not for the purpose of "catering" business.—Masonic Sun.

OPINIONS, FACTS AND FANCIES.

By J. E. Thornburgh.

Opinions

The Lodge and the Home.—In the charge to an Entered Apprentice we are told that, while "attendance upon the meetings of the lodge is earnestly solicited, yet it is not meant that Freemasonry should interfere with your necessary vocations, for these are to be on no account neglected." In following out the teachings of Masonry, one should be attentive to business, industrious, prudent and diligently careful of every detail that will contribute to his standing influence in his community. We are taught that the institution does not respect drones, and, while Freemasonry regards no man for his worldly wealth or honors, it does encourage the acquirement of both. Worldly wealth added to moral character, plus worldly honor is a combination of distinct and obvious advantage both to the individual and the

institution, and it is correct and proper that a laudable ambition to acquire them should be encouraged by the fraternity that desires above all things to retain its position in the eyes of the world as a dignified, earnest, working factor in the uplifting of humanity.

There is, also a laudable ambition to receive Masonic honors—the compensation given in return for participation in the work of the lodge. This ambition, laudable only in proportion to the means for indulgence, often leads Masons to a sacrifice of not only their necessary vocations, but of their home life as well. We often speak of a brother who has sacrificed much for the privilege of attending lodge, but how seldom do we hear the name of his faithful companion—upon whom the brunt of this sacrifice has fallen—mentioned in connection with the matter.

My experience and observation leads me to the conclusion, that the Mason, especially the young Mason, who sacrifices his home life for mere Masonic honors, simply for the sake of filling the chairs, who finds in after years that while he was satisfying a laudable ambition his neglected wife was growing old, and his children growing not only up but away from him, will some day awaken to the fact that he has made a mistake, and that, too, when too late to make amends.

Freemasonry unquestionably owes much to the faithful wives and loving children who have made it possible for earnest Masons to carry forward the work of the lodge. But the sacrifice of the home-life she does not require nor sanction. To do either would waste her vitality and add her name to the wreck of fraternities.—Masonic Trowel.

In Minnesota the charter of a Lodge was arrested for the following reason:

Two petitions had been received, says the Masonic Advocate. Several mem-

ters residing about nine miles from the place of meeting lodged objection at once with the Worshipful Master. The committee on investigation did not report for four consecutive communications, without asking for or receiving further time. In the meantime the term of office of the Master expired and another was elected and installed. The objecting brethren lodged their objection with him, and attended every meeting. Finally on a very inclement night, when the objecting brethren were absent, the committee made a favorable report and the candidates were elected. The Lodge worked another degree that night, but the candidates just elected were telephoned for, and coming at once, were initiated. The objecting brethren learned of the action of the Lodge the next day and lodged complaint with the Grand Master. Thereupon he acted as above stated, finding that a conspiracy had existed among a number of the brethren to confer the degrees on these candidates as soon as the objecting brethren could be caught napping.

MASONIC PRESIDENTS.

We were asked recently, while at luncheon, for a list of Presidents of the United States who were Masons.

We give the following on the authority of General John Corson Smith, of Chicago. It may be considered reliable:

To this list may be added the name of William Howard Taft.

George Washington was initiated in Fredericksburg, Va., November 4, 1752. Passed March 3, 1753. Raised August 1, 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, Tennessee, June 3, 1820.

James Buchanan.—Initiated in Lodge No. 43, Lancaster, Pa., December 11,

1816. Passed and raised January 24, 1817.

Andrew Johnson.—Made in Greenville Lodge No. 119, somewhere between 1848 and 1852, Greenville, Tenn.

James A. Garfield.—Initiated in Magnolia Lodge No. 20, Columbus, Ohio, November 19, 1861. Passed December 3, 1861. Raised November 22, 1864 (by request in Magnolia Lodge No. 20) R. A. K. T. and Fourteen-Degree A. A. E. R. Southern Jurisdiction.

William McKinley.—Initiated in Hiram Lodge No. 21, Winchester, Va., May 1, 1865. Passed May 2nd, and raised May 3, 1865. Dimitted and became member of Eagle Lodge No. 431, Canton, Ohio, 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 New York.

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, N. Y.

—Masonic Observer.

PENURIOUSNESS CAUSE OF

William Darling, Well Supplied with Money, Attempts to Steal Ride and Is Fatally Hurt.

Heir to a Fortune in Scotland. Unfortunate Victim of Railroad Train Displays Remarkable Nerve After Losing Legs—Was Mason of the Scottish Rite.

"Cheyenne Leader, July 14, '09.

Yesterday morning, shortly after midnight, William Darling of Glasgow, Scotland, was run over by a freight near Archer, fourteen miles east of

Cheyenne, and received injuries which later caused his death. Both his legs were cut off close to his body and that he lived as long as he did was remarkable. He died at 9 o'clock yesterday morning.

Darling exhibited wonderful vitality and fortitude and never flinched while being brought to this city or at St. John's hospital, where the mangled stumps of his limbs were dressed. While in the baggage room waiting the arrival of the ambulance he sat erect and demanded a drink of water.

There was no good reason why Darling should have been beating his way on a freight, as plenty of money was found on his person and he told the matron of the hospital, Miss McKenzie, and Rev. Mr. Fitzgerald, that his parents in Scotland were wealthy. Why he should have been stealing a ride he did not explain.

Darling held a first class license as a marine engineer, issued by the government of Scotland, and in every way seemed to be well educated. There was found on his body a Masonic patent, which shows that he was a member in good standing of the Scottish Rite Masons and as a consequence the Masons will have charge of the funeral. P. F. Cook will officiate at the ceremony.

A coroner's jury has been called to convene this morning at 10 o'clock to investigate the accident, and until then the details of the case will not be known. The jury is composed of Andy Matson, Lew Hall and Pat Green, Jr.

No definite funeral arrangements have been made as yet.

An obligation no more makes a man a Mason than does subscribing to the creed of a particular church makes one a true follower of the doctrines inculcated by that church. One may attend church every day and be conversant with every ceremony and be no Christian, or attend

the temple and repeat every prayer and be no Jew. Similarly a man may be present whenever his lodge convenes, know the work perfectly and be only a lodge Mason. Like some frequenters of churches and temples, whose religion never strays beyond the confines of the religious edifice, his Masonry may be and is confined to lip service and ritual work. Such men are never Masons and no amount of obligations can make them Masons. Men whose hearts do not realize, and whose minds cannot comprehend the real usefulness of Masonry; men who cannot apply the teachings of the craft to their lives and to practice of their daily existence, and feel their Masonry only within the precincts of the lodge to the cause that Masonry represents.—Jacob Nieto, California.

A MARK OF APPRECIATION.

San Francisco, Cal., July 2, 1909

"The Universal Free Mason"

III. Brother Spence:

Noting that my subscription to the "Universal Free Mason" has about expired and appreciating the value of your magazine, I have enclosed one dollar herewith for renewal of same.

I congratulate you, dear brother and your coeditors upon the success of your worthy and timely undertaking, and for even greater achievements in the future by way of education in Masonry.

Saluting you dear and III. Brother,

FRANK M. KEONIG, 23.

To our Brethren of the Masonic Press:

We have sent copies of each number of the Universal Freemason to every Masonic Journal known to us with the request that they exchange, some have courteously complied with the request, others have not, the present number will be the last one sent to journals which do not reciprocate.

THE UNIVERSAL FREE MASON

Volume 2

SEPTEMBER, 1909

No. 3

HISTORY OF MASONRY IN PORTUGAL.

In most countries, when Masonic lodges have been prohibited by the government, the Masons have always considered it their duty to obey the order, and have closed down. Portugal is, however, an exception to this general rule, and the more they have been persecuted the more determined they have been to keep the lodges going, consequently none of our foreign brethren deserve our plaudits for their courage more than our Portuguese brethren.

The first record that is to be depended upon for the start of Masonry in Portugal is to be found in the minutes of the Grand Lodge of England, April 17, 1738, when several brethren, who were residing in the City of Lisbon, in Portugal, petitioned for a dispensation to be granted to Mr. George Gordon for constituting them into a regular lodge, which petition was granted.

At the organization of the lodge there were present Lord George Graham, Lord Forster, and a great many of the officers of the English fleet. This mention of the fleet should be noticed, as in later times, when persecution had lifted its dark head, foreign vessels were extensively used as safe meeting places for the lodges.

From the very first, the most determined enemy the craft had was the church, which became worse, if that was possible, after Clement XII issued his famous bull, April 27, 1738. In 1743,

King John V was persuaded that the Freemasons were heretics and rebels, and issued an edict of death against them. Persecution and torture at the hands of inquisition followed, of which the following case is a sample:

The son of a Swiss surgeon, Coustos, was born at Berne, and emigrated, in 1716, with his father to England, where he followed the trade of a gem cutter, and was made a Mason. After twenty-two years in London, he went to Lisbon, with the intention of shipping to Brazil, but failing to obtain a permit from the government, settled down to his trade in the Portuguese capital. With two French jewelers—Mouton and Brasle—he founded a lodge where they were surprised, March 14, 1743, by the familiars of the inquisition. Nine times within the space of three months was Coustos put on the rack, scourged, branded, and otherwise tortured in an endeavor to wrest from him the secrets of freemasonry, and a renunciation of his religion, and, June 21, 1743, he was the chief celebrity at an auto-de-fe in the church of the Dominicans, later sentenced to four years at the galleys as a Protestant and Freemason. His two companions were also tortured, but being Catholics only received a sentence of five years' exile. Brasle dying in consequence of the suffering he endured whilst being tortured, Coustos was claimed by the British embassy as an English subject, and with Mouton, reached London, Dec. 14, 1744, where the

fraternity paid them every homage. Joseph II, coming to the throne, was found to be more liberal and the clergy lost much of their influence, and the Jesuits were banished from the kingdom, in 1761. Freemasonry took a new lease of life, and only once—in 1776—did the inquisition attempt to suppress the craft.

Joseph was succeeded by his daughter, Maria, and the clergy once again gained the upper hand. The most talented men of the kingdom being Freemasons only saved themselves with flight, the celebrated mathematician, Da Cunha, lay in the dungeons of the inquisition from 1778 to 1780. In 1792 the queen went mad, and her son, John, became regent. Persecution was more severe and the governor of Maderia was ordered to deliver all Freemasons to the inquisition. Still the fraternity continued to live. Lodges still existed in Coimbra, Oporto and others were held at different times on various ships in port; numerous others belonged to the British regiments.

A committee of six was appointed to act as a Grand Lodge, and other lodges were established, great secrecy being observed. The new Grand Lodge, acting through four lodges, asked and obtained recognition from the Grand Lodge of England.

In 1807, war broke out between France and Portugal, because the ports were not closed to the British fleet. On Nov. 20, the French entered Lisbon, and with their presence Freemasonry once again was enabled to show itself openly; but in order that the French should not bring the National Grand Lodge under the Grand Orient at Paris, the Grand Master closed the Grand Lodge pro tem. in 1808. After the forced evacuation of the French, the provisional government seemed to be friendly to the craft, a result, no doubt, of the presence of British troops. A disagreeable incident took place while the British Masons were having a public assembly,

walking in procession with the banners and emblems of the lodges. The Portuguese troops mistook this display for one of the pageants of the Romish church, and therefore turned out to give it the usual honors. On discovery of their error, the Portuguese troops, aided by the populace, ill-treated the craftsmen, which resulted in more persecution by the inquisition. At Massena's arrival, in 1810, the craft was re-established, but on his retreat, resulted in renewed persecutions, over thirty of the foremost Freemasons of Lisbon being deported to the Azores in September. The fraternity would not give in, and, in 1812, there were thirteen lodges in Lisbon alone. An edict of John VI—the queen having died March 20, 1816—dated from Rio Janeiro, threatening the Freemasons with death and other minor penalties, had no other effect than to make them return to the most inviolable secrecy.

In 1821, the king was forced to accept a constitution abolishing the inquisition, establishing trial by jury, etc., which had the effect of once again allowing Freemasons to meet in the light. In 1822, the king's oldest son, Don Pedro, having accepted the grand mastership of Brazil, the Lisbon lodges, eight in number, elected a grand master for Portugal.

In 1823, the king was, through a revolution of royalists, reinstated in all his autocratic privileges, and the Freemasons were once again persecuted, and his second son, Don Miguel, headed a proclamation of April 30, 1824, with the following words: "Long live the king! Long live Roman Catholicism! Death and Destruction to the Sacrilegious Freemason."

A proclamation by the Cardinal Archbishop Souza, published the same evening, so inflamed the minds of the rabble, that many people were murdered on the mere suspicion of being Freemasons.

In 1826, King John died, and war took place between his two sons, with the

natural consequence that the lodges had been under a ban during this time; the brethren dispersing all over Europe and Brazil. Under these circumstances some had elected one Grand Master and some had elected another, so that on the return of the exiles, 1834, two Grand Lodges existed in Lisbon. To add to the confusion the brethren of Oporto elected still another Grand Master. An attempt at fusion in 1837 failed, politics having been allowed to enter the craft. All three Grand Lodges followed the French Rite of seven degrees.

About this time a Chapter of Rose Croix was established at Lisbon, under the Grand Chapter of Prince Masons, Ireland.

In 1840, Caralho—who had been one of the Grand Masters of the opposing Grand Lodges—returned from Brazil with a patent from the Supreme Council 33 degrees, in that empire, erected a lodge and consistory 32 degrees, which Brazilian patent of June 20, 1841, was—December 27—transformed into a Supreme Council of the 33 degree dependent on Brazil. This took the name of Grand Orient of Lusitania. In 1845 it numbered no less than seventeen lodges.

To add to the rivalry the Grand Lodge of Ireland also warranted lodges at Lisbon, and ultimately a provincial Grand Lodge was formed, making the fifth ruling body in Portugal.

In 1840, all the grand lodges, except the Irish Provincial Grand Lodge, united and formed a Grand Orient of Portugal at Lisbon, with D'Oliveira as Grand Master. His successor, Alves de Mauro Contucho, unfortunately created dissatisfaction by his despotic rule, and the Scots Grand Orient of Lusitania was revived—January 31, 1850—under Count Paraty, Grand Master. This Grand Orient soon had a large number of lodges under its jurisdiction, owning its sway. In 1860, the two Grand Lodges amalgamated, under

Paraty, as the Grand Orient of Lusitania. In 1872, they were joined by the Irish lodges, making only one Grand body for Portugal. In 1873 this Grand Orient ruled over forty-eight lodges, (twelve in Lisbon and fifteen in Spain) in 1885, seventy lodges owed obedience to it.

The United Grand Lusitanian Orient, consists of four subsections, a Symbolic Grand Lodge, under a president, for lodges working Masonry only; a Supreme Council of the 33 degrees for the A. and A. S. Rite la Supreme Rose Croix Chapter, for the French Rite; and a Grand Chapter arch Masons, the only one, except in Spain and Roumania outside of Anglo-Saxon Masonry.

A movement of much significance took place in 1881. Five lodges, tired of the higher degrees, combined to erect a Grand Lodge of the craft, totally independent of all the degrees beyond the three of Ancient Freemasonry. Count Paraty the head of the Grand Orient, was called to preside also over the Grand Lodge of Free and Accepted Masons, which was formed on the England model. The movement was purely national, only one English name appearing amongst the office holders, and he had only a subordinate position. Under Paraty's guidance, this Grand Lodge was brought back into the fold of the Grand Orient, which was subdivided into three grand bodies, or *chambes*, each having sole control of its own Rite—a Supreme Council 33d for Scots, a Supreme Chapter Rose Croix for the French, and a Sublime Chamber or Grand Lodge for the craft. Any question of general interest was discussed by the whole body in session. On December 6, 1883, at a meeting of thirteen lodges meeting in Lisbon, a Grand Lodge, totally distinct and independent of the Grand Orient, was established, which has nothing at all to do with the higher degrees, and although this makes two Grand Lodges for Sym-

holic Masonry in Portugal, yet it is for the best interests of the craft that this has occurred, as now the higher degrees can go their way in peace, and the dissensions they usually caused in the Grand Orients will not at any rate have any chance of taking place in the last of the numerous Grand Lodges Portugal has heretofore had.

No other country has been more severe on the craft, yet we find that through it all Masonry existed, and all credit is due to the brethren for their sturdy opposition to persecution by Masonry's worse enemy, the Catholic church.—Exchange.

MASONRY IN OTHER LANDS

OF THE UNRECORDED GRAND LODGE.

"The senior of these organizations, the mother of all Grand Lodges, was established in London in 1717, and has had an unbroken although chequered, existence from the time of its formation down to the present day.

"In 1725 an old lodge, which had been held in the City of Yor from a period so remote that it may fairly be designated 'time honored,' formed itself into a Grand Lodge, and either then or subsequently assumed the high sounding title: 'The Grand Lodge of all England,' an assumption scarcely justified by its ultimate position and influence; for its importance was chiefly vested in its name, and its dissolution, about the year 1792, may be justly ascribed to inanition.

"Next in rotation is the Grand Lodge of the 'Ancients,' established in London about 1752. London was also the birth-place of 'the fourth Grand Lodge, which was brought into existence by certain members of the Lodge of Antiquity, under the leadership of William Preston, in the year 1779, under the somewhat egotistical title of 'The Grand Lodge of England, south of the River Trent,' al-

though it scarcely merits the distinctive appellation of a Grand Lodge, for it came to an inglorious end after an insignificant reign of ten years."

It is with the Grand Lodge of the "Antients" that we are more immediately concerned. From about the year 1776 this body had been described by Masonic historians as a schismatic Grand Lodge, it being alleged that its original members had seceded from the regular Grand Lodge, and in the absence of evidence to the contrary, it seems a very natural conclusion to come to. Fortunately, however, the whole of the proceedings of the Antient Grand Lodge have been preserved.

As nearly all the original members were Irish Masons who had never owed allegiance to the Grand Lodge of England, consequently were not seceders, nor could their organization properly be described as a schismatic body.

In addition to the four Grand Lodges already mentioned there was, in the latter half of the eighteenth century, another body exercising the functions of a Grand Lodge in London, though on a smaller scale than the others, and that this organization was chiefly composed of Scottish Masons working in a different way to either the adherents of the regular Grand Lodge, properly known as the "Moderns," or to their rivals of the "Antients" or Anglo-Irish Masons, as we prefer to designate them.

There is nothing extraordinary in the fact of the three nationalities comprising the United Kingdom being Masonically represented in the metropolis at this period.

The subject of Scots Masonry and Scots Lodges have appeared at various times in the history of the English craft, and Bros. John Lane and Robert F. Gould have treated the subject most ably. As far back as 733 a lodge described as "Scots Masons Lodge," No. 115,

was on the English register, and met at the Devil Tavern, emple Bar, and removed to Daniel's Coffee House, Temple Bar, 1736, but was erased from the list in the same year. Ten years later Scots' Masonry appears at Bath and Salisbury.

In the records of the Royal Cumberland Lodge, No. 41, Bath, on January 8th, 1746, Bros. T. Naish and John Burge were made Scotch Masters, and paid for making 2s. 6d. each. Bros. F. H. Goldney of the Quatuor Coronati Lodge No. 2076, in the "History of Freemasonry in Wiltshire," has discovered in the minutes of an old lodge at Salisbury, under date of October 19th, 1846, is the following—"At this lodge were made Scots' Masons, five brethren of the lodge (including the W. M. Staples)."

In the minutes of lodge No. 168, meeting at "The King's Head," B alsover Street, Cavendish Square, under date of August 11th, 1756, is the following—"Agreed by the members present, that on Sunday, 22nd August, will be held a Scots' Lodge here at six o'clock in the evening, in order to make brothers belonging to this lodge." And under the date of September 8th—"Agreed for the future that each member who shall on-point to be made a Scott Mason, on any night appointed for that purpose, shall forfeit the sum of 2s. 6d. for such prepossession in case of neglect of coming."

This lodge went by the name of the Tavern Queen's Head, Holles Street, Caverndish Square, and was consecrated 24th November, 1753. In the year 1791 it was united with the Tuscan Lodge, No 7.

FILOPINO LETTER.

The following interesting letter is taken from the Square and Compasses, of New Orleans:

Dear Sir and Bro.:—A brother, whose name I have forgotten, gave me your address, and said that doubtless you would

be glad to have some news of the craft in this part of the world, hence this letter. I am inclosing a clipping from the daily paper here which may be of interest to your readers.

I regret to say that Masonry in this part of the world is apparently not in the best of hands, as far as the American branch is concerned.

Recently, the leading Spaniards and others who had lived for years in the islands, and desired a lodge in which they would do work in their native language, attempted to get a charter from California, from which state the American lodges hold their charters, but were so opposed by the local American lodges that they were compelled to ask Scotland to grant them a charter. This has been done, but a large part of the membership of the American lodges decline to recognize or fraternize with the Scotch lodge. This has caused a bitter and un-Masonic spirit to spring up. However, many of the sojourning Masons, and a few of the broader minded members of the local lodges, visit and enjoy communication with the members of the Scotch lodge. There are a number of active (Filipino) lodges holding charter from the Grand Lodge of Spain, who would be glad to exchange them for American charters if they could. There are three lodges working under California charters and one of these, particularly, is very much opposed to the Spanish and Filipino element being recognized as brothers. I regard this as unfortunate for the order, for I believe it will eventually result in our being shut out by the Scotch of visiting the lodges in North China—perhaps all over the world.

I do not just know what shape Spain is in for our recognition, but I am convinced that now that these islands are under the protection of the American flag, everything should be done to obtain Masonic recognition of the native here, and if possible, bring them under American jurisdiction—this they are anx-

ious for, notwithstanding the local opposition. There are nine of these native (Spanish) lodges, with a District Deputy Grand Master in charge. Three American lodges, two in Manila and one in Cavite—under California, with a district "inspector" in charge, who is much opposed to both Scotch and Spanish lodges, refusing to visit or communicate with them in any way. There is but the one Scotch lodge—the one which has just celebrated its first anniversary. There is "The Masonic Sojourners' Association," made up of sojourners, for the sole purpose of assisting sojourning Masons when in need of it.

Trusting that I have given you a few points of interest, though badly expressed, I remain, Fraternally yours,

DR. ALBERT FENSCH.

Member of Nebraska Lodge No. 1.

The clipping is from *The Cable News-American*, of April 25. It gives an account of the first anniversary celebration of Lodge Perla del Oriente No. 1034, the Spanish Lodge in Manila, under a Scottish charter. The concluding paragraph is as follows:

Lodge Perla del Oriente probably stands unique and alone in the annals of Freemasonry, as holding its charter from Scotland, the most ancient home of Anglo-Saxon Masonry, performing its ritualistic ceremonies in the Spanish tongue, under the protection of the stars and stripes in the far east possessions of the United States.

While it is the baby lodge of the Philippines, it already has a large and growing membership, which numbers many of the leading professional and business men of the archipelago.

American Masonry of the York Rite presents many peculiarities to the Foreign Mason, amongst others the color question, as is shown in the following article translated from "Revista Massonica," of Rome, the chief organ of our RB in Italy, translated for the "Univer-

sal Freemason" by Ill. Bro. D. Bergera, 33rd Degree, of Helper Utah.

"From the 'Revista Massonica.'

The Coloured Masonry.

The Masons of Europe will find something incredible in agitating the hard feeling in regards to the coloured masons of the United States of America, but it is true that some of the Grand Lodges of the New World will contest the right of coloured people to be initiated in the order. The question is old, but it has again come up lately between two Grand Lodges, the Mississippi and the New Jersey. The first one is absolutely contrary in recognizing the coloured men as masons and the latter will admit them. I take the opportunity of letting my readers know the movement of the contest.

Then the family of Masons of Mississippi, as the result of the circular which I have before me, from now on will have no report or affiliation with New Jersey. The cause of this is the question of the coloured mason. One telegram from the Baltimore Sun of the 18th of February, gives us that grand news: Brother Edward J. Martin, Grand Master of the Mississippi, has broke all the brotherhood correspondence with the Grand Lodge of New Jersey, because this lodge has recognized the coloured mason as a brother. This controversy started on August 22, 1908, when the Grand Master Martin of the Mississippi demanded to know from Bro. William D. Wolfskesil, Grand Master of New Jersey, if it was true that his Grand Lodge would affiliate the coloured people. The Grand Master of New Jersey answered that in Newark, under the title of "Alpha," No. 166 is one lodge of coloured people which is in a flourishing condition, and there is no law of Masonry in our Jurisdiction of New Jersey to refuse the coloured men to be admitted in our order.

As soon as he received this letter Grand Master Martin, with the help of the Su-

premie Representative, W. A. Roane, breaks all official reports from the Grand Lodge of New Jersey. On this subject Grand Master Martin said:

"In this regard I have done the best for the interest of the brotherhood. I have considered the question well and I have heard the ideas of the best authorized brothers, and they all nearly unanimously advise me to go ahead and do the same as I have done, to the best of my knowledge without alternation. The colored men of our country are not capable of assuming the obligation and responsibility of Masonry. We can see that the virtue and morality are indispensable to Masons. But they are a strange quality to that race. As a Grand Master I feel it my duty to expel any one who will try to open the door of Masonry to these people. As I see it, the virtue and morality of it is ridiculous to the civilized world."

This resolution of the Grand Lodge of Mississippi has been reported officially to the Grand Lodge of New Jersey by a positive delegation, as we will read in the official publication of the 10th of February, 1909.

In this way, with one stroke of the pen, Grand Master Martin, with the counsel of the brothers, believes he can thwart and negate the undying, grand fundamental principle of our human fraternity that recognizes all the people without distinction of politics, religion or race,—the right to be admitted into our order.

Oh! there are many things the New World must learn, to compare with the Old World.

KNOCK OFF, YOU KNOCKER!

Here you knocking, York Rite howler,
Blattin' like a Billy Goat.
Put a muzzle on your growler,
Choke your microbes down your throat.

Get some liver regulator,

Thin your blood, it's thick like cheese;

Get your brain box an incubator,

So it'll hatch Masonic ideas.

Don't utter weird and crazy sounds,

Some of your, clandestine wailings.

You know this, will give us grounds,

Thinking your brain box is failing.

Universal Masonry is newly born.

Drop your dirty hammer and grab a horn.

Fall in with the big procession,

Ketch our step and move along;

With the Uniersal Freemansons,

That's the place where you belong.

Raise your voice and join the chorus,

Swing your hat and shout. Hooray.

If your back is weak, put a porous,

Plaster on your Masonic vertebrae.

Do not get your tongue so twisted,

People think that you are cracked.

Do not squeal, when unassisted,

You can't crow, but only quack.

Crowl from under all Masons' scorn.

Drop your dirty hammer and grab a horn.

Uniersal Free Masonry.

Help to push her un the slone.

Don't be just a York Rite knocker,

Reekin' full of poisonous dope.

See our banners proudly waving,

In our country's atmosphere.

While you knockers are behaving,

Like a pesky soerhead bear.

Some day, soussed into a pot,

Biled out good and tender.

You'll ride a packass in your lot.

Till he'll bust your suspenders.

But don't you look so darn forlorn.

Drop your dirty hammer and grab a horn.

Grab our horn and do some tooting,

Bring your own pride into play.

And it's just as sure as shooting,

You'll feel better right away.

Screw up courage, that's what ails you,

Knockers are beastly malcontents.

They are just like black assassins.

Knocking is their only seance.

It is hard to find exceptions

To the well established rule,

That the brains of a York Rite knocker,

Loblollicis around, like Pat's old mule.

Jack up on the nerve that fails you.

Don't strut around with an empty
gourd.

For the cause and your brain box ail-
ment.

Drop your dirty hammer and blow a
horn—Contributed.

ANSWERS TO QUESTIONS.

The following questions are frequently asked and we are unable to answer them:

1st. When did Scotland give the 3 degrees to France? To what body in France, and what body in Scotland gave same?

Had Count de Grasse Tilly any warrant from Scotland to form Craft Lodges in France or elsewhere?

2nd. From what body in France was Polar Star Lodge chartered in Louisiana?

Has the Supreme Council 33rd Degree A. & A. S. R. F. M. of Louisiana Grand Orient of New Orleans, La., any direct descent from above Polar Star Lodge? How was it formed and does the Grand Orient of France recognize the above Supreme Council 33rd Degree of Louisiana?

3rd. Did Marquis de Sans Angelo establish this Supreme Council 33rd Degree of Louisiana; could he form same legally, and was it recognized by Grand Orient of France?

Was Marquis de St. Angelo Lieutenant Commander of the Cerneau Supreme Council which was formed in 1807 by Cerneau, and was Joseph Cerneau legally authorized to form this Supreme Council 33rd Degrees in New York?

Which was the Supreme Council 33rd

of Louisiana which was disbanded and affiliated in the Southern Supreme Council in 1885.

Is the Supreme Council 33rd A. A. S. R. F. M. of Louisiana Grand Orient of New Orleans with J. W. Cherry as M. P. G. Com; which made you, Bro. Thomson their G. J. G. and representative—the same one which Marquis de St. Angelo established, and is there any history to prove these facts; if so name vol and page if possible.

Is it from the Supreme Council 33rd which made you their representative, that you established the Grand Lodge, Intermontana the American Masoic Federation.

If we receive our craft 3 degrees from above supr. C. 33rd and from the 4th up direct from Scotland, there arises a question—Is this Supr. C. 33rd of La in any way directly connected in the higher degrees with our Grand Council of Rites, or do they grant their own high degree diplomas.

Did the Grand Council of Rites of Scotland excommunicate the Grand Orient of France and G Lodge of France for taking out the Bible of the Lodge.

Was the then existing supreme Council 33rd of Louisiana also excommunicated as a daughter lodge.

Is there any public history of the Grand Council of Rites, if so please name vol. and pages.

Are there at present any more than one Grand Council of Rites working in Scotland.

Did the American Southern Jurisdiction ever send representatives to form opposition to the Grand Council of Rites in Scotland; when; how long did they last?

Is it true that every Supreme Council 33rd A. A. S. R. has a charter emanating from Grand Council of Rites of Scotland.

How many Supreme Councils 33rd A. and A. S. R. have no charter from Grand

Council of Rites Scotland and does Grand Council of Rites recognize them.

Is King Edward of England the patron of the Grand Council of Rites, or only of the Grand Lodge of Scotland.

Is harmony between our Grand Council of Rites and Grand lodge of Scotland.

10th. Did the American R. A. S. R. ever receive their higher degrees from the Grand Council of Rites, Scotland, if so where and when?

Since when do the American Grand Lodges force their members to take their higher degrees in Charleston (South Carolina). Do all Grand lodges act thus.

11th. Have the American York Rite 18 degrees body any direct charter from England for their higher degrees. Are the 18 degrees York Rite higher degrees recognized everywhere.

Does the Grand Lodge of Scotland recognize the 18 degrees York Amer body Does Scotland Grand Council Rite recognize them.

12th. Are the American A. A. S. R. 33 degrees (York body) recognized everywhere. Does the Grand Council of Rites of Scotland recognize them? Which countries do not recognize the American York 33 degrees A. A. S. R.

13th. Are the York Craft 3 degrees recognized everywhere. What countries do not. Does the Grand lodge of Scotland recognize the Yorks? Do the English Grand lodge recognize Yorks?

14th. Do the Grand lodges of England recognize the American Masonic Federation.

Does the Grand lodge of Scotland recognize the American Masonic Federation.

Has Bro. Thomson been in communication with lodge of the 3 globes in Berlin, Germany. Do they also recognize the V. M. Fed. like the Indeps Johannes lodges of Germany.

15th. It is stated that Morin took 8 degrees illegally from the 45 degrees Egyptian Rite, and added them to the

then 25 degrees Scottish Rite, making it 33 degrees.

How did the Grand Council of Rites of Scotland cause the 33 degrees.

16th. The foll question is asked by each new Candidate.

If we are the real ancient order of F. M. Why is it that they never have done anything from Europe and let this York body rule the whole country, and why was the Am. Mas. Fed. started so late. What was the real cause of the A. M. Mas. Fed. Who caused it to be started.

Why did Bro. Thomson first join and afterwards leave Yorks?

When did Bro. Thomson first come to U. States and did Bro. Thomson come as representative at first from Grand Council of Rites, and on whom or what body did Bro. Thomson confer the high degree in U. S.

1st. Andrew Michael Ramsey, a member of Kilwinning St. Johns Lodge, in Ayr, Scotland, introduced the Scottish system of Masonry into France early in the 18th century. Count De Grasse Tilly had no warrant from Scotland to form either Craft or other Lodges anywhere.

2nd. From the Northern Lodge (Scottish Rite) at Marsailles.

Polar Star Lodge is a constituent Lodge under the Supreme Council of Louisiana.

First as a Sovereign Grand Consistory, in 1813, by the Supreme Council 33d Degree for the United States of America. Afterwards in 1830 as a Supreme Council by the Marquis Saint Angelo.

The Grand Orient of France recognizes it.

3rd. Yes.

No, he was Lieutenant Grand Commander of the Supreme Council for the Western Hemisphere, which had been formed by the union of the Cerneau

Council and the Supreme Council of Terra Firma.

Joseph Cerneau held a legal commission from the Grand Orient of France through Martin, who succeeded Morin as Deputy, he had therefore a right to institute this Supreme Council which was recognized by France.

* * *

4th. The Supreme Council was never disbanded; a few of its members seceded and joined the Southern Jurisdiction Council.

Yes. Folger's History of the Ancient and Accepted Scottish Rite in 33 Degrees.

* * *

5th. It was by authority granted by the Supreme Council of Louisiana that the power was given to Universal Council "A" of Montpelier, Idaho, to work the Symbolic Degrees. From this Council came the Grand Lodge Inter-Montana, and from it the American Masonic Federation.

Only by ties of Amity, and exchange of Representatives.

Yes.

* * *

6th. No.

No.

* * *

7th. No, except the Sketch which prepares the Grand Statutes.

No.

The Supreme Council of France, which was founded by the Southern Jurisdiction (Charleston Council), started an opposition Supreme Council to the Grand Council of Rites in Scotland in 1845; it still has a nominal existence, with our Consistory in Scotland.

8th. No. Until ten years ago the Grand Council refused to grant any Charters out of Scotland. Then it granted one to Dr. Wilson of Boston, afterwards withdrawn, when Wilson was expelled from the Craft.

* * *

9th. King Edward of Britain (not

England) is only Patron of the Grand Lodge; it is merely an honorary office.

Yes. Col. Spence, Sovn. Grand Master of the Grand Council is also a high dignitary of Grand Lodge.

10th. No.

Only two of the American York Rite Grand Lodges do so viz., Ohio and Pennsylvania; the cause was the struggle for supremacy between the Cerneau and Northern Jurisdictions, the result, a schismatic Grand Lodge in Ohio.

* * *

11th. The American York Rite has 10 Degrees, not 18 Degrees; 13 Degrees, with the Cryptic Grades; but these are not universal.

No—No—No.

* * *

12th. Only by Councils which have been formed directly or indirectly by the Charleston Council.

The Grand Council of Rites does not recognize them.

* * *

13th. In no other Country than the United States of America is a man asked what Rite he belongs to, if he can prove himself a Mason.

* * *

14th. Same answer as 13.

We have had no correspondence with any German Lodges except the St. Johns Lodges and the Symbolic Grand Lodge, Scottish Rite.

* * *

15th. Morin's commission was annulled by the Grand Orient in 1776. The "Egyptian Masonic Rite of Memphis" was invented in 1839.

The Grand Lodge of Rites had them from time immemorial.

* * *

16th. See the Historical Sketch in Vol. 1, No. 1, of the "Universal Freemason."

Bro. Thomson did not first join the Yorks, he joined the Scottish Rite in 1875, and affiliated with a York Rite Lodge in Idaho in 1898 because there

was not then a Scottish Rite Lodge in the West. When it became possible to have Scottish Rite Lodges he Dimitted from the York Rite (in the Grand Lodge of which he had been "Orator") and returned to his own people.

Is it right to admit a Brother of the York Rite as a visitor in our Lodge?

Yes if he can pass the examination and takes the Tilers O B. as being of Masonry Universal any "Son of the Widow" is a welcome visitor in our Lodges.

Can we admit as a visitor a Scottish Rite Mason of foreign jurisdiction who has not a certificate from his Lodge that his dues are paid?

The right of visit is inherent to a Mason and cannot be denied him, provided always, that he can prove himself —non-payment of dues is not of itself a barrier.

TEXAS FREEMASON

At the recent annual communication of the Grand Lodge of New Jersey the action of the Grand Lodge Mississippi severing fraternal relations with it was practically ignored, because, as stated by the Grand Master, he had no official notice of such action from the Grand Lodge of Mississippi. This seems to be a clear case of "you can't play in my back yard any more, because I don't like you."

It was one of the sweltering July nights not a thousand miles from San Antonio, when he was asked what he most desired, that his Teutonic ancestry was clearly betrayed by, —"A stein of cold beer." "Light," suggested a bystander. "No, I like mine dark," promptly spoke up the thirsty Hans.

A non-thinking Mason cannot be much of a Mason; and a non-read Mason cannot be much of a thinking Mason.

The Universal Free Mason.

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By the time this issue of the "Universal Freemason" is in the hands of our readers we will be started on a tour of inspection and instruction through the Lodges in the Federation. During our during our absence Bro. R. S. Spence, Associate Editor will take entire charge and for the months of September and October all communications should be sent to him.

As an evidence of the growth as also of the cosmopolitan character of the "American Masonic Federation" it has been found necessary to translate our Ritual into the French, German and Italian languages, as Lodges composed of B. B. of the several Nationalities naturally prefer to conduct the work in the language most familiar to them.

We welcome another addition to our exchange list in the "Texas Freemason" published at San Antonio, Texas. Bro. L. A. Heil, editor, judging by his editorials is one of those "Rari Avi" a thinking Mason. We will cull gems from the "Texas Freemason" in our present issue.

We cull the following item from our

esteemed contemporary the "Masonic Trowel" as an example of what a peculiar system Masonry is when looked at through York Rite spectacles. We agree with our Bro. it was a "singular case."

A Singular Case

"A man petitioned Western Star Lodge this city, some two years ago. The petition was not acted on, and was finally forgotten. Recently he petitioned Magnolia Lodge, this city, and was elected and received the E. A. degree. Western Star asked for the fee, and Magnolia not only turned over the fee, but the candidate as well, indicating the very fine state of fraternal feeling between the two lodges, as Magnolia, under the law, might have held the candidate by paying. But as the material was taken innocently, Magnolia thought best to turn it over to Western Star."

From far away Scotland through the medium of the 'Glasgow Evening News' we learn that:

"There is a proposal to found a Masonic lodge at Jerusalem, as near as possible to the site occupied by Solomon's Temple. Sir Francis Campbell, Under Secretary of State for Foreign Affairs, has undertaken to communicate with Sir Gerald Lowther the British Ambassador at Constantinople, requesting him to approach the Sultan and endeavor to obtain a favorable reception of the petition which is in course of preparation. "We wonder what has become of the "Royal Solomon Mother Lodge" chartered from Canada of which the late Bro. Robt. Morris wrote and spoke of; and of which we became an affiliate when we received the degree of the "Palm and Shell" over thirty years ago?

We have read many "orations" and listened to a few where the orator drawing a little from doubtful history, and more from a vivid imagination declaim-

ed in florid phrases of the antiquity of the Craft making all the old gags about Solomon's Temple. The Essenes and the Roman Collegium do Yeoman's service and we remember the time when to doubt such fairy stories was to be considered a very lukewarm member indeed. To the labors of a few enthusiastic Brethren such as Kloss Eindel, Hughan and Murray Lyon, and latter of Gould and Sadler we owe the light that now enables us to laugh tolerantly as we listen to the orator who with (as a medical critic once said of an opponent) a diarrhea of words and a constipation of ideas dilate on the old theme. To Bro. Sadler of the Grand Lodge of England Masonic students have of late years been particularly indebted for his explorations in the old record both of Operative and Speculative Masonry a labor which his connection with the Grand Lodge of England and the Company of Masonry of London peculiarly fitted him in his "Masonic Facts and Fictions" he deals amongst other interesting themes with the various Grand Lodges which at one time or another existed in England, of particular interest to the Scottish Rite Mason in his mention of a "Scots" Grand Lodge in London and of 'Scots' degrees and Lodges before the present Grand Lodge of Scotland in Edinburgh was formed also that at least some of these 'Scots' degrees were what we now call 'high degrees' is shown by the fact that B. B. already full members in English Lodges afterwards took the 'Scots' degrees proving the contention of the Grand Council of Rites of Scotland that the Scottish degree so-called are in fact as well as name "Scottish" the contention of that product of fraud and forgery, the Charleston supreme Council (now the Southern Jurisdiction) to the contrary notwithstanding.

One other item in Bro. Sadler's work is worth attention, in speaking of the "Ancients" Grand Lodge he refuses to

class them either as Schismatics or Seceders as they had never borne allegiance to the Grand Lodge of 1717. We quote from Bro. Sadler's work "Masonic Facts and Fictions under the heading 'Masonry in other Lands than ours.'"

There is trouble among those whom our York Rite BB. style the "Clan-destines." Some time ago the notorious Dr. Wilson proprietor of a peculiar brand of so-called "Egyptian Masonry," was arrested in St. Louis, Mo., on a charge of obtaining money under false pretenses in the instance of some one to whom he had sold his degree. He was released on bail which he forfeited deeming discretion to be the better part of valor as the following press dispatch shows:

"St. Louis, Mo., Aug. 14.—A. S. Robinson, who gave bond for Rev. Darius Wilson and the latter's son, arrested on a charge of obtaining money under false pretenses, forfeited the bonds and paid \$18.80 today. The Wilsons were arrested while organizing the 'Ancient Egyptian Rite of Free Masonry.' It was charged they allowed applicants paying \$5 for membership to think that they would be recognized as Free Masons. They are awaiting trial at Newark on a similar charge."

Four days later in Chicago Max Miller, master of an "Ohio" lodge, together with four of his lodge members, were arrested on the charge of keeping disorderly resorts.

We invite the attention of the opponents of Universal Masonry to the following quotation from an article on "Intolerance" by the Rev. John George Gibson, especially to the concluding lines:

"Intolerance is almost invariably the child of that bigotry which is the photograph of a dead faith, or of a waning confidence. It is not a sign of strength, but of the coward's preparation for flight; the weakling's tremor which seizes him with every fresh breeze and

every new sound. To be intolerant is to become incapable of sound judgment, of perspective vision, or of systematic progression. The fearful and the unbelieving, the tyrant and the bully, the desperate and the fugitive—indeed all who are in the straits of doubt and dread—these are they who become intolerant, and who commit the most stupid blunders in the name of self-preservation. You find them in the ranks of the religious sectary; the political opportunist and the intriguer of every set and circle. Equally at the Vatican and in the secret conclave of the Grand Orient, in the Sultan's private council and in the conspirators' assembly, fear is the guiding, or misguiding motive power, and haste and intolerance are the consequence. Intolerance and cowardice are own-cousins, and the knave's stroke is only a moment in advance of the flight of the assailant. With one hand intolerance tries to jam down the safety valve; with the other she hoists the signal of distress. She is like the goose which hisses fiercely and yet is retreating all the time. Sometimes she invades the Masonic lodge and removes the V. of the S. L.; at others she tries to strangle free thought in some church, or to turn out religionists as a pork butcher turns out sausages—by machine and groove and carefully regulated pressures. But in all cases she fears where no fear is, is wasteful in frictions and in occupation of mind upon unneeded methods—and she invariably miserably fails."

What a wonderful thing is Yorkism, the Grand Lodge of Texas refuses to allow lodge work to be conducted in the Spanish language, although to a large number of the people of the state it is the mother tongue. The Grand Lodge of New York has a Lodge which works in the Arabic language, although there are comparatively few Arabians in the state.

The following curiosity is being industriously circulated by the BB. of the Spanish family in Pa., as a means of proselyting:

THE EVENING BULLEIN

Philadelphia.

The Grand Lodge of Masons.

December 12, 1908

To the Editor of "The Bulletin:"

Sir:—There is a doubt as to which body of Masons working in Philadelphia is regular. As I understand it, the Grand Lodge of Penn. York Rite, was organized about 1730, but Robert Gould, the historian, of the Grand Lodge of England, says they were not granted a charter until 1736. I guess Bob knows. On September 28, 1787, they declared the Grand Lodge closed sine die and the next day started as an Independent Grand Lodge. It had no power as a Masonic body, but assumed it. They were not recognized by the Mother Grand Lodge (Grand Lodge of England) until 1826. Then it was Universal, now it is Masonry. Its Masonry is confined to the English speaking race and is only recognized by England, Ireland and Scotland, and lodges of the United States of America, and does not change representatives with England, Ireland and Scotland. Ancient and Accepted Scottish Rite (Symbolic) Universal Masonry, headquarters Odd Fellows' Temple. In 1850, the council of the Emperors of the East and West was organized in Paris, France. In 1761, this council granted a patent to Stephen Morin, deputising him as a Grand Inspector of the body, with authority to establish perfect and sublime Masonry in all parts of the world (Goulds' History of Masonry), May 31, 1801, a Supreme Council of the 33d degree for the United States of America, was opened at Charleston, S. C. This was the first of its kind in the world (History of Free Masonry, Vol. 4, P. 695). February 21, 1802, the Supreme Council in the French West Indian Islands, also giving him power to establish Masonic Bodies, Symbolic Lodges of

Perfection, Chapters, Councils and Consistories over the surface of the two hemispheres. (History of Free Masonry, Vol. 4, P. 696). July 4, 1811, Count De Grasse Tiily founded the Supreme Council 33d degree A. A. S. R. in Madrid, Spain. August 7, 1803, the Grand Orient of Madrid, Spain granted a charter to Christopher Columbus Lodge, 188, at Philadelphia, the first Symbolic Scottish Rite Lodge to work under its authority in this country. As I understand, it has now some seventy or eighty lodges in this State of Pennsylvania. They say, as there is no other Masonic body practicing Universal Free Masonry of the A. A. S. R. in the first three (Symbolic) degrees in this country and as the Scottish Rite Councils in existence here only work from the 4th to the 33d degrees, they are the first and only Grand body having the legitimate right to work and control the first three degrees in the Ancient Accepted Scottish Rite in the United States of America, claiming full power to extend the work and organize lodges in all territory where Universal (Symbolic) Masonry is neither practiced nor recognized. I understand that the Grand Orient of Madrid, Spain, whose Grand Master is Dr. Miguel Morayta, and headquarters is Pretil de los Consejos 5, Madrid, is recognized and exchanges representatives with the Grand Lodges and Orients at Ireland, Saxony, Sweden, Denmark, Hungary, France, Belgium, Netherlands, Switzerland, Italy, Greece, Roumania, Egypt, British Columbia Colonies, Porto Rico, Parana, Rio Grande do Sul, Chile, New South Wales and New Zealand and its Supreme Council whose S. G. Comm. is George Grid is in fraternal relations with all Supreme Councils of the world, but the Northern Supreme Council of United States.

HENRY W. BACHE.

The writer is at least frank inasmuch as he does not profess to know much of the subject on which he writes, he "un-

derstands" and quotes what "they say" who "they" are. He does not say, but certainly if "they" said what he makes them say, "they" knew as little as he does; in fact, it would not be worth notice were it not that "they say" the Spanish lodges are the only ones in this country working the Symbolic degrees of the Scottish Rite, and such an assertion (no matter howsoever ignorant the party making it), left uncontradicted might mislead some enquirer.

With the exception of re-hash more or less authentic of the doings of the Charleston council the whole piece is full of errors with barely enough truth to hold it together. The Grand Lodge of Pa. is no friend of Universal Masonry, but it was not, nor does it claim to have been organized in 1730; it did not close since the 28th of September, 1787. What the writer meant (if he knew what he meant), is that Masonry was introduced into Pa. about 1730, and that a Provincial Grand Lodge then existing closed on September 28, 1787; that an Independent Grand Lodge might be formed. If the Grand Lodge of Pa. had no power but what it assumed (and this we grant), how much more legal is the Grand Orient of Spain? It is universally conceded that no one can give to another that which they themselves do not possess. The Charleston Council had no authority whatever. Then, what did it give to De Grasse Tilly, and he to Spain? The Scottish Rite Symbolic was wrought in New Orleans, under French authority before the forged and fraudulent authority which the Charleston Council gave as an excuse for its existence, was dreamt of. Spain is the illegitimate Grand Daughter of the Charleston fraud. The Book says, "Can a clean come out of an unclean thing?"

The Scottish Rite Symbolic is still worked by the lodge and Grand Lodges in the American Masonic Federation, and by lodges in Texas, Arizona and New Mexico, under Mexican authority. Thus

the only true statement in this precious effusion is that there are some lodges in and around Philadelphia holding of the Grand Orient of Spain. The Grand Orient of Spain holds (through De Grasse Tilly), from the Charleston Council of 1802 and the latter body all historians unite in branding as a fraud.

WITH OUR EXCHANGES

The following item which has been going the rounds of the Masonic press, will be read with amusement by well-informed Masons. Our York Rite B.B. not content with bringing "innovations into the Body of Masonry," would have us believe that Providence supernaturally endorses their errors.

"Masons are discussing with a great deal of interest an occurrence at Johnston, S. C., when the Masonic hall was burned there several days ago. The building was a complete loss as were the contents.

In searching among the ruins, the remains of the Bible used by the lodge was found, and remarkable to say, when it was opened it was found that of the entire book, the fifth chapter of First Kings the chapter on which Masonry is founded, was alone intact and readable. Every other part of the book had turned to a whitish ash and fell apart when the book was handled. Only the chapter referred to was preserved.

This remarkable thing so appealed to the members of the Johnston lodge that it was decided to preserve the relic in a permanent form, and for this purpose the page containing the chapter has been placed in a glass case, to become a part of the valued property of the lodge. It will be placed in their lodge room and pointed out thereafter as the evidence of a remarkable occurrence.—Exchange.

FROM A MINISTER'S STANDPOINT

Brother Carmichael, Grand Chaplain of the Grand Lodge of Quebec, has de-

clared: "As a clergyman of the Church of England, I would like to bear witness to a fact worth mentioning, that although there are many members who do not avail themselves of the privileges of attending religious services, yet I can say that the best attendants at the services of our church are Masons, and have always been. I came to this conclusion long before I was a brother amongst you, and it was one of the predisposing causes that finally prepared my heart to join the Masons. The honor which is accorded in every Masonic Lodge to the Bible or Word of God, and the esteem in which it is held cannot be too highly regarded."—Exchange.

THE NEW HAMPSHIRE PLAN.

The Grand Lodge of New Hampshire requires the investigation committee to report upon the following points regarding applicants for initiation:

1. What is the applicant's age?
2. Where is his residence, and has he a legal residence in the place of his present domicile?
3. Is he married or single, and if married, is he living with his wife?
4. What is his occupation, and where is he employed?
5. Is he physically qualified for admission?
6. Is he addicted to the intemperate use of intoxicating liquors?
7. Does he gamble, or associate with bad characters?
8. Does he habitually use profane or indecent language?
9. Has he a good character among his neighbors?
10. Does he possess sufficient education and intelligence to understand and value the principles of Freemasonry?
11. Has he previously made application for the degrees, and if so, when and where?
12. Are there any other facts known

to the committee which should properly be brought to the attention of the lodge before balloting?

This is a good idea, because it is much better to find out things about a man before he joins a lodge than after, as it is a great deal easier to keep an undesirable person out of the fraternity than it is to get him out after he has gained admission—Masonic Trowel.

A clandestine Mason is one who received the degrees in a lodge unlawfully existing.

An irregular Mason is one who received the degrees in an irregular manner, in a lawfully constituted lodge.

A clandestine Mason cannot be healed, as he has no masonic standing.

An irregular Mason, has masonic standing, and it is only necessary to correct the irregularity in his making.—Tennessee Mason.

Sante Fe, N. M., July 3.—The Masons of New Mexico will strenuously oppose the removal of the remains of Kit Carson, pathfinder, Indian fighter and scout, which was buried at Taos. Recently a movement was started at Trinidad to have the bones of the famous frontiersman removed from Taos to that city, where it is proposed to erect a suitable monument in his honor. It was even proposed that congress be asked to appropriate \$10,000 toward the erection of the monument.

There is no law in New Mexico to prevent the removal of Kit Carson's remains to Colorado if his surviving relatives give their permission, but territorial Masons hope to persuade these relatives to refuse permission. Carson was a Mason in good standing in New Mexico at the time of his death. The Masons of New Mexico raised the fund which was used to build the iron fence around the grave, and dedicated both monument and the fence.

THE UNIVERSAL FREE MASON

Volume 2

OCTOBER, 1909

No. 4

ANCIENT LANDMARKS.

1. The Modes of Recognition.—They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest. It is not in the power of Grand Masters, Grand Lodges, or any man to change them.

2. The Division of Symbolic Masonry into Three Degrees.—This landmark has been better preserved than almost any other; although even here the mischievous spirit of innovation has left its traces and, by the disruption of its concluding portion from the third degree, a want of uniformity has been created in respect to the final teaching of the Master's order, and the Royal Arch of England, Scotland, Ireland, and America, and the "high degrees" of France and Germany are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic Masonry. In 1813 the Grand Lodge of England violated the ancient landmark, by solemnly enacting that Ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow Craft and Master Mason, including the Holy Royal Arch. But the disruption has never been healed, and the landmark, although acknowledged in its integrity by all, still continues to be violated.

3. The Legend of the Third Degree.—

There is no right of Masonry, practiced in any country or language, in which essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry. Any rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic rite.

4. The Government of the Fraternity by a Presiding Officer, called the Grand Master, Who is Elected from the Body of the Craft.—Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a landmark of the Order. Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

5. The Prerogative of the Grand Master to Preside over Every Assembly of the Craft, Wheresoever and Whensoever Held.—It is in consequence of this law, derived from ancient usages, and not from any special enactment, that the

Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge and that he is entitled to preside at the communication of every subordinate Lodge, where he may happen to be present.

6. The Prerogative of the Grand Master to Grant Dispensations for the Conferring of Degrees at Irregular Times.—The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power.

7. The Prerogative of the Grand Master to Give Dispensations for Opening and Holding Lodges.—He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under dispensation."

8. The Prerogative of the Grand Master to Make Masons at Sight.—There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition.

9. The Necessity for Masons to Congregate in Lodges.—It is not to be understood by this that any ancient landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the landmarks of the Order always prescribed that Masons should, from time to time, congregate together for the purpose of either Operative or Speculative

labor, and that these congregations should be called Lodges. Formerly, these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But Warrants of constitution, by-laws, permanent officers, and annual arrears are modern innovations wholly outside the landmarks, and dependent entirely on the special enactment of a comparatively recent period.

10. The Government of the Craft, when so congregated in a Lodge, by a master and two wardens.—A congregation of Masons meeting together under any other government, as that, for instance, of a president and vice-president, or a chairman and sub-chairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of Constitution is at the present day. The names, of course, vary in different languages; but the officers, their number, prerogatives, and duties are everywhere identical.

11. The necessity that every Lodge when congregated, should be duly tiled.—The necessity of this landmark arises from the esoteric character of Masonry. The duty of guarding the door, and keeping off eavesdroppers, is an ancient one, which, therefore, constitutes a landmark.

12. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representative.—Formerly, these general meetings which were usually held once a year, were called "General Assemblies," and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself; now he is represented by the Officers

13. The right of every Mason to appeal from the decision of his brethren, in Lodge convened, to the Grand Lodge or general assembly of Masons.—This landmark is highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of subordinate Lodges, in cases of expulsion, cannot be fully set aside upon an appeal, have violated this unquestioned landmark, as well as the principle of just government.

14. The right of every Mason to visit and sit in every regular Lodge.—This is called the "right of visitation." This right of visitation has been always recognized as an inherent right which insures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is expected that some good and sufficient reason shall be furnished for this violation of what is, in general, a Masonic right, founded on the landmarks of the Order.

15. No visitor, unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage.—Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualification, the examination may be dispensed with, as the landmark refers only to the cases of strangers, who are not to be recognized unless after strict oral, due examination, or lawful information.

16. —No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of

other Lodges.—This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

17. Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction from which he hails, and this, although he may not be a member of any Lodge.—Non-affiliation, which is, in fact, in itself a Masonic offense, does not except a Mason from Masonic jurisdiction. Mackey uses in the description of this landmark the words, "in which he resides," instead of "from which he hails." That Bro. Mackey did not make use of a more precise distinction in his description of this landmark, we can only ascribe to his standing as a Mason, subject to the local constitutions of an American Grand Lodge. But in speaking on the subject of residence in the case of the application of the candidates for initiation, in the same work, page 643, he says: "There is, however, no express law upon this subject either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any jurisdiction must be found in the local enactments of the Grand Lodge of that jurisdiction." And at the close of the article he admits that no such law has ever existed among European Lodges. The right expression to use is "from which he hails." (Dr. R.)

18. Certain qualifications of candidates for initiation.—These qualifications are that he shall be a man—unmutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed

as landmarks.

19. A belief in the existence of God as the Grand Architect of the Universe.—It has been always admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed Atheist was ever made a Mason. The very initiatory ceremonies of the first degree forbid and prevent the possibility of such an occurrence.

20. The belief in a Resurrection to a Future Life—This landmarks not so positively impresses on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection would be an absurd anomaly, which could only be excused by the reflection, that he who confounded his belief and his skepticism was so ignorant of the meaning of both theories as to have a rational foundation for his knowledge of either.

21. A "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge.—I say, advisedly, Book of the Law, because it is not absolutely required that everywhere the Old and New Testament shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all Lodges in Christian countries, and among the Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The "Book of Law" is to the Speculative Mason his spiritual trestle-board; without this he cannot labor; whatever he

believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The landmark, therefore requires that a "Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

22. The Equality of all Masons.—This equality 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, and receives all the respect, which rightly belongs to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level—that on that level we 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 should be the basis of all Masonic honors, and be rewarded with the preferment. When the labors of the Lodge are over and the brethren have returned 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.

23. The Secrecy of the Institution.—The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institution on account of its secrecy, and however much some unskillful brethren have been unwilling in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so.

even were the landmark not standing before us as an unsurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries; as an open society it would not last for as many years.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching.—The temple of Solomon was the symbolic cradle of the Institution, and, therefore, the reference to the Operative Masonry which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements as the substratum of all their modifications of the Masonic system.

25. These landmarks can never be changed.—This is the last and crowning landmark. Nothing can be subtracted from them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.

THE OLD CHARGES OF A FREE MASON.

Extracted from the ancient Records of Lodges Beyond the Sea, and Those in England, Scotland and Ireland, for the Use of the Lodges in London. To Be Read at the Making of New Brethren, or When the Master Shall Order It:

THE GENERAL HEADS, VIZ;

I, of God and Religion; II, of the Civil Magistrate, Supreme, and Subordinate; III, of Lodges; IV, of Masters, Wardens, Fellows and Apprentices; V, of the Management of the Craft in Working; VI, of Behavior. viz: 1. In the Lodge while constituted. 2. After the Lodge is over, and the Brethren not gone. 3. When Brethren meet without Strangers, but not in a Lodge. 4. In presence of Strangers not Masons. 5. At Home and in the Neighborhood. 6. Towards a Strange Brother.

1.—Concerning God and Religion.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves; that is to be GOOD MEN AND TRUE, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among persons that must have remained at a perpetual distance.

II.—Of the Civil Magistrate, Supreme and Subordinate.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of

peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion; however, he may be pitied, as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III.—Of Lodges.

A Lodge is a place where Masons assemble and work; hence that Assembly or duly organized Society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Masters and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age; no bondmen, no women, no immoral or scandalous men, but of good report.

IV.—Of Masters, Wardens, Fellows and Apprentices.

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised: Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn then in a way peculiar to this Fraternity: Only candidates may know that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or

defect in his body, that may render him incapable of learning the art of serving his master's Lord, and of being made a Brother and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of the particular Lodge, and has the privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his authority by a letter.

These rules and governors—supreme and subordinate—of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old Charges and Regulations, with all humility, reverence, love and alacrity.

V.—Of the Management of the Craft in Working.

All Masons shall work honestly on working-days, that they may live creditably on holy-days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the

Master or Overseer of the Lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid ill language, and to call each other by no disobliging name, but Brother or Fellow, and to behave themselves courteously within and without the Lodge.

The Master, knowing himself able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispense his goods as if they were his own; nor to give more wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and drafts of him than began it.

When a Fellow-Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence to the Lord's profit; and his brethren shall obey him.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

A young brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge. No laborer shall be employed in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons

as they should teach a brother or Fellow.

VI.—Of Behavior.

1. In the Lodge While Constituted.—You are not to hold private committees or separate conversations, without leave from the Master, nor talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity, apparent to the Lodge.

2. Behavior After the Lodge is Over, and the Brethren not Gone.—You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation: for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This

charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of those nations from the communion of Rome.

3. Behavior When Brethren Meet Without Stranger, But Not in a Lodge Formed.—You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to a brother, were he not a Mason; 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 ill manners.

4. Behavior in Presence of Strangers Not Masons.—You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity.

5. Behavior at Home and in Your Neighborhood.—You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. Behavior Towards a Strange Brother.—You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed

upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want you must relieve him, if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other people in the same circumstances.

FINALLY.—All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the foundation and capstone, the cement and glory of this ancient Fraternity; avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and farther. And if any of them do you injury, you must apply to your own Lodge, and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our Forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the regularity and success; but with respect to Brothers or Fellows at law the Master and brethren should kindly offer mediation, which ought to be thankfully submitted to by the contending brethren, and if that submission is impracticable, they must, however, carry on their process, or lawsuit, without wrangling

rance (not in the common way), saying or doing nothing which may hinder Brotherly Love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. So mote it be.

The following is taken from an old published record, and we deem it worthy of publication in these columns, and commend its teachings to young Masons, and old ones for that matter. (Ed)

A MASONIC BALLOON WEDDING.

There appeared in the "Seattle Times" of August 22nd a half-tone cut and an article headed, "Bridal Party That Went up in Balloon at the Fair." This article went on to tell of a happy marriage that took place in the skies. Thanks again to Universal Masonry for this happy gathering who had assembled in the balloon and were the guests and witnesses at the departure of the balloon.

Brother Silverman, who is an old fair man, conceived the idea of installing a captive balloon at the Seattle Fair. One evening in my office in Seattle he made his plans known and talked it over among the boys who, a week before, were strangers but were now bound together by ties of brotherhood. Knowing that he could trust the secret of his plans among Brother Masons he made the statement that if he could get an ensnared, that he could trust, he would take up the proposition. Brother Perkins, who was seated in the office at the time, and who is a contractor and helped to build quite a number of the buildings at the fair, and having some leisure time as he was waiting for contracts at the end of the fair to pull the buildings down, informed Brother Silverman that he un-

derstood the running of an engine, and the Brother Silverman made the statement that if he could raise a party with \$1,500 the outfit would be complete. Brother Goldstein, who has several concessions at the fair, had enough confidence in the two Brothers whom he had just become acquainted with a few days previous, to produce the money and the organization was then formed and incorporated as the "Seattle Captive Balloon Association." Within three days' time the leading attraction at the fair was this monstrous balloon of the air sailing around like a monstrous bird, and hanging to the silk balloon was a large basket with accommodations for six. There were employed seven men in the handling of the balloon but the peculiar part of it was that they were all Masons. In order to advertise the balloon one of our good Brothers, the proprietor of the Washington restaurant at the fair grounds who knew that his head waiter was about to be married, suggested the plan that he be married in the balloon. The plans were made for the following Saturday and the wedding in the clouds took place. The Rev. Matthew, also a Mason, tied the knot for the happy couple.

The result of it all was that the twelve men, whose pictures appear in the "Times," in the half-tone cut, who three weeks previous were strangers, are now members of Robert Burns' Lodge and have now as souvenirs this half-tone cut to remember the happy event and some day fond recollections will come back to them of the Seattle Fair and of the first lodge, Robert Burns' A.A.S.R., started in the State of Washington, adding another state in the line for Universal Masonry.

WM. PROVOISKY 33d Signed.

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EDITORIAL:

On page 40, of the last number (Sept. ember), under the heading "answers to questions," the introductory sentence should be made to read:

"In a recent communication from San Francisco, the Brother, says; 'The following questions are frequently asked and we are unable to answer them'."

Our worthy Brother and M. M., President, and editor in chief, is now on his annual tour of the Eastern and middle states, visiting the Lodges and attending to the business of his office with the various bodies belonging to the Federation, hence the imperfect editorial labor of this issue, but we hope for his return before another number shall be published. His itinerary will embrace a visit to New Orleans, and perhaps to Scotland, to attend the annual meeting of the "Scottish Grand Council of Rites" which meets in Glasgow, the first week in October. However his journey to the latter place, may be prevented by a larger amount of official work on the eastern trip than he anticipates.

If our information is correct, and we have every reason to believe it is, there is a chance for grave controversy, over

the action of the Grand Lodge of Scotland, which body, we are informed has chartered Craft Lodges in the Philippines and in the Canal Zone Panama. We see nothing wrong or unMasonic about it, but we anticipate serious objections, if not a possible breach of recognition, on the part of the "American York right Bodies." However, the funeral is not ours, and we have no part in it.

The life and usefulness of every Masonic organization, and the rights of its members, demands that no outside influence shall be permitted to determine its policy, its duty, or who within its camp shall be rewarded or punished.

"No Mason organization has any right or power to abridge any right or privilege of its own members, by reason of their loyalty to other organizations which do not trench upon its powers."

The above quotation came to our table in one of our exchanges, and calls for a brief comment. The Scottish Grand Council of Rites, of Scotland, is presided over by Col. Peter Spence, who is its most illustrious and Pusiant Commander. He is an officer of high rank in the Grand Lodge of Scotland, and his office does not expire until 1911. The editor of this magazine is a past member and officer of the Grand Lodge of Scotland. The Grand Lodge of Scotland, is recognized in America, by all Bodies of American Masons, as the Supreme Body of Craft Masonry in Scotland. The Grand Lodge of Scotland, carries out the quoted maxim above. It assumes jurisdiction only, over Craft Masonry. Its members and all its constituent allegiances, receive no interference for it, as to what other bodies they shall join or pledge their faith in. It does not trench upon any authority governing the higher degrees of so-called Masonry. Its Masonry is Craft Masonry and goes no further.

This is the only Body in the Masonic World that "minds its own business" American Masonry so-called, minds every other's business but its own. The editor of this Magazine, Matthew McB. Thomson, is a member in good standing in his mother's Lodge, in Scotland, a Lodge instituted in 1771, yet he is ostracised in America, not because of any Masonic offense, but because his **higher degrees**, come from the Scottish Grand Council of Rites of Scotland, a Body dating from time immemorial, which Body, refuses to recognize the Southern or Northern Jurisdiction of the United States. In other words the "Pike" Council, named after the Southern, and the Cerneau, or Northern Jurisdiction, which have become one in Homan's hand.

The Scottish Grand Council of Rites, is the oldest Body, in the world, dispensing Masonic honors from the 4th to the 33rd degrees. It claims no jurisdiction over the 1st to 4th Craft degrees. The Grand Lodge of Scotland claims no jurisdiction over any degrees but the Craft or Symbolic. Hence, each Grand Body "minds its own business". Now, for an illustration. The writer, is personally acquainted with a man, a friend and a Mason, who, is very ambitious, in Masonry, who made the following statement, lately: "I am a Mason, and have been since before the war. I fought for the Union all through the war of the rebellion. I fought against General Pike, and I cannot and never will bury the hatchet. I suffered, and I am still suffering from the effects of that campaign. Now, to advance in Masonry, I am compelled to espouse General Pike, of rebellion, and travel under his banner and acknowledge his cause. Masonic and otherwise. **I never will.**"

I replied, you can obtain the higher degrees, and travel as far as your ambition or ability will warrant, without studying yourself. His reply was prompt and timely: if I attempt to ob-

tain them from any other source, than Pike or Cerneau, Richardson or Homan I will be driven, as an out-cast from my "Blue Lodge" and for ever ostracised from Masonry."

I cannot say how the truth may be, but

I say the tale as 'twas told to me".

We can say this, however, that the quotation at the head of this article, if it is worth anything at all, demonstrates true Masonry, Universal Masonry, as practiced the world over, except in the United States of America, and its dependencies. How many old Union Soldiers, who read this will ponder over it and THINK.

In the United States there are many associations that will not admit as members any but Master Masons in good standing, viz: Chapters. Cammanderies, the Mystic Shrine, Scottish Rite, Select Master, Masonic Insurance etc.

Now, assuming that each of these well known bodies should have a faction fight, and division prevail, such as now exists in the Scottish Rite, in the U. S. would the Master Mason be willing that the State Grand Lodge should decide for him which of the contending claimants in these dozen or more associations was the right one, and by Edict compel him to leave the one and recognize the other, or else lose Blue Lodge rights? Yet to this end it has already come. If the Grand Master or Grand Lodge has the right to so decide in the one case, upon what sort of reasoning has he and it not the same power as to all or either of the others. Again, no one but the members of these side degree bodies can possibly know anything about their respective claims, and the Royal Arch and Knight Templar would fight to the death if he were a man free born, and true before he would permit the Grand Lodge to which he owed obedience, only as a Master Mason (and whose members could not possibly

know which of two Grand Chapters or Grand Commanderies was or was not regular), to decide for, and by Edict compel him to leave the one he knew regular, and to acknowledge regular the one he deemed spurious.

Yet, the editor of this Magazine, Matthew McBane Thomson, while Grand Orator of the Grand Lodge of Idaho, was declared by Edict, that he must leave that obedience, as a Master Mason, unless he announced allegiance in the higher degrees to either the Southern (Pike) Jurisdiction, or to the Northern, (Cerneau) Jurisdiction, when it was well known that he had received all the side degrees up to and including the 33rd, from the Scottish Grand Council of Rites in Scotland. "Consistency, thou art a jewel."

William Homan of New York, Deputy of the Northern Jurisdiction, in a scurrilous pamphlet published by him, in 1900, says:

Any Brother, who hereafter dares to join any other Rite, than that of which he is Deputy, or if already connected with any other, does not sever his connection, is untrue to the principles of Free Masonry, and as a penalty, merits Masonic ostracism."

MASONIC LODGE IS FORMED UP IN CLOUDS.

Ceremonies in a Balloon.

Greenfield, Mass., Sept. 18.—Aerial lodge, A. F. & A. M., was formed yesterday in the balloon Massachusetts, at an elevation of more than 7,000 feet.

The lodge was conducted with all Masonic observance possible under the conditions. J. J. Van Akenberg of South Framingham was worshipful master, Jay B. Benton of Winchester was senior warden and Charles J. Glidden of Boston junior warden. The Masonic ceremony was the chief feature of

a short but most interesting agency, the details of which were not known when the party reached here, but after considerable difficulty in the huge gas bag and its numerousplings out of the forest.

At the highest point recorded in the barograph, 7,200 feet, the Masonic ceremony took place.

TO MEET UPON THE LEVEL

The following poem appears to be a stray or stolen. Can any of our readers trace its genealogy?

To meet upon the level

Is an easy thing to say,

But, when it comes to practice

Do we do it every day?

Do we meet him on the level

If the brother chance to be

Just a littl out at elbow,

Or baggy at the knee?

When we meet him in the work

Do we meet him with the gr

That we do the noted statesman

On a European trip?

Do we meet him on the level

And give him just the chance

That we do the dashing fellow

With the creases in his pan

If fortune does not smile on him

In sunshine and repose,

Do we meet him on the level

In his second-hand clothes?

Do we invite him to our church

And seat him in our pew,

And warm our hearts by clasping

As brothers ought to do?

Yes, we meet him on the level

On the broad Masonic plan

Whenever we know him to be

A Mason and a man,

We'll meet him on the level

And part upon the square,

And then perhaps he'll vouch

When we meet him over the

CORRESPONDENCE.

R. S. Spence, Esq., Evanston, Wyo.

Dear Sir and Brother:—I have just returned from Seattle so thought I would drop you a line and let you know what progress I made there.

Well I have started things a humming in Seattle, and have done much better than I ever anticipated. I have a good lodge working there and am expecting to open up Tacoma within a few weeks. I also expect that I will get Portland, Oregon, opened up some time this fall, also Spokane, Wash.

I can assure you that I had pretty hard time with the York Rites when I first went up there, as they fought me tooth and nail, but I weakened them in the twelfth round and knocked them out in the fifteenth so now they are behaving themselves very nicely.

I had to return home owing to illness of my wife and Brother Lucas has gone up there to take charge of matters. I have two good working deputies there so they ought to bring in a lot of members at any rate, we should, by all means, get results there.

No doubt your not hearing from me you would think that I was sort of a dead-head. You see I attend the lodges in the evening, and it is utterly impossible for me to get around early in the morning so Brother Lucas attends to all correspondence; he handles that part while I attend to the initiations. Meanwhile, I will do the direct correspondence until Brother Lucas returns here to take up his duties again. I can assure you that even if you did not hear of me I just want you to know that I am the liveliest dead man that you have ever seen.

I will charter up Marble Arch Lodge here in about a week, and I expect to get a German Lodge started here this fall. No doubt you know that we already have a French Lodge started.

We have

prettiest halls in San Francisco, and have made wonderful headway for such a short time as it is not more than nine months since I started here in San Francisco, and I am more than pleased with the progress I have made.

I was very sorry that I could not attend the Convention as I should liked to have met you but I can assure you that at the next one you will find me there with my boots on.

Of course as you can understand in organizations there is always some little dissension as you can always handle one or two men but when it come to handling them in bunches, human nature is a mystery that never can be solved, for if you handle men with kid gloves there is always someone who is trying to stir things up, but I have been able to break all of that and things are running along very smoothly, harmoniously and peacefully at the present time.

I hope you will list me for your magazine to be sent to this office. Just send me the bill by return mail and I will send you a postal order for the same.

The boys in Seattle gave me a little time and the day that I left they presented me with a beautiful silver-handled cane and umbrella, which I appreciate very much. During my course of remarks, after receiving the presents, I centered my remarks on subscriptions for the magazine, so no doubt by this time you will have received a number of subscriptions from Brother Lucas, if not you can expect them most any time, as I am sure that he will not neglect that matter.

I trust that you have sent the Articles of Incorporation to Seattle by this time.

How is everything progressing with you? Would be pleased to hear from you at any time.

I have kind of started things up again here in San Francisco as they have been quiet here for the last two months; in

working along very nicely and expect to start initiating a few candidates.

I remain, yours fraternally,

WM. PROVOLSKY.

Ancon P. O. Canal Zone, Panama.

R. S. Spence, Esq., Secretary General,
Evanston, Wyo.

Dear Sir and Brother:—I have much pleasure in acknowledging yours with enclosed certificates and package of magazines under separate cover.

My heart flows with joy to see the progress of Universal Masonry, under the American Masonic Federation, and my prayer is, LONG MAY IT REIGN. I am doing my best here to get on harmonious relationship with the other Masonic bodies, and have to report that we are progressing.

Now, give me your opinion. There is a vast field in the West Indies, and I have planned to plant Lodges in these islands, so that we may be represented apart from the various other jurisdictions. My object is to have Lodges of our own apart from the other Rites thus fraternizing and extending our domain. Please give me your opinion and help in this matter, when I will write you of my further intentions.

Yours fraternally,

JOHN IVEY.

SOME PRINCIPLES OF UNIVERSAL MASONRY.

Where is he—the son? The widow's son
from Tyre's shore.

Called by Israel's King—a sojourner in
his land?

The honored guest, a safe return to him
was pledged!

Behold, here lies in the dust, his Sovereign's
promise.

Solomon's hospitality, praised in every
land!

Broken are the vows of Israel's anointed
King!

Where is he—the favorite?
threefold favorite

As brother, builder and partner of my
inner thoughts.

Sent hither to build a house to the
Father of all beings,

The favorite of Tyre's King, trusted
to my care,

The pledge of peace and friendship be-
tween Israel and Tyre (41)

Lost in that holy link to heav'n fasten'd
by oath and vow.

Where is he—the follower of the Most
Holy One?

The stranger's son (42) nursed at He-
brew's breast, knew their God.

Enlisted with their vanguard host, Napht-
alie's swift hand (43).

The deadly blow disturbed not his faith,
firm as Herob's rock.

Where is he—the champion, the hero,
of my honor and trust?

A single whisper from his mouth; and his
life was saved.

Even more precious than life is the
martyr's crown!

Gratitude that fills my heart with
thankfulness and love.

Can't impart one moment's joy to the
champion of my trust!

Where is he—the adorer of my greatness
and my wisdom?

God's grace to my Father David, to his
servant given (44)

Greatness and wisdom are naught, to
wickedness and crime.

Their power cannot frustrate the
dark plots.

The homage of my people, was
by God!

The love of my adorer—his
offering.

More esteem'd than heritage
and crown

Where is he—the scholar, the zenith of
my throne or wisdom rear'd?

Egypt's mystic arts display'd on pyra-
mids and temple—

But never revealed by their idolatrous
priestly caste—

To him were known—to design this
temple of Israel's God:

Their fame and glory and their splendor
to surpass,

Even like Israel's God, excels all Egypt's
gods!

Where is he—intelligence personified?

The genius

Endowed with the knowledge of sublime
sciences and arts,

Combined the greater wisdom of Vir-
tue's laws and practice!

At the Intellectual Court of Jesse's
sprout, the wisdom

E'en of Ophir's shore (45) pours forth
its exhaustless treasures;

No wisdom e'er excels the wisdom of
his virtuous heart!

Where is he—the architect? Inspiration
lost its tongue

To sing the praise of the inspired build-
er of God's house.

All the days of yore his equal cannot
name;

Generations unborn may imitate his
work,

Vain their efforts to build ev'ry part
of God's house,

An attribute and virtue of the Lord
Eternal!

Why art thou disturb'd, O, my soul!

Why art thou disquieted?

Wisdom fails at last its anointed King,
justice to proclaim,

To offer thanks unbounded to faithful-
ness unsurpassed:

Faithfulness labors not for gain and aims
not at reward!

Dependency and despair distract my
heart and mind!

With him is lost the secret word of Mas-
ter Mason's bond.

The agonies of my soul—Oh, who can
measure?

Lost the jewel, the mystic art of the
worm shamir (46)

To build without a metal tool nor an
unholy sound (47)

In God's house may not be found des-
truction nor disturbance,

They shall not enter God's temple of
eternal love and peace.

Mourn and weep, ye, who in future ages
will construct

The house of prayer for all nations of
the earth! (48)

Masonry for e'er a disconsolate widow
shall be,

At the broken column of Beauty in sack-
cloth kneeling,

Bemoaning and grieving, lamenting and
exclaiming:

"O, Lord, my God, is there no help for
the widow's son?"

Where is he? . . . Restored to a happier
state!

Behold, his immortal spirit lives! Hope,
O, my soul!

I, with my fathers shall be gathered in
the spirit-land,

And our spirits shall meet to sing praise
of God!

Rise, O, Judah's Shield, whose strong
grip of the lion's paw (49)

Shall raise his mould'ed body from out
of the grave:

Out of Judah, Shiloh cometh (5) to re-
store the dead to life.

And the fellowship of man, made equal
through the grave,

Establish that fellowship for all that
sleepeth in the dust.

My spirit shall whisper in his ear that
word which revealed

The promised restoration of his spirit
and his body:

At resurrection's time, that lost word
 shall be spoken by his lips;
 Then, all mankind at Humanity's temple
 shall bow,
 Universal Peace and Love shall rule and
 reign supreme,
 All that breathes shall acknowledge One
 Lord and One Law;
**THE FATHERHOOD OF GOD AND
 THE BROTHERHOOD OF
 MAN!**

WM. PROVOLSKY 33d.

DON'T LISTEN TO KNOCKERS.

You may get through this world,
 But it will be so slow;
 If you listen to knockers,
 When they howl, as you go.
 You'll be worried and fretted,
 And kept in a stew;
 For all meddlesome sap heads,
 Will have something to do;
 If you listen to knockers.

At a Scottish Rite Mason.
 They'll howl out their spleen;
 You'll hear them make hints.
 That you are selfish and vain.
 If you act upright and honest,
 And square every day;
 They'll call you a rogue.
 In their sly, sneering way;
 If you listen to knockers.

If a little threadbare your dress,
 And you wear a slouch hat;
 Mister knocker will always,
 Take notice of that;
 And hint rather strongly.
 That you can't pay your way;
 But don't get excited.
 Whatever they say;
 Don't listen to knockers.

If dressed plug hat fashion,
 Don't think to escape;
 For, they howl out their liver,
 In their own pesky way;
 You ain't got the means,

Or your bills are unpaid;
 But just tend to business,
 That is all to be said;
 Never listen to knockers.

If a Scottish Freemason,
 They'll have it presumed;
 That your noble position,
 Is only assumed.
 Like a wolf in sheeps clothing,
 They'll howl like a blast;
 But don't get excited,
 Over the bray of an ass;
 Don't listen to knockers.

And then if you show,
 The least boldness of heart;
 Or a slight inclination,
 To take your own part;
 They will call you clandestine.
 These ignorant swains;
 But just keep on working.
 Don't stop to explain,
 Never listen to knockers.

Now the best way to do is,
 Do just as you please;
 Join the Scottish Rite Freemasons.
 And your mind is at ease;
 Of course you will meet,
 With all kinds of abuse;
 But just don't get rattled.
 It is no earthly use;
 Never listen to knockers.

For all York Rite knockers.
 Are an addle brain set;
 They belong at the North Pole
 Where the water is wet;
 Their thinkbase is mushy.
 When thawed out by fear;
 That the Universal Freemason.
 Comes but twelve times, a year;
 Don't listen to knockers.

THE UNIVERSAL FREE MASON

Volume 2

NOVEMBER, 1909

No. 5

INVITATIONS TO DETACHED MASONIC GROUPS.

Unto all Detached Groups called Masonic, in the United States, not affiliated with the State Grand Lodges of the York Rite, Greeting:

Dear Brethren:

In compliance with the wish expressed by several of the smaller Masonic Groups, the American Masonic Federation as the largest of the Bodies practicing "Universal" as opposed to the "Sectional" or York Rite system invites all non-affiliated Lodges whether grouped under "Grand Lodges," working independently, or under Charter from Foreign Powers, to meet in convention in Chicago, as being geographically most centrally situated and in the month of March, 1910, as being a convenient time, then and there to concert means whereby such groups could best be drawn together in closer bonds of Union, the cause of true "Universal Masonry" advanced and a united front presented to the bigoted and intolerant York Rite.

In issuing this invitation the "American Masonic Federation" disclaims any desire to assume authority in any form over the other groups, and while prepared to welcome such in the Federation as seek admission, is equally prepared to greet as co-workers in the cause of "Universal Masonry" such as desire to retain an independent existence, united only in aims, objects and method, after the fashion of the "Union

It has been suggested that the following subjects should be included among any others to be discussed at the convention;

1st. Mutual recognition, and to this end that such of the groups as have not an absolutely clear origin be given letters of regularisation by those who have.

2nd. Uniformity of Ritual, at least to such an extent that BB. belonging to one Group need have no difficulty in visiting the Lodges of any other Group.

As it is possible some may see this issue of the Universal Freemason whose address we may not have or of whose existence we may not be aware, let such consider this invitation as though sent them personally, and the co-operation of all is earnestly requested.

We respectfully and fraternally solicit correspondence with all the groups to whom this invitation is sent informing us of their acceptance or rejection of the invitation and if they accept giving us their ideas and suggestions as to subjects other than the two mentioned above which could be profitably discussed at such a convention.

HISTORY REPEATS ITSELF ONCE AGAIN.

Has it ever come to the thinking mind of how any movement, when it is not followed in the right path, how conditions will alter?

advocates the true principles for the betterment of mankind. Such is the case in the Masonic order.

The question is often asked "Why did not the Scottish Rite start the movement in the United States sooner and why did they wait until this late date to start the organizing of the Ancient and Accepted Scottish Rite, Symbolic? It is because nature has a natural course and anything that rises artificial is not worth its cause, but when a reform comes through natural sources it must forever live and prosper. It matters not in Masonry what Rite is practiced as really all Rites are Masonic and all Rites have the same teachings. There would have been no need of the Ancient and Accepted Scottish Rite to confer the Symbolic degrees in the United States were it not for the fact that the so-called York Rite, or American Masons, had started to sway away from the principles of Masonry trying to make it a pure and simple American movement.

When a foreign Mason arrived here with his Diploma in his possession his great pride was in coming into a new field, a new country to meet new people, and he felt, after landing in America that he would not be estranged for the reason, as he always thought and had always heard in his own country, that America was a great Masonic country, and knowing that he had received his Diploma in his own country, and knowing that whenever an American Mason were to go there he was always welcomed in his lodge room, and he accepted as such and made to feel at home and he knew that there was no favor asked of his lodge in his country but what they would do for the American Masons, and with but one thought in mind, feeling that he would not be a stranger, and understanding our teachings, naturally he expected a retaliation of Masonic intercourses, but after try-

ing to visit a Masonic Lodge in America and waiting in the ante-room for some time and having his Diploma being looked over, to his surprise, the Tyler returns and informs that he cannot visit the lodge for the reason that they do not recognize that certain country. Then with a down cast eye and a sad heart he strolls down the pavements of our big City and wonders to himself what it can all be about—his country not recognized as Masons; why is it and how can it be"—goes through his thoughts.

This brother after a few years in this country still cherishes his Diploma, though still slighted by Masons, for the principles of Masonry still remain in his heart, and retains the same good feeling towards the Order as he had when he was at home and received as a Mason, but as time rolls on and this foreign Mason becomes more Americanized he investigates the cause of his Diploma being turned down and learns that each State of the American Rite is Supreme; each Grand Lodge of the American Rite in the United States has the right to dictate in their State to suit themselves and no other State can dictate to them. Then he finds that there is no Supreme head to the American Masons and upon further investigation he learns that in some States he would be admitted while in others he would not.

After learning the English language he meets an American Mason in challenge and finds that some have the work in one way and some in another and that no two Grand Lodges work alike, all so different from his own country, and he cannot but think what a change has come over our grand Masonic Institution, which to the European Mason is considered as sacred as the religion to which he belongs.

He then corresponds with his home lodge abroad informing them of his ex-

perience in trying to visit an American lodge and the answer comes back "Too bad but it cannot be helped as we have no control over the American Rite of Masonry as they govern themselves and hold affiliations to suit themselves.

As this Mason becomes more and more enlightened he wonders if there are many more like him in this country who are social outcasts in Masonry because they had received Masonic light under European auspices. At last he finds that there are some, yes, hundreds and even thousands of them in the United States; not knowing where they live and not being able to tell his Masonic troubles to them.

As the years roll by still clinging to the principles of Masonry and to his Diploma and at all times with a good thought towards the teachings of Masonry, still when he sees his neighbor, wearing the same emblem as himself, go out on his meeting night and visit his lodge, he longs for the old recollections of gazing once more upon the letter "G" but alas! he knows the doors are shut against him. Instead of the American Mason becoming broader he finds that they are tightening and tightening the principles into more narrow lines than trying to open the doors towards the European Mason.

As I have stated before, how long can a movement such as ours, such as the principles it teaches, be begun here and be made a sort of "certain class movement" for the few who are fortunate enough to get into the Order; but the unfortunate one, even though he be in good social standing, he must apply to that one body and if the doors are shut against him he may never, perchance, get an opportunity to sit inside of a Masonic lodge room again.

Just as the clouds come on and the skies become dark and the future looks dim then the stars begin to shine in the heavens, the clouds roll away and once again we have the clear light

guide us out of the storm; we find the shining light of Masonry in our Supreme Master, M. McB. Thomson, who has weathered all the past Masonic storms and who well knew the errors and selfishness of the American Rite. He knew that there were thousands of in this Country, and he, being a true Mason and knowing its teachings, and principles, sought a method of setting the Masonic Order, and its teachings, back to where it originally belonged and the outcome was the American Masonic Federation. In the short period of its existence what wonderful changes it has brought about in the United States in our Masonic Institution; with lodges from coast to coast; with beautiful homes, and enthusiastic, earnest workers who are connected with our Order. What a wonderful future it has before it. No longer is the European Mason an outcast for our doors are open to receive him, and we have many who are visiting us nightly. Once more through the efforts of our Supreme Master we have been able to complete the chain for Universal Masonry. It will only be a short time before the whole of Europe will rejoice in knowing that today we have lodges practicing the Ancient and Accepted Scottish Rite, where we will affiliate with each other, and when the time comes for the worlds union we hope and trust that even the American Rite, that has shown so much ardor in excommunicating everybody, will fall in under the one flag, and when the future generation become members of our Order, and learn our teachings, that they will know but one Rite, one Order, one Institution and one teaching as laid down by King Solomon. Until that time comes it is only natural that history will repeat itself and that a reform wave must come to any Institution, that does not live up to its principles and its standard, can exist. Let the good work go on for the new era of Universal Masonry.

WHOSE OX IS GORED.

We hear and read much from York Rite sources about "Exclusive Jurisdiction" and "Prior Possession of Territory" and the principal argument advanced against the A. M. F. is that we intrude in territory already occupied by the York Rite as an instance of how our York Rite B.B. regard the sacredness of this principle? when its breach suits them more than its observance we quote the following official protest sent by the Grand Lodge of Chili, "Scottish Rite," to the Grand Lodge of Massachusetts "York Rite" in 1870, for which we are indebted to the "Massonic Herald" the weight which the Mass. Grand Lodge placed upon this protest may be gauged from the fact that it has since chartered other Lodges in Chilian territory

"Grand Lodge of Chili, under the celestial (camape) of Zenith which corresponds to the 33 degree 1 55 of (Lar Sur) or. of Valparaiso, day 26 of the Mason month, 9 degrees of the V. L. 5870, Dic. 16 of 1870, F. V.

To the Grand Lodge of Massachusetts, T.T. 22 H.H.:—

It has recently been known to the Grand Lodge of Chili that in this same Orient of Valparaiso there has been founded and established a new Lodge, which under the title of "Aconcagua," is now working under the protection and dependency of the Wor Grand Lodge of Massachusetts.

The foundation in Chile of this new Lodge, under the dependency of a foreign Orient, and being established precisely in the same Orient where our Masonic powers reside, it cannot be recognized by our Grand Lodge, according to what is distinctly ordered by the Article 32 of the Masonic Constitution which governs us, and which is as follows:—

"The Grand Master and his Council cannot constitute any Lodge Room in a foreign country where there exists the

Masonic power; accordingly. it does not recognize any Lodge established in Chile or its possessions by foreign Masonic powers."

Very intimate and affectionate have been the relations which have bound the Grand Lodge of Chile with the Grand Lodge of Massachusetts, and the former does not forget it was the first to recognize them as an independent Masonic power, in 1862, when it was established as such. For these and other powerful motives of general interest to the Order, we have thought it our duty to manifest to you the feelings which we are obliged to fulfill in regard to the new Lodge "Aconcagua."

It would be very painful to us if, after the above friendly and fraternal notice the Grand Lodge of Massachusetts would insist in allowing the establishment of the referred "Aconcagua" Lodge. Besides this particular consideration, which, in our opinion, ought to exist between two great, friendly Masonic powers, such as the Grand Lodges of Chile and Massachusetts, there are other considerations of general interest which will not be concealed from your valued estimation, and which undoubtedly you will find just and sustain our observation.

It is a fact in regard to the order of work in the Orient. if all is not uniform—not moved by the same spring and do not receive the same force—it will never give satisfactory results to recompense the amount of work employed or correspond to the exertions of the inexhaustable workmen. Broken the union, in working the result will be fruitless, or at least very little advantageous. Even if you work for the same end and under the same idea, if unity is divided into fractions the general results will be little and fruitless. Masonry is a part of its essence; it wants unity, as much as possible, of the races, the commencements, thoughts, etc., etc.

The most solid and surest way to effect

this union and to enlarge the fraternal links, is not by trying to divide the strength of the Orient, which in itself has vast powers of progress which are yet embryoed in the first evolution of its development, and helping by every way to enlarge and develop the Orient, by the uniformity—by all the force disposable; making them work in one single direction,—the Grand Lodge of the Orient.

Invoking now the prescriptions of our Constitution, already mentioned, we have permitted to be observed the irregularity of the new Lodge "Aconcagua," and the painful and forced necessity which we are now obliged to observe by not recognizing them until its actions are in accordance with our Constitution and Laws, and placing itself under our direction and government (as it can do, notwithstanding it works in another district and language), by soliciting the rights which are stamped in our Constitution, and like all other Masonic powers of the world.

We profit this opportunity to offer you our sentiments of fraternal esteem. I remain, in the name of the R. Grand Lodge of Chile, with all the S.S.: B.B.: Q.C.: the Grand Master,

(Signed). J. De D. Arlequi,

Signed by the Grand Secretary, gr.30.
Jose Maldonado.

Why do Foreign Masons affiliate with the Yorko-Scottish branch of the York Rite and not with the York Symbolic?

This question is called forth by our correspondent reading a press report where Italian and other Foreign representatives were present and reported at the late meeting of the Southern Jurisdiction Council. We are asked if this is not inconsistent? We reply it is, but then if it were not it would not be York Rite Masonry. The Southern Supreme Council through its founder Albert Pike

denied the right of the Craft Lodge to interfere in the higher grades, claiming that expulsion or non-recognition by the former did not necessarily carry with it disability in the latter, his successors have maintained and even enlarged upon this principle, hence we find the anomaly of an officer of a Symbolic Grand Lodge who in such capacity had declared certain Foreign fraud Lodges to be without Masonic standing and unworthy of recognition, sitting in a high grade Lodge with and recognizing as regular, members of these irregular Grand Lodges. As Symbolic Masons. He cannot recognize them. Were they to come to his Lodge he would refuse them admission, were they in distress he could not listen to their cry, in death his Lodge would deny them Masonic Burial, but on the High Grades they can Fraternize. "Can a clean come out of an unclean thing?" Consistancy may be a jewel but verily it is not a York Rite one.

We wonder how long it will be before our Foreign BB tire of such contemptuous treatement, until they differentiate between their friends and their Enemies, when they will turn their back upon the exponents of fraud and pretense and affiliate with their true and only Friends in America the "American Masonic Federation" in whose Symbolic Lodges they are as welcome as in the high grade assemblies, when this time arrives the Masonic millenium will be near, the time our immortal Bro. Robert Burns wrote of "when Man to Man the world over will Brother be for a' that" may the G.A.O.T.U. speed the time.

MASONIC RECOGNITION

Our good Bro. Ed. LaTenk of the Swiss Bulletin while willing, nay even anxious to pass upon the regularity of other Bodies and to say whether or not they should be recognized and to lay stress on the giving or withholding such

recognition seems to have concluded at last that his own hysterical appeals for American York Rite recognition will be as it has been fruitless and therefore seeks to minimise the benefits that would accrue from such recognition (a combination "of sour grapes" and "whose ox is gored") and to salve his wounded feelings and at the same time let himself down easy (as the Chinese say "save his face") quotes the following from the "Tyler-Keystone."

"Recognition Means but Little

After all, official recognition or lack of recognition by one Grand Lodge does not alter the Masonic status of any other body. Recognition, at the best, is merely a graceful but superfluous acknowledgement of fraternal obligation. In some instances it carries with it an exchange of representatives—providing unmeaning honors for distinguished brothers. Individual Masons are, in all such cases, the sole judges. Failure or refusal to recognize does not bar members of the Craft, traveling in foreign countries, from associating with brothers of the various foreign countries, they visit, nor from entering lodges abroad if so be they can give sufficient proof of their own Masonic standing. The major excommunication pronounced against the Grand Orient of France by the Grand Lodges of North America and Great Britain puts that body in a different class. However we may doubt or dispute the wisdom or justice of such action, we are bound by its terms. For us to associate Masonically with the Grand Orient or its constituent bodies, is to incur the extreme penalty. This is of the terms of our present allegiance. The various lodges and Grand Lodges, so-called, declared to be clandestine, are, of course, not to be considered. No regular Mason can countenance these in any way, nor will he desire to do so. But apart from these the American Mason abroad can and

will visit lodges and hold fraternal intercourse at his own pleasure and discretion. Such being the case, is it not the official recognition largely a work of supererogation?"

Will this have the effect of causing Bro. LaTenke to mind his own business in the future and allow other Grand Lodges to attend to theirs without Foreign interference? For his own sake and that of the cause he mis-represents we hope so.

VISITATION TO THE LODGES IN THE EAST.

It has been deemed advisable by the Executive Board that besides the official report given to the Supreme Lodge at its stated meeting a short report of the visitation to the Eastern Lodges and the condition and progress of Universal Masonry there should be given the B.B. through the medium of the "Universal Freemason" in compliance with the decision I submit the following report:

Obeying the instructions given by the Supreme Lodge at the special session held in Salt Lake City on June the 24th 1909, I left on a tour of visitation on the 11th of September, at my first objective point, Chicago, I was met by Bro. F. Keeler, Grand Secretary of the Grand Lodge of Ill. A.A.S.R.M. and in the course of the day met and discussed the situation with B.B. Deere, Bichowski, Mascarelli and other prominent workers in the Illinois Grand Lodge. I found the affairs of this Grand Lodge in remarkably good condition, especially so considering the disadvantages under which the B.B. have been laboring for the last year through the death of M. W. Bro. D. C. Sinclair Grand Master and the bitter and inveterate hatred and persecution of the miss-called Masons of the "York Rite" whose vindictiveness seems to know no bounds, several of the B.B. having been discharged from

their employment and deprived of their only means of sustaining their families for no other reason than that they preferred the grand and uplifting ideals of the Universal Scottish Rite to the lifeless forms of the narrow biggoted and sectional York Rite. This persecution, however, has only served to make the Illinois BB. firmer in their faith in Universal Masonry, and while their numbers are not so great as might be under more favorable circumstances it would be hard to find in the whole Federation more zealous BB. than those constituting the Lodges on the Roll of the Grand Lodge of Illinois.

In the evening I had the pleasure of meeting with the George Washington Lodge in their Lodge room at the corner of Maddison and Halsted Streets where they are comfortably, even luxuriously accommodated and after spending an agreeable and enjoyable evening I arranged to meet with the BB. in Grand Lodge on my return journey. In Detroit, Mich. my next stopping place I was met by R. W. Bro. Geo. A. Sanborn District Deputy Grand Master for Michigan and had the pleasure of meeting in the course of the day with several of the Mich. BB., all of them enthusiastic optimist on the subject of Universal Masonry in general and the American Masonic Federation in particular.

The succeeding day will ever be marked as with a "whitestone" in the tablets of memory from the pleasure experienced in meeting Bro. A. G. Pitts the honest and intrepid Editor of the "Palestine Bulletin", who though of the York Rite himself can yet see the system has been weighed in the balance and found wanting, like the Prophets of old his voice has been raised against error and the mal-administration of those in high places, and like the prophets of old has been repaid with contumely and reproach at least by the ignorant and fanatical who unfortunately form the bulk of that Rite.

In the evening I had the pleasure of meeting with Michigan Lodge No. 1 and of seeing the work exemplified by R.W.M. Nye, ably assisted by BB. Moore and Hungerford his Senior and Junior Wardens. I also granted a Dispensation to Acacia Lodge of Wyandotte R.W.M. Bro. Dr. Sprague, and promised to meet with the BB. on my return.

In New York I found the work being actively prosecuted by our energetic Deputy R.W.Bro. I Lefkowitz and granted a Dispensation to King Solomon Lodge to be held in the City of New York. The field here is large and fruitful and under the skillful charge of Bro. Lefkowitz and a corps of able assistants promises large returns in the near future.

In Boston Mass. I was dissatisfied in not seeing R.W.Br. Fred A. McCauley, D.D.G.M., who had not returned from his summer home in Nova Scotia otherwise the outlook was good and the BB. pressed me much to remain longer with them, as however I had fixed a date for my visit to Washington D. C. which would not interfere with our Hebrew BB. observing "Yom Kippur," I reluctantly had to leave not however before I had Commissioned Ill Bro. Julian S. B. Heath of Malden Mass. a Deputy Grand organizer to assist Ill. and R.W. Bro. McCauley in rehabilitating the Grand Lodge of New England.

While in Boston I also had the pleasure on two occasions of meeting with the Ill Bro. Angeo Romeos 33 degree Regional Grand Master in the United States and Canada for the Grand Orient of Argentina "Rite Azul" and Grand Representative in the United States of the Grand Orient and Supreme Council of Spain, and while Bro. Romeos is in years a younger Mason than I, in experience and knowledge of Masonic History, Customs and Jurisprudence he is a veritable Patriarch and I am indebted

tions, not the least of which was that of holding the proposed convention in Chicago next March.

While my visitation of the Lodges had hitherto been an unbroken success and to special mention one where all excelled may seem invidious. I must make mention of the happy time spent with the whole-hearted BB. of Washington, D. C. The two Washington Lodges Union No. 1 and King Solomon No. 2 held a joint meeting under the auspices of Union Lodge and the presidency of R.W. Bro. Bernhard Schwartz who I had the pleasure of seeing work the E.A. degree in an able and efficient manner. Here I also had the pleasure of meeting in the body Bro. Fred Schwartz P.M. of King Solomon Lodge with whom I had before had frequent correspondence. I also made arrangement for opening new Lodges in the States of Delaware and Maryland, leaving Bro. Bernhard Schwartz as D.D.G.M. to finish the work.

In Philadelphia I was the guest of Ill. Bro. Albert M. Harley 33rd degree Deputy Grand Representative of the Scottish Grand Council of Rites for the State of Penn. on the first evening of my stay I had the unqualified pleasure of visiting Queen of Sheba Lodge No. 2 of the Scottish Rite of Adoption and seeing the Lodge in the first degree conducted by the R.W. Mistress Sister Schaeffer and her able Wardens. This was an especial treat as there are but three Lodges of the Adoptive Rite in the United States.

On the second day of my visit, after partaking of the hospitality of Bro. and Sr. Schaeffer I had the pleasure of meeting informally with a few BB. of the Spanish Family, the party consisting of Ill. Bro. Harley, Schaeffer and Collar and BB. Gould Lawyer, Wright and Ehrenzeller the first five were courteous gentlemen and true Masons, the last had no doubt possessed these qualities also, but had the power of disguising their

possession in such a marked degree that he would never have been suspected of the ownership. The gigantic strides being made by the American Masonic Federation seems to have aroused the Demon Jealousy in the hearts of our Spanish BB. blinding them to the obvious fact that the success of the A.M.F. is in no way a sectional success but scores for all the Universal Scottish Rite, or is it that as the Vassals of a foreign power they cannot look with equanimity on the success attained by an American Institution?

On leaving Philadelphia I visited Allentown and spent a pleasant time in profitable discourse with Ill. Bro. Dr. Clymer, a Vice-President of the A. M. F. Dr. Clymer proposes in the near future to make a tour of the world, when he will represent the Supreme Lodge of the A. M. F. at the World's Grand Lodges.

From Allentown I retraced my way towards Chicago, visiting, conversing with and instructing our Deputies by the way. In Detroit I attended a joint meeting of Michigan and Accaca Lodges and worked the Symbolic Degrees for the instruction of the BB. Universal Masonry had taken root so deep and branched so well in Michigan that I was presented with a petition asking that more Deputies might be appointed to work in the State. As this petition was endorsed by Bro. Sanborn, the resident Deputy, I acceded to the request and commissioned BB. Dr. Sprague, Nye and Goodrich to act in Michigan and Ohio.

In Chicago I met with the Grand Lodge of Illinois and deputations from the Lodges of Indiana. I formally installed the R. W. Masters of these Lodges and witnessed R. W. Bro. Keeler enter a profane into the mysteries of Freemasonry. Too much praise cannot be given Bro. Keeler for the able manner in which he has held the Lodges

together since the death of Grand Master Sinclair. On discussing the conditions caused by that sad event it was decided that as President-General of the A. M. F. I should act as M. W. G. M. of Ill. A. A. S. R. M. until next election.

It had been arranged as part of my itinerary that I should visit the BB. in New Orleans, going there from Chicago. While in Chicago, however, I received a letter telling me of the severe sickness of a young son, which caused my immediate return home.

It may be dear BB. that in performing this labor I have not accomplished all that could have been done, and that even what I did do might have been better done; if so, believe me, the fault was of the head, not of the heart. There fore in submitting this report I crave your indulgence.

And Subscribe Myself,

Faternally,

PRESIDENT-GENERAL

of the A. M. F. and ex-officio Grand Master in the Supreme Lodge.

OFFICIAL

The following B.B. have been added to the committee on Foreign Relations viz.—Dr. Geo. H. Juillz of San Francisco Cal. to be in charge of the French Correspondence and D. Bergera of Helper, Utah, to be in charge of the Italian Correspondence.

I.D.C.M. and Organizers Commissions have been issued to B.B. John Ivey of Ancon Panama for the West India Islands and Central America. Julian S.B. Heath 33rd degree of Malden Mass. for the New England States, Isador Lefkowitz for New York and Western Penn Bernhard Schwartz 33rd degree for the District of Columbia, Va., Md., and Del. McDowal for Kentucky, Dr. Fred P. Sprague of Wyandotte, Mich., and Bro. Goodrich and Nye of Detroit for Mich. and Ohio

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Dear and well-beloved Brethren and co-workers in the cause of Universal Masonry by the providence of T.G.A.O. T. U. we have been permitted to return in safety from our visitation to the Eastern Lodges in the Federation and are privileged once more to address you through the columns of the "Universal Freemason". since our last issue so ably edited by Ill. Bro. Spence, Grand Secretary General and Associate Editor the A.M.F. has increased by leaps and bounds, besides Lodges instituted in four new states, Deputies have been commissioned to labor in the West India Islands and Central America, the States of Ky., W. Va., Ohio, Colo., and Texas, and before our next issue we confidently expect to record new Lodges in the Federation in all these states, and so the good work goes on.

How often does good and ill fortune tread upon each others heels, while congratulating ourselves upon material progress in growth of Lodges and members our gratification is dampened by the inroads of the grim reaper Death in our own ranks and those of Sister Jurisdictions. We ourselves mourn the death of Ill. Bro. Donald G. Sinclair, M.W. G.M. of the Grand Lodge of Illinois

some time ago during his absence from home on business, it is but shortly since that the sorrowful news has reached us, and this is the first opportunity we have had to comment on it. Bro. Sinclair was born in the Island of Islay in the Highlands of Scotland in 1845, being thus 64 years old at the time of his death. He first saw Masonic light in Canada, under the Grand Lodge of Toronto, and was one of the founders of the Grand Lodge of Illinois, incorporated, and signed the petition which brought that Grand Lodge into the American Masonic Federation. He was a zealous and enthusiastic Mason, a loving husband a good friend. He was buried with Masonic honors by Clayton Lodge No. 70 A.F. and A.M. Monona, Iowa. Requiescat in Pace.

In the death of Bro. Chas. Limousin, the talented Editor of "L'Accacia", the organ of the Grand Orient of France not only French Masonry, but Universal Masonry the world over has suffered a great loss, pending further arrangements "L'Accacia" will be edited by the Grand Orient.

That one has to go from home to learn the news, though an old, is a trite and true saying, apropos of which we quote the following item of news (?) from an exchange: "The Clandestines have broken out in Utah. M. McB. Thomson, under authority granted by the American Masonic Federation, whatever that is, sold his degrees to a few uninformed before Grand Secretary Christian Deihl learned of him. Bro. Deihl soon made him take to pastures new." This is both rich and interesting, especially in view of the fact that M. McB. Thomson is a resident and property owner in Salt Lake City, where also the Universal Freemason is printed and where there is a large and flourishing Lodge, and where also is located the Official Headquarters of the Grand Lodge Inter-Montana. The Deihl men-

tioned in the above item is the same who wept tears of maudlin sympathy over the dishonored grave of a gambler and whore-monger, hailing him as a brother, and at the same time refused Masonic recognition to the Bro. of unimpeachable character who professed a different religion. What says the old saying about "Birds of a Feather," and how long will the York Rite deem it necessary to prop a failing cause with falsehood? Surely they are of those who "make and love a lie."

Our sense of justice compels us to give credit where credit is due, and as heretofore we have on several occasions cast doubt on the truth of the accusations made by the York Rite Journals, that Bodies whom they style "Clandestine" (meaning those not of their household) gain candidates by misrepresentation, in leading them to believe they are or will be recognized by other Masonic powers. Knowing how clear and explicit the laws of the A. M. F. was in this regard, and further knowing that over strict adherence to the truth was not a York Rite failing when speaking of those same "Clandestines," we have strongly doubted these accusations. During our visitation in the East, however, we met representatives of several of the organizations and from our own observations are bound to confess that there is some foundation of truth in the charge made by our York Rite BB., especially was this so of the Spanish Lodges in Penna., where I was asked by several young BB. if it was not true that they were recognized everywhere except by the York Rite in that State, informing me that it was on the strength of this assurance that they joined the Spanish Lodges. It was pitiable to witness the disappointment of these young BB. when I assured them of the utter falsity of those assurances and that they would be recognized as Masons by no other body than their own, either in America or abroad, as even those Foreign powers

which recognize the Grand Orient of Spain, refuse to recognize the Lodges it establishes in America. I found further that some of these Spanish members who read the Masonic Journal had already doubted the truth of their leaders' representations and had written to all the Grand Lodges of the United States, as also some Foreign countries, in every case the answer being the same, the Spanish Lodges in America were clandestine, spurious and irregular and unworthy to be termed Masonic, the Grand Secretary of one Grand Lodge saying that they ought all to be in the penitentiary, and we believe all good Masons and honest men will co-incide with this opinion so far at least as the leaders are concerned. False statements and misrepresentation can help no cause whether it be York Rite or mis-called Scottish. The result will be the same. As soon as the members learn how they have been deceived, dissatisfaction and disintegration will naturally follow.

We have been favored with a perusal of the manuscript of a History of Freemasonry compiled by Bro. Aug. Spilmer of San Francisco, which Bro. Spilmer proposes to publish for the benefit of the Craft. The work shows careful and painstaking research, and as it treats greatly of matter not usually found in so-called Masonic Histories, it will we are assured, be a welcome addition to the literature of the Craft.

Under the caption of Masonry in other Lands we give an account of the dedication of a Masonic Temple by the Grand Master of the Grand Council of Rites of Scotland M. I.II. Bro. Peter Stence.

From an exchange we learn that the Ameer of Afganistan has been made a Mason at Calcutta in Lodge Concordia E.C. The Work was rendered by Lord Ketchener D.D.G.M. English Constitution.

tion. "The ceremonies occupied several hours and his Majesty went through them in the same manner and with the same formalities as the humblest among Masons, and showed a keen interest in the work". Evidently with our Anglo-Indian B.B. there is no Royal Road to Masonry, it is left for the American York Rite to toady to those who occupy the front seats.

WAS IT A BLUNDER?

An exchange (York Rite) quotes two alleged blunders made by Lodge officers in the Ritual work one saying, "I'll lead the blind in a way they know not, I'll make light darkness before them and straight things crooked, this will I do then and forsake them". Another when he should have said, "Free him from his shackles", said, "Free him of his shekels" Did the B.B. blunder or only inadvertently tell the truth?

In this issue we welcome another contributor to the U. F. M. in R. W. McDonald D.D.G.M. for Kentucky whose letter on "Secrecy" addressed to Bro. Sanborn of Detroit will be read with interest by the B.B. Secrecy with our ancient B.B. was a principal Virtue and is thus mentioned in an old "Lecture" of the early 18th century.

Q. Have you the Key of the Lodge?

A. Yes I have.

Q. What is its Virtue?

A. To open and shut, and shut and open.

Q. Where do you keep it??

A. In an Ivory box between my Tongue and my Teeth or within my Heart where all my Secrets are Kept.

Q. Have you the chain to the Key?

A. Yes I have.

Q. How long is it?

A. From my Tongue to my Heart.

This dialogue admirably impresses on the mind the teaching we received when yet but an Apprentice in the Porch of

the attentive ear caught, should be deposited in the faithful heart over which the silent tongue kept guard. The motto of the Grand Lodge of England is tersely expressive on this point, it is "Andi, Vidi, Tace, which may be freely rendered, Hear all, Say Nothing.

THE ROYAL ORDER of SCOTLAND

Several of the BB have written letters of inquiry concerning the "Royal Order of Scotland", the enquiries prompted by newspaper reports of a meeting of the so-called "Supreme Council of the Southern Jurisdiction" at which this degree had been given. To give even the briefest History of the "Royal Order" would take a whole issue of the U.F.M. therefore, in answering the question I will only give a synopsis of the leading details.

The Royal Order of Scotland consists of two degrees, the first "Heredom of Kilwinning" is of symbolic origin and teaching. The second "Rosy Cross" is Chivalric, the degrees are very ancient. The legendary claim being that King Robert the Bruce of Scotland founded the second grade as a reward to the Templars who assisted him at the Battle of Bannockburn which was fought on St. John the Baptist day A.D. 1314 when the Scottish army finally and completely defeated the armies of Edward of England. The two grades were placed under the control of the Mother Lodge, Kilwinning which already had control of the first one. This like many other Masonic Legends of the 17th and 18th centuries firmly believed by our ancient BB. is now taken "cum grano salis" That it is of respectable antiquity there can be no doubt, as it was with other Scottish Degrees taken by Ramsay to France early in the 18th century and even before that time was known in England where it was governed by a Provincial Grand Lodge. In Scotland like all other High Degrees it was work-

ed by the Council of Patriarchs under the Craft Lodge auspices, until in consequence of the Grand Lodge edict of 1800 it was with the other High degrees transferred to the control of the Grand Encampment and in 1822 to the Grand Council of Rites. Alexander Denchar who in 1812 when Commander of Edinburgh Encampment No. 31 headed a rebellion and seceded from the Grand Encampment and formed a schismatic body under English patronage. Founded another schismatic body in 1818, which he styled a Grand Lodge of the Royal Order of Scotland of H.R.D.M. of K.L.W.N.G. After the invasion of the Territory of the Grand Council of Rites of Scotland in 1845 by the so-called Supreme Council of France, (the daughter of the Masonic Fraud of Charleston S. C. now known as the Southern Jurisdiction) by the establishment of a spurious Supreme Council in Scotland Denchar's fraudulent Grand Lodge of the Royal Order fraternised with the new fraud, proving the truth of the old adage about "birds of a feather." Since the officers of one have been the officers of the other and both have ever been the bitter opponents of the legitimate body, the ancient "Grand Council of Rites".

In 1887 the Franco-Scottish fraud gave to Albert Pike then Commander of that Supreme Fraud and Mother of Lies the "Supreme Council of the Southern Jurisdiction of the U.S.A." a Patent creating him Provincial Deputy Grand Master of the R.O.S. for the United States of America, of the S.S.C. the Provincial Grand Lodge thus created, has since been a pendik, as its parent is of the spurious Council in Scotland. —needless to say neither it nor its members are recognized by the "Grand Council of Rites" the legitimate head of the Order not only in Scotland but in all the World.

INTERFERENCE OF FOREIGN MASONS IN AMERICAN MASONRY.

We are in receipt of the Swiss Bulletin of the International Bureau for Masonic affairs for July-September we have had occasion to mention this publication several times and to quote articles from its pages which are usually well written and tolerant; on its professed aims we have looked with good natured tolerance and regarded its editor Bro. La Tente as a harmless crank, yet without one whose crankiness leans to the right side. It is true his abject appeals for York Rite recognition are apt occasionally to nauseate men of normal independence, and we have thought the slaps which he and his toy Grand Lodge so frequently get in reply to its abject prayers for recognition are merited. Yet until recently we believed Bro. La Tente honest when he said his Bureau never meant in any way to dictate or interfere in the affairs of Foreign powers. This assurance we the more readily believed because any attempt on his part to act otherwise seemed to us then as it does now, an act of monumental presumption; yet this is the very thing he has done. A few months ago he presumed to pass upon the regularity of the Argentine Grand Lodge "Rito Azul," in doing which he ran foul of Bro. Romcos and from the way Bro. Romcos resented his unwarranted interference we judged he would have in future attended to his own business. The lesson does not seem to be enough, as he now presumes to declare the American Masonic Federation (a body with more Lodges than his ten-cent Grand Lodge has members) to be irregular and unrecognized. The reason (?) he advances for arriving at this decision is that it (the A. M. F.) and its President-General and Grand Secretary are unknown to his Bureau. Since when has it been necessary for American Masonic Powers to ask the tiny Grand Lodges of Europe to recognize them?

to pass upon their regularity? Or does Bro. La Tente think to curry favor with the State Grand Lodges of the York Rite and thus perhaps gain the recognition he has so long and so unsuccessfully striven for? If so, let him give up the thought. Americans never hire foreign mercenaries to fight their battles, nor will they accept the dictum of a foreign power which they themselves do not recognize as an authority in American Masonry, Verb. Sap.—Ed.

AN OLD MASONIC EMBLEM FOUND AT NIAGARA-ON THE-LAKE.

On April 26, Joseph Houghton, sexton of St. Mark's Church, Niagara-on-the-Lake, Ont., while digging a grave in the cemetery adjoining the church, made an interesting find in the character of a Masonic emblem supposed to have belonged to a British soldier who was killed in the war of 1812.

The emblem is a little larger than an American silver dollar, is of solid silver and surmounted by a square and compass. On one side is the following inscription: "Abram Genung, St. John's Lodge, No. 21," and beneath this are the figures "5798;" on the other side is the figure of an angel blowing a trumpet and holding a level in the left hand and surmounted by the letters "Keshtwell."

In the grave was also found the complete skeleton of a human being, minus the head.—Ex.

St John's Lodge No. 21 was instituted in 1736 and still exists at Lanark, Scotland.—Ed.

"GO THOU AND DO LIKEWISE."

San Francisco, Cal.

Oct. 3, 1909

Dear Sir and Brother:

Enclosed herewith \$2.00 for which please send "Universal Free-

Nathan Fink, 150 Third St. San Francisco, Cal.; Max Adams, care Frank Koeing, 166 Third St.

I should like to see the magazine more widely distributed amongst the B.B., and I am sure an effort in this direction would tend to inform and enlighten, and inculcate the broad spirit of "Universal Freemasonry."

I would suggest an article along these lines from the pen of our able editor.

With best wishes and fraternal greetings, I remain, Sincerely yours,

ARTHUR J. L. KOEING. 32 deg.

The above brief letter is highly appreciated and calls forth the following:

ANNOUNCEMENT.

In accordance with the requirements of the late postal laws, we are compelled to erase the names of all delinquent subscribers whose subscription expired with vol. 1. Volume 2 is now advanced and all our patrons should renew at once.

Our aim is to inform and enlighten and also inculcate the broad spirit of "Universal Masonry," and to do this we must have the support of all Scottish Rite Masons.—Editor.

MASONRY IN OTHER LANDS.

Opening of New Masonic Temple. CONSECRATION AND DEDICATION.

The Ceremony

Last Friday was a red letter day in the annals of Lodge Saint Mary C Mass. Wishaw, No. 31, it being the occasion of the consecration, dedication, and opening of the new Masonic Temple and halls in Stewarton Street. The brethren of Lodge 31, along with deputations from the sister lodges in the province, met at the old lodge rooms in Caledonia Road, where, after being formed into processional order by Bro. James Mitchell, Director of Ceremonies (Lodge 31), and headed by the Glasgow

Iron and Steel Works Silver Band, they marched to the new buildings. On arrival, Bro. Archibald Gibb, R.W.M. of Lodge 31, extended a welcome to Bro. Peter Col. Spence, R.W.S.P.G.M., and the members of the provincial deputation. Bro. Spence having replied, Bro. John King, of Messrs Steel and King, architects, in name of the brethren, presented Bro. Spence with a handsome solid gold key. Bro Spence expressed his thanks, in which he said the key would be long treasured by him and his family. Thereafter the Colonel declared the halls open, and the brethren, to the number of about 300, entered the temple. Immediately afterwards the Provincial Grand Lodge was opened in due form, when the solemn ceremonial of dedication and consecration was performed by Bro. Spence, ably assisted by the other office-bearers of the Provincial Grand Lodge present. On the completion of the ceremonial Bro. the Rev. Andrew Robertson, Junior Provincial Grand Chaplain (Coatbridge), gave the usual oration, taking as his text the meaning of the word "Lodge." The oration was listened to throughout with rapt attention, and at the close Bro. Robertson was warmly thanked for the lucid and interesting definition of his subject. During the ceremonial, solemn and appropriate music was played by Bro. Thomas Dickson, Provincial Grand Organist. The Lodge having been closed in due and ancient form, the brethren then entered the large hall and were entertained to cake and wine, where two hour's harmony was indulged in, a feature of which was the singing and playing of Bro. Ralph Moore.

England. The Grand Orient of France has established a new English-speaking Lodge in London with the name of "Concordia Lodge." The inauguration took place on the 29th of May last under the chairmanship of Bro. G. Bouley

of Paris. The principal officers of this Lodge are Englishmen. The Worshipful is Bro. Chas. A. Palmer.

The London Freemason's Chronicle says that Freemasonry under the Grand Lodge of England is prospering in a remarkable degree. During the last year sixty-five new lodges have been created, ranging from Nos. 3279 to 3343, inclusive. Of these, fifteen are to meet in London, thirty-one in the provinces, and nineteen in the colonies. The number of lodges on the register is 2,802; but in London, 1,580 in the provinces, and 81 in districts and other stations abroad. The money collected by the brethren for charitable purposes is almost beyond belief, reaching during the year the magnificent sum of considerably more than \$625,000. The returns of the last fifteen years show an average of more than \$500,000 per year expended for charity.

Detroit, Mich. Oct. 18th, 1906,
Geo. A. Sanborn, D.D.G.M.

Detroit, Mich.

Dear Sir and Brother:—

Replying to yours of the 15th, inst. relative to "Secrecy" I beg leave to submit the following:—

I take it that your question calls for my opinion upon the ethics or morality involved in the subject of Secrecy as the same may be practiced by secret societies or for similar purposes. To begin with it must be assumed that the fact or "work" kept secret is of such general character as to be entirely moral in itself in nowise harmful to the associated members and that it does not necessarily result in injury to others. This must be assumed to be true for the reason that no association of men and women habitually practicing that which is wrong in itself harmful to the members or fraught with evil consequences to those outside the organization could long endure, regardless of

whether the "work" were open or secret. In the absence of proof to the contrary, therefore, we must assume the facts and the "work" kept secret to be moral and right and as such I will deal with the subject. The question, then relates to "secrecy" as an element of human conduct on the part of a limited number of associated individuals with relation to any act, fact or thing, neither in itself nor of an injurious nature in its relation to others. This, therefore, seems to narrow the discussion to "secrecy" as an abstract proposition.

Is it in itself a wrong that a limited number or persons (one or more) should deliberately conceal or withhold from the knowledge of their fellow mortals any fact or facts of which they may be cognizant? Is there anything essentially evil in secrecy as such and apart from the thing concealed?

I am aware that many persons not themselves members of any secret society, affect an unfriendly attitude toward such organizations proclaiming as their reason therefor their belief that the secrecy is wrong. It will be observed that it is not the subject matter of the concealment to which they take exception nor to any specific result or effect flowing therefrom (for of these they are necessarily ignorant, otherwise there would be no secrecy) but to secrecy as such. Now this must be held to apply to secrecy as to any act, fact or thing, good, bad or indifferent and under any or all circumstances. Carried to its logical conclusion this can mean nothing more nor less than that every human being has a right to know any fact or truth that comes to the knowledge of any other human being. This, of course, would carry with it a corresponding duty on the part of the person knowing the fact or truth to communicate it. It is sometimes stated thus:—"Truth is the property of all men and no one has a right to conceal it." If this be true it follows that the conceal-

ment or secreting is a dereliction of duty on the part of the possessor who refuses to disclose and an infringement of the rights of those desirous of knowing. I know of no other theory upon which we can make anything like a reasonable pretence of adopting the conclusion that secrecy, as such, is essentially wrong.

According to this doctrine, then, this question of secrecy, as an ethical or moral proposition, resolves itself into one concerning the right to know of him who does not know. Where does this right arise? At what period in any man's existence does he become in vested with it? Is it a right that is his at birth, or does he acquire it after birth? Is he entitled to know every fact in the universe or only some facts? And if only some facts and not all—why? These are pertinent questions and he who insists that secrecy or the concealment of any fact or truth is wrong, ought to be prepared to answer them. It may be answered that truth being of right the property of all men, when one or more persons become possessed of a truth not known to all mankind the duty to publish on the part of the knowing ones and the right of all others to know arises then and there.

Perhaps we may get a better understanding of secrecy as a phase of human conduct with which ethics or morality is concerned by comparing it with its opposite. The opposite of secrecy is publicity. If secrecy is essentially bad and wrong then publicity is essentially good and right. Measured by such unqualified rule, however, the back yard gossip, the town scandal monger and the betrayer of confidences are public benefactors; while the doctor, lawyer and minister of the gospel to whom their patients, clients and parishioners confide their secret troubles, and who keep them secret are "undesirable citizens." But society does not recognize such rule. On the contrary it has ever been most severe in its condemnation of the gossip, the scandal mong-

er and the betrayer, while the doctor, lawyer or minister who sacredly guards the secrets confided to him in his professional capacity is always deemed to merit the honor and confidence of his fellow men. And who shall say that this is not as it should be? It seems, therefore, that publicity may sometimes be a bad thing, and does it not follow that whenever or wherever publicity is a bad thing that secrecy is, under like circumstances, a good thing.

Anger, fear, jealousy, vindictiveness etc., are bad in themselves not relatively bad, but positively and unqualifiedly so. This is true because of the effects produced upon the person who entertains them. They are destructive of his nobler impulses, retarding the development, growth and expansion of his soul—sometimes apparently annihilating it, leaving him a thing seemingly without a soul. It is impossible for a single ennobling thought or aspiration to find entertainment in the mind of any man, however intellectually great simultaneously with any one of them. How can they be otherwise than bad—absolutely bad, without reference to any other fact, matter, thing or condition? But secrecy is not an emotion, sensation or feeling that plays directly upon the soul faculties of its possessor. It belongs to the realm of actions, and like all other actions, can only be said to be good or bad as its results are beneficial or harmful.

That secrecy in itself is not a bad thing is evidenced by the fact that an All-wise Creator has thrown the mantle of secrecy—impenetrable secrecy—over such a multitude of the underlying causes of the phenomena of nature—innumerable facts(truths compared with which the little that is known by man, is as nothing. So well guarded are these secrets, so mystifying and utterly confounding that it is impossible for the human intellect to formulate a reasonable theory

(Continued next month)

THE UNIVERSAL FREE MASON

Volume 2

DECEMBER, 1909

No. 6

The Authority of the American Masonic Federation" A. A. S. Rite "Symbolic" is compared with that of the State Grand Lodges of the So-called York Rite.

The "American Masonic Federation" Ancient and Accepted Scottish Rite "Symbolic" holds a twofold authority, one, a civil authority consists of a charter of incorporation from the State of Idaho granted Sept. 21st 1907, the other a Masonic authority granted by the Grand Lodge "Inter-montana" on the 21st day of the month Eloul A. H 5657, answering to the 31st of August A. D. 1907, to the Supreme Lodge of the American Masonic Federation. As no One can give to another that which they do not themselves possess, we will to make our position clear, trace back our ancestry. There can be no question of the power of the State of Idaho to grant the Civil authority therefore we will waste no time on that subject, but proceed to inquire from whence the Grand Lodge Inter-montana derived its authority?

This Grand Lodge was organized in conformity with the Laws of the Ancient and accepted Scottish Rite by the Ill. Bro. M. McB. Thomson 33rd degree on Jan. 9th 1907 by authority granted by the Supreme Council of Louisiana 33rd degree under the hand and seal of the M. Ill. and P. Sov. Grand Commander Joseph N. Cheri and dated Sept. 14th, 1906, the following is a copy of the chart

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 deg. A. A. S. R. clothed with full power. I do hereby grant unto the Ill. 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 Ill. BB Matthew McB. Thomson, M. W. G. M.; C. P. Christiansen, 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. Kohlen 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 Supreme Council of La. decends
primarily from the Grand Mother Lodge

granted to Polar Star Lodge A.D. 1741, It was created a Sovereign Grand Consistory in 1813 by the Supreme Council 33 degree founded in New York in 1807 by the Ill. Bro. Joseph Cerneau, who received his authority from the Grand Orient of France.

The Cereau Supreme Council in 1832 united with the "Supreme Council of Terra Firma" with Elias Hicks as M. P. S. G. C. and the Count de St Laurent assistant G. C. and became the "United Supreme Council of the Western Hemisphere" this body subsequently went to sleep, leaving the S. G. Consistory of New Orleans as its sole active representative, in 1839 the Marquis de St. Angelo who had been Lieut. Grand Commander of the "United Supreme Council" and was now by succession the Grand Commander met with the R. B. of the Grand Consistory in New Orleans and informed his colleagues of the slumber in which the U. S. Council had fallen; and concurrently with them proceeded to give force and vigor under the title of "Supreme Council of the thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America. The Supreme Council thus formed was recognized in 1840 by the Grand Orient of France.

The Marquis de St. Angelo became the first S.G. Commander and there has been an unbroken succession of G. Commanders from him to Ill. Bro. Jos. N. Cheri, by whose authority given to Bro. M. McB. Thomson the Grand Lodge Inter-Montana was formed. So much for the authority of the A. M. F. through its Supreme Lodge to Grand Charters for conferring the Symbolic Degrees. The Higher Degrees of the Scottish Misraim Memphis and other Rites are governed by the "Confederated Supreme Council 33d degree 90 degree and 96 degree." established under patent granted in 1898 to Ill. Bro. M. McB. Thomson 33 deg. 90 deg. 96 deg. by the

McIll. Peter Spence, V. D. Sov. Grand Master of the Grand Council of Rites of Scotland and by that august body recognized on the 23rd of April 1907

The Grand Council of Rites of Scotland is the most Ancient existing Body working the highest grades of Scottish Rite Masonry in the world. It is the only native Scottish Body working these degrees, and tracts its existence back into the 18th century.

Having thus given a clear abstract of our own title, we are entitled to ask what have our B.B. of the York or Yorko-Scottish Rites to show, the answer can be given in one word. Nothing! Masonry was first introduced into this country early in the 18th century from British sources, but no higher authority than a commission to a Provincial Grand Master was ever granted, and that is only a personal patent, not transferable, voided by the death or disqualification of the grantee. The first State Grand Lodge (that of Massachusetts) was formed with absolutely no authority, and all succeeding State Grand Lodges have been in the same manner, self-created with no authority whatever. Their very name "Ancient York Rite" is a double fraud as it is neither "Ancient or York", being the creation of Thomas Smith Webb, a Masonic Lecturer and Degree pedler of last century and is not yet 100 years old. It is not "Universal" as it has altered the "Landmarks" introduced "innovations" and changed the "Work" so that the Mason in one state can with difficulty (if at all) pass into a Lodge in another state, while the Mason made in Continental Europe or Latin America is not acknowledged as a Mason at all by the majority of these self created Grand Lodges.

The Yorko-Scottish Rite is represented by the Supreme Councils of the Southern and Northern Jurisdiction and two antagonistic Supreme Councils which each claim to represent that formed by Joseph Cerneau in 1807. While these so-called Supreme Councils

to be of the "Ancient and Accepted Scottish Rite" they are in fact but a branch of the York Rite as they depend entirely upon that Rite's Symbolic Lodge for candidates. Neither of them have a shadow of authority for their existence. The Southern Supreme Council pretended to be founded by virtue of a constitution granted by Frederick the Great of Prussia, the original of which no one ever saw and which has been styled by one historian as the "Grand Lie of the Order". The Northern Supreme Council is the spawn of the Southern and the Cerneaus fail to prove their descent from the original Cerneau Council. The Southern Council stands a self confessed fraud in as much as it has discarded its pretended authority and openly styles itself the "Mother Council of the world". It is a triple fraud as it is neither "Ancient, Accepted or Scottish". In fact as has been aptly expressed in a Scottish Masonic Journal "it uses the Scottish name only to disgrace it".

We have thus shown the title of the "American Masonic Federation" and the "Confederated Supreme Council" to be incontestably good; they claim nothing for which they have not documentary evidence to show. While as we have shown our opponents are absolutely without authority and are self constituted frauds.

When beaten in argument and compelled to acknowledge their own lack of authority the York exclaims, the American Masonic Federation is not recognized; if by this it is meant that the York Rite does not affiliate with or recognize the A. M. F. it is correct, but then neither does the majority of the State Grand Lodges of that Rite recognize the Grand Lodges of Continental Europe, or Latin America, if however it is meant that the A. M. F. is not recognized by other Grand Lodges then it is a dispicable falsehood. Let us see how much this talked of recognition is looked up-

which purpose we quote from a recent issue of the "Tyler-Keystone" the leading York Rite Magazine the following:

Recognition Means But Little.

"After all, official recognition or lack of recognition by one Grand Lodge does not alter the Masonic status of any other body. Recognition, at the best is merely a graceful but superfluous acknowledgement of fraternal obligation. In some instances it carries with it an exchange of representatives—providing unmeaning honors for distinguished brothers. Individual Masons are, in all such cases, the sole judges. Failure or refusal to recognize does not bar members of the Craft, travelling in foreign countries, from associating with brothers of the various foreign countries, they visit, nor from entering lodges abroad if so be they can give sufficient proof of their own Masonic standing."

"The American Mason abroad can and will visit Lodges and can hold fraternal intercourse at his own pleasure and discretion. Such being the case is not official recognition largely a work of supererogation.

And the "Palestine Bulletin" commenting on York Rite treatment of Foreign Masons and Masonic powers, says:

"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 enquire 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.

thus on much talked of "recognition, in a world-wide sense why need the bestowing or withholding it by the "Local" Masonry of the American York Rite affect the family of "Universal Masonry?"

SYMBOLIC TEACHING CONVEYED BY THE NUMBER SEVEN.

Pythagoras, 500 B. C. was one of the first to systematize geometry, and he taught that a superficies corresponds to the No. 3, and a cube to the number four in arithmetic. The no. 7, therefore, represents the union of our superficial and solid measurement. The Pythagorians justly describe this number as perfect, because it is composed of 3 and 4, the triangle and square. The two perfect figures, a virgin number: because it cannot by multiplication produce any less number than 10; and motherless because it cannot be obtained by the multiplication together of any two numbers. At all periods of the world's history 7 appears to be par excellence the sacred number. Why? It has never been settled: each separate people giving a different version according to their religion. While heathen mythology specially honors the no. 7, and it is interwoven with every tradition of that system. Pythagoras calls it the vehicle of life containing body and soul, since it is formed of a quaternary that is wisdom and intellect, and a trinity of action and matter. The Emperor Julian said "Were I to ever touch upon the initiature into our secret mysteries (which the Chaldees Baccised) respecting the 7 rayed God lighting up the soul, through him I should say things unknown to the masses but well known to the Blessed Theurgists. There were seven hells which the Rabbis derived from the 7 names of hell in their scriptures, and 70 translators (70 times 7) of the Greek scriptures. The rainfall that produced the deluge is recorded by the Chaldees and the Hindoos as seven days.

The Babylonish priests used 7 vases

in their sacrifices to record that great event. There were seven rounds to the ladder of Mithras. The Aryans had 7 heroes that drew the Chariot of the Sun and 7 shapes of flame also the seven steps of Buddha at his birth. The Egyptians had seven days of the week, the creation of seven days; while the Christian dispensation literally teems with the number 7. The seven churches with seven Angels, seven gold candlesticks, the seven heads of the beast that roar from the sea, the seven seals of the book, the seven trumpets, the seven last plagues of apocalynse, the seven full vials of wrath—there are but a few of the hosts of instances showing its universality. Hippocrates says the centenary number, by its virtues, tends to the accomplishment of all things: to be the dispenser of life and fountain of all its changes, and, like Shakespeare, divided the life of man into seven ages, for he says:—"As the moon" changes her phases every seven days this number influences all sublunary beings, and is easily explained for we know that in the infant the teeth spring out in the seventh month and are shed and renewed in the seventh year, when infancy changes into childhood. Twice seven years is the age when puberty begins: at three times seven manhood commences; at four times seven man is in possession of his full strength; at five times seven he is fit for the business world; at six times seven he becomes grave and wise, or never; seven times seven he is in his apogee, and from that time decays; at eight times seven he is in his first celi-materie; at nine times seven he is in his grand celi-materie or year of danger, and at ten times seven he has reached the allotted period of life; and the orifices to the human head are seven. Cicero, in his dream of Scipio, calls seven "the binding knot of things." Plato in his "Timaeus" taught that the soul of the World was generated out of the venerable number seven. And all time has assigned it a leading

and monitor inculcating the sublimest moral and philosophical truths. Truly it may be claimed for this number that, like Masonry, it is a beautiful emblem of mortality, veiled in allegory truth being its center. A strange and most singular fact is that the symbol (G) is the seventh letter of our alphabet, and is of the most sacred import in Masonry. It is also associated with the fourth name of God in Hebrew, signifying great. The Hexagon is formed of seven points, one at each of the external angles, and one in the center, and was regarded as a symbol of universal creation. The significance of this number in Masonry is so well known that I scarcely need recall to your minds the duty of the seven officers—that seven make a Lodge perfect, and that there are seven necessary officers. Our theological or Jacob's ladder, consists of seven rungs, denoting the seven paths of progress represented by the four cardinal and three theological virtues, viz.—1. Temperance; 2. Prudence; 3. Fortitude; 4. Justice; 5. Faith; 6. Hope; 7. Charity.

to be continued

CEREMONY AT THE INSTALLATION OF THE OFFICERS OF A LODGE.

The Lodge having been opened, the Apprentices and Fellows of the Craft shall sit under the columns of their Masters, if there be none but M.M. present, seven dressed as E. P. shall sit in the south and five as F.C. in the west. The jewels of the Lodge shall be placed on the altar. The D.D.G.M. standing before the Altar shall desire the R.W.M. to come forward and address him as follows:

Bro. ———, you have been elected R.W.M. of your Lodge, but previous to your installation as such, you are required to give assent to those ancient Charges and Regulations which point out your duty as Master of a

1. Do you agree to be a good man and true, and strictly to obey the moral law?

2. You agree to be a peaceably citizen, and to obey the laws of the country in which you reside.

3. You promise not to be concerned in plots or conspiracies against the Government, but to patiently submit to the decisions of the Supreme Legislators.

4. You agree to pay a proper respect to the Civil Magistrate, to work diligently, live creditably, and act honorably toward all men.

5. You agree to hold in veneration the original Rulers and Patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your B.B. in Grand or Supreme Lodge assembled, in every case consistent with the Constitution of the Order; and that you will not practice or recognize in your lodges any degrees but those of Entered Apprentice, Fellow Craft (including the Mark) and Master Mason, and the Installed Degree.

6. You agree to avoid private quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in your behavior, courteous to your B.B. and faithful to your Lodge.

8. You promise to respect true and faithful B. B. and to discountenance all imposters and Dissenters from the original plan of Masonry.

9. You agree to promote the general good of the Craft, to cultivate the social virtues, and to propagate the knowledge of the act of Freemasonry, so far as your influence and ability will extend.

10. You agree that it is not in the power of any man, or body of men to make innovations in Freemasonry.

11. You promise to submit to the Most Worshipfull Grand Master and Supreme Lodge of the A. M. F. and to the Grand or Regional Grand Lodge.

when it is in accord with the Constitution of the A. M. F..

12. You admit that no lodge can be constituted without a Charter from a Grand or Supreme body empowered to grant such, and that no countenance should be given to an irregular Lodge or member thereof until properly healed by competent authority. That no public Masonic Celebration can be held without the sanction of the Regional, Grand or Supreme Lodge through its principal officer or in his absence of the Deputy or Substitute.

13. You admit that no person can be made a Mason or admitted a member of a lodge without previous notice and due enquiry into his character.

14. You promise that no visitor shall be received into your lodge without due examination, or producing proof of invitation in a regular lodge.
The Master Elect. I do.

D. D. G. M.—Then in consequence of your ready submission to these charges and regulations, and since it is the will and pleasure of the B.B. of this Lodge that you become Master thereof for the usual time (continue Master thereof for a further term) I enjoin you to walk uprightly before God and man, and steadily to follow the rules and constitutions of Freemasonry in general, and of this lodge and the A. M. F. in particular. I now ask you to take the oath of Fidelity you will therefore kneel upon both knees, place both hands on the V. S. L. and repeat after me:

I ——— in the presence of the G. A. O. T[em]pl[ar]e do solemnly promise to perform the duties of master of this lodge, faithfully, zealously and impartially to the best of my ability, during the ensuing six months, and until a successor shall be regularly elected or appointed and installed in my stead, that, while in the chair I will not permit or suffer any deviation from the ancient Landmarks of the Order or from the Laws of the Supreme Lodge of the A. M. F. and after that of the

Regional Grand Lodge of which this Lodge is a constituent. That I will observe and as far as lies in my power strictly enforce the charges and regulations to which I have just given my assent, and otherwise conscientiously performing my duty as Master of the Craft. So help me God!

The Deputy and Substitute Masters, Wardens and other officers are requested to approach the Alter and the D. D. G. M. administers the following oath of Fidelity:

I ——— do hereby agree to accept the office of ——— of this lodge and solemnly promise to the best of my ability, to discharge faithfully, zealously and conscientiously, its duties during the ensuing six months, and until a successor shall have been elected or appointed and installed in my stead, and that I will do my utmost to forward the interest of the lodge and support the Master in his various duties. So help me God!

The office bearers are then invested with the insignia or jewels of their office and addressed as follows. R. W. Bro. ——— as Right Worshipful Master of this lodge I invest you with this the jewel of your office it is the Compass and Square, the points of the Compass resting on the Segments of a circle in the centre a blazing sun. The jewel as a whole typifies your position as the first or principal Master Mason in your lodge where you are not placed as an autocrat to lord it over your B.B. who are your equals, but as first among your equals as the Elder Brother of your lodge to lead, guide and instruct, taking as a pattern for your imitation that glorious luminary represented in your jewel which diffuses light and lustre to all, in like manner it will be your province to communicate light and instruction to the B.B. of your lodge; to impress upon them the dignity and value of Freemasonry, charging them to practice outwith the lodge those excellent precepts that

when anyone is said to be a Freemason the world may know he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended in benevolence. R. W. M. the G. D. D. Marshall will conduct you to your place in the lodge. Bro. — I invest you as Depute Master with the Square and Compasses being the jewel of your office. You will observe that the two sides of the Square are of unequal length, the shorter pointing to time, the longer to Eternity. Combined with the Compasses it will teach you not only to be thankful for the gifts of the G. A. O. T. U. in this life, but will constrain you to press forward in the paths of virtue, and to have in view a glorious immortality. In the temporary absence of the R. W. M. you will take on you the duties of the chair. The D. D. G. Marshall will conduct you to your seat.

Bro. — I invest you as Substitute Master. It is your duty to preside in the lodge in the temporary absence of the R. W. M. or Depute Master and to permanently preside in case of the death or disqualification of the R. W. M. Your jewel is the Square, the ancient jewel of the Master of a lodge, and as it shows when applied to work whether it is rectangular and correct, so you are to observe that your conduct and actions as well as those of the B.B. over whom you may be called upon to preside are guided by the stern principles of rectitude and justice.

Bro. — you have by the voice of your lodge, been elected Senior Warden thereof and as such Master of the Fellows of the Craft. Your Jewel with which I now invest you is the Level and indicates that we are descended from the same stock, partake of the same nature and share in the same hope; that though distinctions among men are necessary to preserve subordination, yet

though in the absence of the R. W. M. Depute and Substitute Masters you are to preside in the East yet all the B. B. of the lodge stand strictly on the level. Your early and regular attendance at your lodge is particularly necessary in order to assist in the good management thereof.

Bro. — You have been, by the voice of your lodge elected Junior Warden thereof, and I now invest you with the Jewel of your office. It is the Plumb Rule and denotes that your promotion to that office is a recognition by the B.B. of your uprightness and integrity, as Master of the Entered Apprentices your station is in the South and in the absence of the R. W. M. D. and S. M. and S. W. it will be your duty as well as your privilege to preside in the East.

Worshipful Senior and Junior Wardens these columns the Symbols of your office, I entrust to your care not doubting your vigilance and attention.

The Wardens are now then conducted to their seats.

Bro. — You have been elected Secretary of this lodge and I now present you with the jewel of your office which is the Crossed Pens. It is your duty to record the minutes, issue summons of regular and special meetings of the Lodge and make due returns to Grand and Supreme Lodge. Your regard for Freemasonry and for this lodge will, I hope, induce you to discharge the duties of your office with fidelity, and in so doing you will merit the esteem and approbation of your B. B.

Bro. — you have been elected Treasurer of this lodge and by investing

Bro. — you have been elected Secretary of this Lodge and I now present you with the Jewel of your Office which is the Crossed Pens. It is your duty to record the minutes, issue summons of regular and special meetings of the

Freemasonry and for this Lodge will, I hope, induce you to discharge the duties of your office with fidelity, and in so doing you will merit the esteem and approbation of your B. B.

Bro.——you have been elected Treasurer of this Lodge and by investing you with this Jewel the Crossed Keys I remind you that it is your duty to collect all fees and dues, and to keep an exact account of Lodge expenses, you are also to transmit to the Grand and Supreme Lodge the Dues for registering Intrants and affiliates, semi-annual and annual dues, and all other dues, required by Law, and this whether the Lodge sanction it or not, these Sums Not being Lawfully Its Property, But that of the Grand and Supreme Lodges Alone, And for Which You are personally responsible. Your early and regular attendance will afford the best proof of your zeal and attachment.

Bro.——you have been elected Almoner of your Lodge your Jewel an Open Hand fully denotes the duties and privileges of your office, to you is given the charge of the Widows' Box and disbursing the Charity of the Lodge, be liberal, yet discriminating that the undeserving consume not the portion of the deserving.

Bro. Deacons it is your province to attend upon the R. W. M. and W. Wardens and to assist them in the active duties of the Lodge and the Ritual Work of the Craft. I invest you with the Jewels of your Offices to you Bro. S. D. the Mallet, and to you Bro. J. D. the Trowel and commit to you these Rods (the badges of your office).

Bro. Stewards your Jewel is the Cornucopia and Cup. The duties of your office are to introduce visiting B. B. and see to their accommodation, and to act as the assistant of the W. J. W. while the Lodge is at refreshment.

Bro.——as Inner Guard I invest you with the Crossed Swords which indicate

that you are to suffer none to pass or re-pass but such as are duly qualified: your duty is to admit Masons on proof receive Candidates in due form, and to obey the commands of the W. J. W.

Bro.——as Piler of this Lodge I present you with your Jewel which is a symbol of the Sword which I now commit to your hands to enable you effectually to guard against the approach of Cowans and Eavesdroppers. It also reminds you that you ought to prevent the approach of every unworthy thought or deed, and to preserve a conscience void of offence towards God or man.

(The B. B. are now requested to retire into the Ante room leaving only the R. W. M. D. & S. Masters, S. and J. Wardens and any Installed Masters. The District Deputy Grand Master will then confer the Installed Degree, when the B. B. are permitted to re-enter the Lodge, M. M. first who salute the E. W. & S., F. C. next who salute the W. & S. E. A. last who salute the S. all being seated the D. D. G. M. says):

"Right Worshipful Master,—the B. B. having committed the Lodge to your care, you cannot be insensible to the importance of the charge, and to your responsibility for the faithful discharge of the duties connected therewith. The honor, the reputation and the usefulness of this Lodge will materially depend upon the skill and ability with which you manage its concerns, while the happiness of the B. B. will be promoted by the zeal and assiduity with which you promulgate the tenets and principles of the Order.

"Worshipful Wardens. You are so well acquainted with the Laws of Freemasonry to warrant any distrust that you will be found wanting in the proper discharge of the duties of your respective Offices, suffice it to say, that what you have seen praiseworthy in others you will carefully im-

have appeared defective you will in your selves amend and you will assiduously assist the Master in the discharge of the important duties of his office, and carefully instruct those whom he may place under your charge."

Brethern—Such is the nature of our institution that as some must of necessity rule and teach, so others must learn to submit and obey. Humility in both is an essential duty. May you all enjoy every satisfaction and delight which disinterested friendship can give within these sacred walls! May Universal Masonry flourish throughout the earth and rise superior to all opposition! May it diffuse the light of Wisdom, aid the Strength of reason, and dispense the Beauty of virtue and thus lessen the aggregate of Human misery and vice, such are the genuine tenets of our order, may they be transmitted through this Lodge pure and unsullied through future generations so that T.G.A.O.T.U. may preside in our temple and rejoice in our labors.

OFFICIAL COMMUNICATIONS -- TO WHOM ADDRESSED.

All official communications from Charter Lodges, holding of the Supreme Lodge shall be addressed to the Grand Secretary-General.

From a lodge under a Grand or Regional Grand Lodge, to the Grand Secretary of the same.

All business pertaining to the work of organization, Ritual or Esoteric Work, or from Deputies in the field, or Lodges under Dispensation must be addressed to the President-General.

SUSPENSIONS AND EXPULSIONS.

Sentences of suspension from Masonic privileges may be appealed to the Local Grand Lodge, and to the S.G.L.

Sentences suspending a Bro. for more than one year, or of expulsion must be approved by the S.G.L. to become on-

The Universal Free Mason.

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Before the next issue of the "Universal Freemason" is printed a New Year will have been ushered in, with the Season's Compliments, we wish our readers and every Mason of every Rite of Grade "a Merry Christmas and a happy New Year" may their days be long and their lines be cast in pleasant places, during 1910 may their lot be a happy one, may peace, plenty and contentment be theirs and that of those near and dear to them and May the Widows Box though well stocked and ever ready be never opened for a Widow's son, in 1910.

December like June is a busy month, in our Lodges, the B. B. in the South and Northeast are busy getting their accounts in shape for the Auditing, and the B.B. at Large are considering who can best fill the places of honor in the East, West, and South, in this connection experience has taught us that while change in Office is sometimes beneficial, we should never consider that officers should be changed semi-annually or even annually, when a Lodge has a good Officer whether R. W. M. or Senior Deacon such a one should be kept in office, change would be bad policy. Nor

recommendation for it is that he was on the step immediately below it last term, a Bro. might make an ideal Inner Grand who would not be an acquisition in the East, neither must we adopt the York Rite innovation that it is only a Warden that is eligible to election for the East, in Universal Masonry any Bro. of the Lodge is eligible for any office in the Lodge.

To render the ceremony of installing the new officers of a Lodge as impressive as such ceremony should be the District Deputy Grand Master should thoroughly familiarize himself with all its details and if possible memorize the Ritual, and the installed Degree should be always given to those entitled to it, and a proper return made to the Grand Sec. General by the installing Deputy as required by law, and in order that perfect uniformity may be the rule in installation we publish in this issue the authorized work which only should be used in our Lodges.

We had thought that the derivative authority of the "American Masonic Federation" and the "Confederated Supreme Council" had been made so very plain that there could have been no possible show for misunderstanding, such however seems to be the case, as we learn through a letter from the R. W. M. of one of the eastern Lodges, relating how a letter had been sent to the Grand Lodge of Scotland inquiring if the A. M. F. worked by its authority, we cannot conceive how any one who has read the literature of the A. M. F. could think that we claimed any such authority, and we fear much it is a trick of our York Rite B.B. who if not endowed with the "Harmlessness the Dove" possess the "Serpents wisdom" (or cunning rather) who seek to make our young B. B. believe we make such a claim and afterwards show it to be

confidence in us and the cause we advocate. We therefore risk the charge of tiresome re-iteration and again publish our source of authority, and at the same time show the lack of all authority on the part of our opponents.

We have again to chronicle success and welcome two new Daughter Lodges into the Federation viz:—Guiseppe Garibaldi No. 3 and St. Andrew No. 4 of Washington for the establishing of these Lodges the A. M. F. is indebted to the indefatigable efforts of Ill. Bro Lucas and his able assistants on the Pacific Coast.

In the present issue will be found the result in part of the work of the Committee appointed by the Supreme Lodge to amend the Grand Constitution, it will be observed that the B. B. have labored more to explain and make clear existing Laws, than to make new ones.

Under the caption "Masonry in other Lands" we publish a circular issued by a newly born Masonic Power the "Ottoman Grand Orient". Masonry was introduced into Turkey about the middle of the 18th century, both the English and Scottish Grand Lodges being represented. It was frowned upon, however, by the Turkish authorities and the Lodge membership was mostly composed of foreign residents, later the Grand Orients of France, Italy, Greece and Germany established Lodges. Lately the Grand Lodge of England had one Lodge in Constantinople and one in Smyrna Scotland, one at Aden, Germany one, France one, Italy three, and Greece one. Now following the political emancipation of their country our Turkish B.B. seeks Masonic liberty also hence the new Grand Orient, which seems thoroughly representative even of such a cosmopolitan land as Turkey both as to race and

Christians, Jews and Mohomedans, Greeks, Italians, Jews and Turks, this is as it should be. The Rite they practice is the Universal Scottish. We wish the Ottoman Grand Orient all success and heartily welcome it into the family of Universal Masonry.

We welcome to our exchange table this month the "Boletin Masonico" from San Salvador, Central America. The "Bulletin" is the official organ of the Supreme Council of Central America and is edited by Bro. Dr. Julian Lopez Pineda Nicolas S. Villafuente, San Salvador. From it we note that trouble exists in the valley of Central America between the Supreme Council and a self constituted Symbolic Grand Lodge.

We are debtor for a copy of the "Occasional Bulletin" of the Iowa Masonic Library. N. R. Parvin Grand Secretary and Librarian, Editor. The Bulletin is replete with news and items of interest and is embellished with the portraits of the Elective Grand officers of the Grand Lodge of Iowa, for 1909-1910. The B.B. in Iowa are to be envied their opportunity of gaining Masonic knowledge, any Mason in good standing being entitled to the loan of any of the splendid collection of books and manuscripts contained in the library, the only cost being that the borrower pay express charges both ways.

We have been asked to publish a list of the Lodges in the A. M. F. with the names of their officers, dates and places of meeting. To comply with this request we have asked the Lodges to furnish this information, some of the Eastern B.B. who are Lodge officers prefer not to have their names published, giving as a reason the assurance that loss of employment would surely follow should their employers who are of the York Rite learn of their connection with "Universal Masonry." We have therefore

can be supplied with this information by his D. D. C. M.

QUESTIONS.

309 Peoples Bank Bldg.

Seattle Wash., Nov. 20/09.

Mathew McBlain Thomson, Esqr.

Salt Lake City, Utah.

Most Ill. Sir and Brother:

Having been referred to you as an authority in Masonry, I am taking the liberty of requesting you to answer by letter the annexed questions and to give me any other information which you may deem important, for the purpose of refuting statements that are being made here that the Scottish Rite of Ancient and Accepted Masons and the American Masonic Federation, Inc., are both Clandestine.

Thanking you in advance for the favor conferred, I am,

Fraternally yours,

THOS. PERROT, R.W.M.,

St. Andrews Lodge,

Seattle, Wash.

1. When and where was the first Lodge of Masons instituted in the United States?

2. By what authority, Charter, Dispensation, or otherwise?

3. If they hold authority for instituting new lodges, how many Degrees are they authorized under their Charter or Dispensation to confer?

4. Were they ever granted the right to confer the Degrees higher than the Blue Lodge?

5. If they have not received authority to confer the higher Degrees and are doing so, in what position as Masons does it place them?

6. Are they recognized as Masons in the Blue Lodge, only, or are they outlaws from top to bottom?

7. What is the difference between Free and Accepted, and Ancient and

body of the Scottish Rite now in existence in Scotland?

9. Is the American Masonic Federation, Inc., a direct descendent of the Ancient Scottish Rite, duly authorized by Charter or Dispensation to institute Blue Lodges?

10. Has the American Federation, Inc., by Charter, Dispensation or otherwise, the right to confer the higher Degrees or to create State Masonic Institutions?

THOS. PERROT,

Sub-Organizer.

C. A. PERKINS

State Organizer.

ANSWERS TO QUESTIONS.

1. On the 5th day of June, 1730, the Duke of Norfolk, Grand Master of the Grand Lodge of England, appointed Daniel Coxe of New Jersey, Provincial Grand Master of New York, New Jersey and Pennsylvania.

2. Answered above.

3. The P.G.M. could grant Dispensations, the Charter had to come from the Grand Lodge. Only the Blue Lodge degrees.

4. No.

5. The higher Degree Bodies of the American York Rite such as the Chapter, Council and Commandary Degrees, honestly acknowledge that they are self created having no authority but what they themselves took. The so-called Scottish Rite of the Northern and Southern Jurisdictions which claim authority through constitutions granted by Frederick the Great of Prussia are frauds and are simple.

6. While the State Grand Lodges of the York Rite are absolutely self created with no authority from a superior power, their creation and usage has given them the color of legality, and recognition among other Masonic Bodies.

only recognized by the bodies they have created.

7. There was none until Thomas Smith Webb altered the ancient Land marks and fabricated what is known in the United States, (and there only) as the York Rite.

8. Yes, there is the native Scottish Grand Council of Rite, controlling all degrees of Masonry not controlled by Grand Lodge Supreme Grand Royal Arch Charter and Grand Encampment tracing its descent into the 18th century, and a so-called Supreme Council installed in opposition to the Grand Council in 18 by authority of the Supreme Council of France, which was instituted in Paris in opposition to the Grand Orient in 18 by the Charleston S. C. Council which the Southern Supreme Council claims now to represent.

9. See the sketch of the authority of the A. M. F. in another column of this issue.

10. The Lodges in the American Masonic Federation can only confer the degrees of entered Apprentice, Fellow Craft (with the Mark) and Master Mason (with the Installation to the chair); the higher degrees are conferred under direct authority from the Grand Council of Rite of Scotland from whence all high grade diplomas come.

SECRECY.

Continued from last month) concerning them, or any theory whatsoever that is not self-contradictory. They are not only secrets now but shall ever remain so to human intelligence and simply because an All-wise Creator has so made us that human intelligence cannot even conceive them. We ask, why? And are you not compelled to answer: "Because it is good for us that it should be so." And why is it good for us? Because, had we been given knowledge of these things, all of us

purposes of our being. We are not fitted to receive it—we are not duly and truly prepared, worthy and well qualified.

Turning now to truths known and knowable. Observe the sparing hand with which the same Intelligence has pieced out to mankind, little by little, the known facts of creation. How many countless millions of human beings have lived and died upon the earth during untold ages that have passed, not one of whom in any of those ages had knowledge of some of the most important truths that are now common property? Why were these things not revealed to them. A little reflection will convince us that man the savage, the blood-thirsty barbarian, might not make a right use of such knowledge. He received as much as he was ready to receive no more no less. All else was kept secret from him just as many things knowable are still hidden from us, but which we have every reason to believe will be revealed in time should humanity continue its upward and onward march to its destined state of perfection. Man from time to time will receive such knowledge as he is fitted to receive and as much thereof as he has ability and inclination to make a right use of. This has ever been the rule and will doubtless be continued to the end.

Secrecy, then, may be good or bad, or it may be neither, according as it happens to be productive of good or evil. The "secret work" of any society is commendable if it is productive of good either to its members or to humanity in general and it is bad if productive of evil to either. But if neither good nor bad and ethics or morality is not concerned with it. It is to be measured by the same rules that we apply to other actions or conduct. Publicity some-

to practice secrecy.

After all where can you find a more utterly despicable creature than him whom you have taken into your confidences relying on his honor and manhood, who nevertheless bares to the world the secret you have given him? To me a petit larceny theft appears a prince by comparison—and that too, regardless of the nature of the secret divulged. This of course does not apply to him who discloses the secret facts in so far as it may be necessary to ward off impending dangers to himself or others. The man or woman who can be relied upon to maintain secrecy is trustworthy and is always trusted by other men and women; while he or she who cannot be so relied on is neither trusted nor trustworthy. Does it not then appear as though secrecy in itself were something of a virtue and its opposite something in the nature of a vice.

Yours fraternally,

M. F. McDonald

OFFICIAL

Amendments to Supreme Laws

The Supreme Lodge

1. The Supreme Lodge is the source of all Masonic authority in the A. M. F.
 2. All charters of Erection or Confirmation, Diplomas and semi-annual Cards shall issue from the Supreme Lodge.
 3. No sentence of Suspension for more than one year, or Expulsion shall be final until passed upon by the Supreme Lodge.
 4. Offences against the Supreme Lodge or against the A. M. F. or Charges against a Grand Master of a constituent Grand Lodge shall be tried in the Supreme Lodge.
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its of the Supreme Constitution entire control of all Symbolic Lodges within their jurisdiction.

2. They shall have power to make laws for their own government, to levy assessments and provide penalties for non-compliance.

3. They must in all cases be heard before the Supreme Lodge shall Charter a new Lodge within their territory.

OFFICIAL DOCUMENTS.

Charters are the authorities by virtue of which Daughter Lodges Grand or Subordinate work, and may be of Erection or Confirmation. A Charter of "Erection" is granted to a constitutional number of B.B.: who had before been working under the G.M. Dispensation, authorizing them to meet as a regular Lodge.

A Charter of "Confirmation is granted to a Lodge which had previously worked under another jurisdiction, (if such Lodge was irregular, its members must first be healed by taking the oath defedeli.) A Diploma is at the same time an evidence that the Bro. possessing it and whose signature it bears is a member of a Lodge in the A. M. F. and a Fraternal recommendation of the Bro. to all regular Masons, Installed Diplomas in like manner certify that the Bro. has honorably filled one of the chairs of his Lodge.

Charters and Diplomas must be signed by the S. G. M. and S. G. S. and Sealed with the Grand Seal of the A. M. F.

A Dimit is a certificate granted by a Lodge to a member who either desires to drop from active membership or connect himself with another Lodge. It must bear his signature and the Seal of the C.G.S. of the G. L. under which the Lodge is held, and of the Lodge granting the dimit.

A Clearance or Identification Card is

it has the same signatures as a Dimit.

A Dispensation is granted by the S. G. M. to a constitutional member of B. B. who have applied in regular form, empowering them in his name to act as a Lodge until a Charter be regularly granted or the Dispensation revoked.

CO-MASONRY.

We have been asked on several occasions to enlighten our readers as to what was meant by "co-masonry." As we had no means heretofore of gaining knowledge at first hand, we replied as best we could from the data available. Now, however, we are enabled through the courtesy of the head of the American Branch of the organization, Ill. Louis Goazion, M.P.G., Commander of the "American Federation of Human Rights" (which is the correct title of the organization) to answer this question understandingly.

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

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

It has Lodges in India, Holland, Italy and France, as well as in America. Its Lodges work in three Languages; English, French and Italian. The Ritual is that of the "Universal Scottish Rite," and its customs are based on those of the Grand Lodge of Scotland.

in filling the application he is required to state if married, and number of children.

We are assured that the Grand Lodge and Grand Orient of France admit as visitors to their Lodges the male members of the Co-Masonic Lodges. We are also assured that the female members are entered, passed, and raised "on exactly the same terms as men Masons." While we do not presume to doubt this statement, the Ritual must surely differ from ours, else the office of Deacon would surely be the one most sought for.

We quote the following from "The Theosophic Messenger:"

Co-Masonry has arisen from the bosom of masculine Masonry in order to bring women into that ancient fraternity on exactly the same terms as men, and thus to restore the whole Brotherhood to the position from which it fell, when it broke its link with the Ancient Mysteries by excluding women from its ranks by recognizing distinction of sexes within the pure sanctuary of the Temple. By that act the White Light was divided into parti-colored rays, and the aspirant who seeks light now finds any colour. With the divorce of Strength from Beauty the accomplishment of the Great Work became no longer possible; Wisdom, deprived of its two-fold support, has ceased to guide and instruct the Craft, and it has become a great social organization, generous in its charities, luxurious in its festivities, but is no longer the birth-place of Illuminati, over which shines the bright and morning star.

Some feeble attempts to win the aid of women have been made by the institution, from time to time, of Rites of Adoption. Adoptive Lodges were established in France before the Revolution; they form part of the A. and A. Rite, under the rule of that most learned of Masons, Very Illus. Bro. John Yarker; they are found in some Rites connected with

ry is no more Masonry than the Orders of the Good Templars and the Oddfellows are Masonry. It is merely an attempt to cajole women with pretty ceremonies and pompous titles into renunciation of all attempts to pass between the Pillars and to hoodwink them in perpetuity while pretending to lift a corner of the veil. No adoptive Mason can work her way into the Temple, nor give the p.p. of her e.

Co-Masonry began with the initiation of a woman in a masculine lodge, with uncurtailed ceremonial, and from that time onwards women have been initiated p—d, and r—d. on exactly the same terms as men Masons. They have not only entered Craft, or Blue Masonry, but have also climbed the ladder of the Scottish Rite, entering successively Red, Black, and White Masonry, completing the recognized ascent. Women Masons are now found all over the world, in East and West, Hindu and Paris women having entered side by side with English, Scotch, French, Dutch, German, Swedish, Italian, Russian, Australian, American. It is too late to deride, to strive to check to anathematize, or to excommunicate, the men Masons who fraternize with them. The bandage has fallen from their eyes, they have risen, and nothing that any Grand Lodge or Supreme Council can do can deprive them of the knowledge and of the position they have won.

The entry of women into Masonry hand in hand with men is full of fairest augury for the future, for it will re-knit the ancient tie between Masonry and the inner worlds, will re-open the ancient channels in which the water of life can flow and shed once more the pure White Light on all who pray for its bestowal. Masonry, thus restored and revived will play a great part in preparing the world for the Coming Race, in proclaiming and popularizing the ideals necessary for its moulding, in

To this high end is Co-Masonry ordained, and fortunate are they who are its Initiates.—Annie Besant, 33d degree —“Co-Mason.”

BIRTH OF A NEW MASONIC POWER IN TURKEY

“An important event has just taken in Turkey. The awaking of Liberty, that had been asleep so long, has at length restored to the Ottoman nation the strength, the grandeur, and the consciousness of its dignity.

The darken light for so many years of an odious bondage shone upon the East last year, and the new regime, dissipating henceforward to develop itself at its ease in the empire.

We have considered that it was indispensable to unite the various Lodges of this country under the Obedience on an Ottoman G. O., and we have had the happiness of attaining our end.

The Ottoman G. O. is now founded.

This was a necessary creation in the country, where is born the light of day for Europe, and which, according to tradition, is the cradle of the human race.

Our work will certainly be extremely useful in the expansion of Universal Masonry, and it has already met with the valuable support of the Masonic Powers, as is shown by the correspondence carried on between the Obediences of France and Italy.

We have been especially aided by the G. O. of Italy in the realisation of this undertaking in a country where the races, the religions, and the nationalities are so varied, and where there still remains much to be done for the progress of this beautiful land.

Our aim is, the worship of liberty, equality and fraternity. It is now a question of spreading in this country the sublime ideas, the realisation of which is pursued by Freemasonry. It is most

known at a time like the present when a despotism that has crumbled away, has made room for a liberal and constitutional regime.

We are certain that you will help us with all your powers in this enormous work, and we shall be grateful to you if you will inform us, at your earliest convenience, of your fraternal decision, which we trust, will be favorable to our cause—a cause which we ought all to cherish viz. the diffusion throughout the world of the Masonic ideal.

On the 1st of April last (n.s.) a meeting of delegates on the creation of the Ottoman Grand Orient, having its seat at Constantinople.

These Lodges number 45 including two Chapters.

The very illustrious Bro. Mahomet Orphi Pacha was unanimously elected Grand Master of the Order.

The Grand Officers are the Brethren Mahomet Orphi Pacha Grand Master, Khalil Hamada Pacha Deputy Grand Master.

Raphaello Ricci First Grand Superintendent.

Fouad Houloussi Bey Second G. Super David Cohen Grand Orator.

Osman Adil Bey Deputy Grand Orator

Nadea Bey Moutran Grand Treasurer.

Nicholas Forte Grand Secretary

Siotis Grand Captain of the Guards

The Emir Mahomet Bey Arslan G. M. of Cer.

Giovanni Pellegrino Grand Keeper of the Seal

Jacques Souhami Grand Keeper of the Rolls.

We also beg you, very powerful Bro. to let us know the name of the Guarantee of Friendship you desire to appoint with a view to strengthen the bonds of brotherly friendship between our two Obediences, and on the receipt of your answer we shall make inquiries about the same.

THE UNIVERSAL FREE MASON

Volume 2

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No. 7

OFFICIAL.

Secretary of Lodges are reminded that returns of all members clear upon the Lodge books on the 27th of December must be sent to the Grand Secretary with the half yearly tax of 65 cents per member, in payment of semi-annual clearance card and magazine dues.

The attention of Installing Officers is again called to Article III section 1 of the constitution, as no officer of a constituent Lodge can be officially recognized as such unless the fact of his installation, and date of same be properly returned to the Grand Secretary General and Certificates issued.

SYMBOLIC TEACHING AS CONVEYED BY THE NUMBER SEVEN.

(Continued from last month)

Besides many others not within scope of my lecture. The 7th day has been universally set apart as a day of rest and observed as such alike by Jews and Egyptians, who also had a festival at every new moon. On the 7th day of the 7th month, a holy observance was ordained to the children of Israel, who fasted 7 days and remained 7 days in their tents. The 7th year was the Sabbath of rest of all things, and the land lay fallow, and at the end of 7 times 7 was the Jubilee. Every 7th year there was a general release from debts, and all bondsmen were set free. From this law possibly came the custom of binding

ship. And of ancient Masons obliging the E. A's to serve 7 years in the Lodge before being advanced. Every 7 years the Jewish law was to be read to the people. Jacob served 7 years and again 7 years for the possession of Rachel. Noah had 7 days warning of the impending flood, and was commanded to take fowls of the air by 7, and clear beasts by 7. The Ark touched the ground in the 7th month and intervals of 7 days elapsed before sending out the dove. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream by 7 fat and 7 lean kine and 7 full and blighted ears of corn. Nebuchadnezzar was 7 years a beast and the fry furnace was 7 times heated for Shadrach and his brethren. Pure gold was said to be 7 times refined in the fire. A man defiled was unknown 7 days. The young of animals were to be weaned after 7 days. All the incidents in the destruction of Jerico are wonderfully associated with this number. Seven of Saul's sons were hanged to stay a famine. Solomon was 7 years in building the Temple at the dedication of which he fasted 7 days. In the Temple were 7 lamps. Seven days were appointed for the atonement on the altar, and the priest's son was to wear his father's garments for 7 days. It is said God employed the power of this number to perfect the greatness of Samuel, this name answering to the value of the letter in the Hebrew word meaning 7. Enoch was the 7th and Jesus Christ the 7th in

chose deacons. In the Lord's prayer are 7 petitions couched in 7 times 7 words excluding those of mere grammatical connection. Among the ancients were 7 planets, 7 heavens, 7 stars, 7 spheres, 7 wise men and 7 champions of christendom. The 7th son was endowed with wisdom, whilst the 7th son of a 7th son was reputed to be powerful in Music; 7 primary colors; 7 deadly sins the opposite sides of Adis make 7 wind in healing diseases. There are 7 notes players at hazard make 7 the main. The 7 sign of the Zodiac Libra means the time of harvest or fruition, when the husbandman receives the reward of his labor. The 7 days of the week are named after the 7 Scandinavian deities. The Japanese hold a festival to the Unknown God on the 7th day of the 7th month. Mahomed taught that there were 7 stages of perfection for the blessed. Three times 7 has ever been a mystical number among alchemists, and denotes the power of distillation of baser metals, while the Mosaic law enjoins us to forgive our enemies 7 times, the Christian dispensation commands us to forgive 70 times 7. The Hindoos regarded the world as included within 7 peninsults. In the Gospel of Saint Mark, C. ap. 8, read that Jesus Christ fed a multitude with 7 loaves, and there were 7 baskets full taken up of fragments. And he said: "Having eyes see ye not: having ears hear ye not, and do ye not remember" . . . and he said unto them: "How is it that ye do not understand?" Is it not plain that the number 7 was a symbol possibly foretelling the 7 gifts of the spirits and of the churches. A strange and allegorical tinge has thus evidently penetrated the whole account, rendering it at once a mystic and symbolic teaching by the number 7: the importance we cannot now grasp, but such thoughts indeed will indicate most clearly what richness of ideas may be derived from a study upon such profound symbols

all history, Sacred or profane, ancient or modern the presence of the sacred 7 is ever existent, and was the emblem of Minerva, the virgin and motherless, fabled to have sprung fully armed, from the head of Jupiter, and whose attribute was wisdom.

(to be continued.)

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RITES IN MASONRY.

We have been requested to explain what is meant by Rites in Masonry enumerating the various Rites that have been worked in the past, those that are now worked, where they are worked and by whom.

The program is a large one, as even to epitomise several numbers of the Universal Freemason would be required still we will endeavor in as little space as may be to give a very brief resume of the subject.

The word "Rite" is derived from the Latin ritus a custom or ceremony, therefore the various Masonic Rites are different ceremonial observencies or methods of conveying to the Initiate the same general teachings. In all the Rite the superstructure is built on the foundation of the three symbolic degrees (as the Grand Lodge of Scotland names them) "the three Great Degrees of St. John's Masonry." Going away back into the time when the only Masons were the builders who reared alike the stately Minster, the Feudal Castle, and the Burgess Dwelling, when Masonic History was only written in the Sederunt Book of the Lodge, and no more imposing titles were known than those of Deacon of the Craft, Bookkeeper and Clerk. Degrees were few and ceremonies short. How many degrees and with what ceremonies given, we can only conjecture, but this much we do know, that as early as the latter part of the 17th century the Three Symbolic Degrees were known though probably not as fully elaborated as we have them now. We also know

both lost and found in the Master part.

It was but a short time after the revival in 1717 that new degrees began to be manufactured, some by sub-dividing the existing lectures and others entirely new creations.

Scotland seems to have been from the first the birthplace of these additional degrees, as it had been the preserver of the primitive ones, and we find as early as 1725 Lodges of Scottish Masters and Harodim, Heredom or Harodians in Envaland, and shortly afterwards the Scottish Degrees were introduced into France by the Chevalier Michael Andrew Ramsey, supplemented later by the Scottish political refugees who were adherents of the exiled Stuart dynasty.

It was in France that the additional Degrees were first grouped together under separate governments from the Craft Lodges. The most important of the bodies thus formed, both from the point of antiquity and the prominence of its founder was the Chapter of Arras founded April 15, 1747 by Prince Charles Edward Stuart, the last scion of the Scottish Royal family of that name, (as titular King of Scotland and head of all Scottish Masonry) the governing grade in this chapter was the Rosy Cross of Heredom-Kilwinning.

During the succeeding 90 years an almost innumerable number of Rites and systems sprang up. Ragon gives the number as 52 with 1400 degrees; most of these have sunk into well merited oblivion. We will briefly give the genealogy of those still existing. The Scottish degrees of Scottish Master and Heredom were known in England early in the 18th century having been taken there no doubt by traveling Masons from Scotland. They were introduced into France in the first decade of the 18th century by the Scotsman Ranisey, born in Apr. June 15, 1668, and made a Mason in the Lodge Ayr Kilwinning, St. John, a

In 1743 the first Chapter of high degrees as separate from and superior to the primitive grades was established at Aras in France by Charles Edward Stuart as titular Prince Royal of Scotland the highest degree of this chapter was the Rosy Cross of Heredom, the "Royal Order of Scotland."

From the foundation thus laid was evolved in 1754 the "Rite of Perfection" of 25 regular degrees and an indefinite number of side or supplementary degrees, the principal degrees in this Rite the Secret Master, Perfect Master, Intimate Secretary, Superintendent of the Building, Royal Arch, Secret Vault, Prince Mason, Rosy Cross, Kalosh, and the Royal Secret, are found in all subsequent Rites.

From the degrees of the Rite of Perfection regular and supplementay was compiled the Rite of 33 degrees, on which in turn was based the Rites of 90 and 95 degrees.

In Scandinavia and Germany the Rite of Perfection took a different course starting in 1756 as the Rite of Strict Observance a Rite of 6 degrees and which claimed for Masonry a Knight Templar origin from the Strict Observance was founded in 1766 the Swedish system which is practiced by the Grand Lodges of Sweden 1760, Germany 1770, Denmark 1855, Norway 1891.

The Scottish Directory also a branch of the "Strict Observance" was founded in 1787 its system is practiced by the Grand Lodges of the "Three Globes" and "Royal York" of Berlin, and in Switzerland. Other Rites practiced are the Rite of Zimendorf of 7 degree practiced by the National Grand Lodge of Germany. The Philosophic Scottish Rite of 18 degrees practiced in Belgium.

The Reformed or Rectified Scottish Rite also practiced in some Belgian Lodges, the Eclectic Rite of the Grand Lodge of Hamburgh.

The Rite of Misraim of 90 degrees, invented by Lechangur of Milan in 1815 Rite of Memphis 95 degrees invented by Marconis de Negre in 1838. The American York Rite of 13 degrees one of which was fabricated and the others arranged by Thomas Smith Webb, a Masonic lecturer and degree peddler about 1790-97, practiced only in the U. S. A. The National Rite of Mexico practiced in Mexico.

All of these Rites start with the three primitive degrees with the notable exceptions of the Supreme Councils of the Southern and Northern Jurisdiction of the U. S. A, falsely called of the A.A. S.R. which depend for candidates on the Symbolic Lodges of the York Rite.

But few of the Rites enumerated work in full all the degrees on their roster. The Rite of Memphis in 1865 reduced its working to 33 degrees the 30th of the reduced system being equal to the 90th of the original and the 33rd to the 95th the new arrangement being called the "Ancient and Primitive Rite".

The Rite of Misraim is also reduced to 33 degrees under the title of the Reformed Egyptian Rite

Of the A.A.S.R. Rite but few jurisdictions word the complete list the most usually worked being the 4,13,14,15,18, 30 and 32nd degrees. Going back to the original home of all masonry it may be interesting to learn how Scottish Masonry is practiced in the Land of its birth, and in the sister kingdoms of England and Ireland. In these countries the word "Rite" as applied in any way to the three primitive degrees is unknown, and these degrees remain now as at first the head and front of all Masonry, recognizing nothing as Masonic outside the craft or Blue Lodge in England and Scotland, Ireland while squally claiming precedence and authority for the craft degrees, recognizes as Masonic the Royal Arch, Knight Templar, Prince Mason and A. A. S. R.

tolerating all so-called Masonic Bodies recognises only the three craft degrees and the Royal Arch, the latter not as separate degree but as the completing part of the M.M.

The Grand Lodge of Scotland recognises the Mark only as a part of the Fellow Craft and the Past Master as part of the installation ceremonies.

The Grand Council of Rites of Scotland controls all the supplementary degrees not controlled by Grand Lodge, Supreme Grand Royal Arch Chapter and Grand Encampment of Knight Templars, it will be interesting to trace how the several Rites and Orders which it controls came into its possession.

The primitive Early Grand Scottish Rite is the oldest practiced by the Grand Council, it consists nominally of XI.VII degrees, as however three of those are the property of Grand Lodge, two of the Royal Arch Chapter and seven of the Grand Encampment the actual degrees of the E.G.S.R. controlled by Grand Council is thus only 35, these are all degrees of work and while some of them are peculiar to this Rite others are common to all the Rites, they having been taken from Scotland originally as we have shown above. The Rite of Misraim came into possession of Grand Council from Ireland in 1820. The Rite of Memphis from "England in 1851.

The Grand Council in 1822 after its formal separation from the Grand Encampment and establishment as a separate body authorized the segregation of the 30 degrees of the Ancient and Accepted Rite which had before worked as part of the E.G.S. Rite and since then has issued a separate diploma for them thus arranged

The Eastern Star was given to Gola Council Ayr by the author of the degree Rob. Morris while on his route to the Holy land in 1860-1 and by it to Grand Council. The Mystic Shrine was

The Sat Bhai was brought to it by Scottish BB from the East Indies and the Order of St. Lawrence reached it by way of Canada.

This account of the Rites of Masonry though by necessity of the briefest will we trust comply with our BB request, at least it may prove an incentive to further study of an interesting subject —Ed.

YORK RITE CRITICISM.

We have had sent to us by a good Bro. a marked copy of "The Tyler-Key-stone" it will hardly be necessary to inform our readers that this journal with the hyphenated title is of the York Rite variety when we quote the items to which our attention has been thus drawn.

One of these is an editorial entitled "Clandestine Literature" and is as follows:

"Few Masons realize the vast amount of Clandestine literature which is flooding the country. The general tenor of most of it is a demand for a more universal fraternity, which will include all the warring elements in our midst and unify the practices and forms used in the name of Masonry. Several of these clandestine papers come from foreigners who on coming to this country did not receive the recognition which they believed should have been theirs. They do not understand why a body which is Masonic in Europe should not be so considered in America. On the other hand there are Clandestine bodies, many of them, which have originated from earnest and sincere Masons who have separated themselves from the existing order of things because they believe the principle which dominates those bodies to be wrong. These men certainly command a certain amount of sympathy although their methods cannot but be condemned. Every right thinking Mason believes in the theoretical universal-

vocated in the raising of every brother to the sublime degree. The mistake lies in believing that reform can come from without, can be attained without the cooperation of the authority which obtains. These abortive attempts merely antagonize the grand lodges and promote more strict and narrow laws against foreign Masonry; foreign, not from geographical situation, but in relation to established custom. Our views of Universal Masonry and a greater unity of American Masonry are too well known to need reiteration, but we believe emphatically that the only way to bring this much desired end is by united and consistent effort within the fraternity and not by disorganizing attack at the outer door."

A perusal of the above leaves us slightly in doubt as to what our good brother means to convey, we believe that he is whooping up his own side, and also by some subtle perversion of the English language that a "vast amount of literature" can flood the country and at the same time be clandestine; we have always understood that "Clandestine" was something "hidden, private, under hand" and how anything could answer this description and at the same time "flood the country in vast amounts," is different to understand. We would suggest that our brother be a little more particular in his choice of terms. Perhaps he only means those Masons who do not look at Masonry through York Rite spectacles, and if so is it not high time and also in better taste were he to recognize the fact that the journals he thus stigmatizes and the cause they represent are here to stay, and he is surely old enough to know that calling names is no argument. The writer accuses us of demanding "a more universal fraternity which will include all the warring elements in our midst and unify the practices and forms used in the name of

up or slithering us down", for no better motives could be imputed to Masons than this. But then some of us are accused of the heinous crime of being "Foreigners" who are so densely ignorant as to actually think that Masonry elsewhere in the world is the same as that bearing the York Rite brand. To the first charge in this indictment we plead guilty and while proud of our American citizenship, we are also proud of the fact that we first saw Masonic light in the native home of Masonry, and that we were born in the same land which gave more than one signer to the Declaration of Independence, and gave to the new born nation its first great Admiral, of the second count we were also in our ignorance of York Rite peculiarities at one time guilty we had been taught that our lodge was in length from the north to the south, in width from the east to the west, and that we had only to prove our self to a Mason to find a brother and a friend; we are no longer guilty of thinking this applies to Masonry" as she is taught" in America.

While giving some of those he calls Clandestine credit for earnestness and sincerity and himself acknowledging that York Rite Masonry is not true Masonry, he wants all reform to come from the inside.

What great world reforms have come from the inside? Would Magna Charta have been granted by John of his Baron had been content to sue in Westminster instead of meeting him at Runnymede? When would the Reformation have taken place if Luther, Calvin and Knox had stayed in their cells and pled with Rome for reform? To paraphrase the brother's concluding sentence: Our views of Universal Masonry and its advancement in America are too well known to need reiteration; and we believe emphatically that the only way to achieve this end is to do as the Angel in the Apocalypse said of another Baby-

Rite is confusion) come out ~~from~~ among her—be not partakers of her sins lest ye be sharers of her plagues.

While in the above item our York Rite brother might have meant any or all of the magazines which are organs of the Protesting Masonic Bodies, there is no doubt who is meant in the other item, the title is clear and distinct. "The American Masonic Federation" we are. It this time, we produce the article verbatim ad literatum with all its querilities and inaccuracies, we would not punish our readers by inflicting them thus were it not such a gem from the York Rite quarry.

If to eat tripe were the pass to some popular society, Americans would never have become famous for pies. We would confine ourselves to tripe. Not that pie eating is a mark of fraternal union, but that a matter of mere taste would stand no show against the surge of desire for society membership. Just at present the square and compass are the varieties of tripe that are served in every well managed restaurant. The most popular chop houses have them on ice in the windows and the customer points out with his pudgy digit the particular dish he will have to tickle his palate.

If any institution (or mode of dressing the hair) becomes popular in America we know it. Popularity doesn't travel on tip-toe nor dodge behind a tree if some one turns his head in that direction. Oh no. It has a brass band in front and a caliope behind, and in case there might be some one in the crowd who is deaf, there are dodgers passed to every onlooker.

Masonry is like a taste for oysters; there are always some people who can't tell the fresh article from the cove variety. And again others who would pretend to enjoy even a fresh water mollusk if it were cheaper than the ocean bivalve. Now the cove oyster is what we want to talk about: the cove oyster

There are a great many brands under which the cove is dispensed, and it is usually found expedient to get a name that will entirely cover the can and make more noise than the real thing. The grandiloquent titles of the legitimate Masonic bodies are noisy enough, goodness knows, and it takes considerable ingenuity to out-Herod Herod in this regard, but some of these society comets have embossed their noble brows with towels and other think producers to such an extent that they have in a measure succeeded.

We are in receipt of a circular descriptive of one of these brands, called Grand Council of Rites of Scotland for the United States of America, its territories and dependencies. The founders of this rite discovered it in a "pure spring of Universal Masonry" (location unknown). This, of course, is pointed out to be quite different and vastly superior to the familiar traditions which take us back to the honest trades guilds prior to 1717.

Every can of cove Masonry that we have seen conjures with that poor old out-at-elbows word "Universal" that has been used and misused till we scarcely know whether it means world wide, all embracing, or whether it comes from the Latin words "unus" and "vertere" which would signify "one", and "to turn," or something that has turned or been turned out. The last is the usual explanation in this connection of the origin. For more than likely the Universal body was started by someone who was turned out of a legitimate Masonic lodge.

This Council of Rites of Scotland says that it has formed an American Masonic Federation. They are going too fast for us, that is what the General Grand Lodge is going to accomplish; but that isn't the General Grand Lodge. Bless you, no. This is only a little cove on the generous platter of Masonry dropped

not that some unwary feaster, mistaking it for a luscious morsel, might taste of its bitterness and find it poison.

Let this serve as a danger signal for the A. M. F.; a red skull and cross bones on the label; or the glass ball that indicates a noxious remedy. The Grand Council of Rites of Scotland claims to work the A. A. S. R. Now there are but two bodies working the A. A. S. R. that have any jurisdiction in the United States. One the Supreme Council A. A. S. R. of the Southern Jurisdiction of the United States and the other the Supreme Council A. & A. S. R. of the Northern Jurisdiction of the United States. You can tie the little glass poison ball to any other organization claiming authority to dispense the high justice the middle and the low in the Scottish Rite.

A consistory was started in Idaho called the "Inter Montana" with jurisdiction over the Rocky Mountain and Pacific States. The authority emanated from some mirage on the lower Mississippi and appeared under the hand and seal of M. McB. Thomson. This organization entered into relations with several schismatic and unlawful lodges throughout the country and formed the A. M. F.

Whether the Rites of Scotland has anything to do with the Cerneau bodies or with the Rite of Memphis or Egyptian Rite, or whether it is an independent brand, we cannot say. The Cerneau Rite, or as Brother Homan is pleased to call it, the "Cerneau Wrong" has been declared against by almost all Masonic bodies and is without any legal standing. The Egyptian Rite under the leadership of Dr. D. Wilson, that is when the Doctor is not on trial, has been leading a fugitive existence for a period of years and crops out sporadically only to be repressed by authority in the form of handcuffs. The Egyptian Rite is not an

Cove will ever create a real demand independent of the legitamate oyster, for we are led to believe that, like polluted drinking water, it has little taste and a disagreeable after-effect. Public education in the matter is difficult for more than several reasons. One is that we cannot issue white cross or, say, white square and compass stamps to overcome the pestilence, and another is that the public does not understand why it is not asked to join the society, not knowing that we do not proselyte, and so warms up unduly when it receives the cove's invitation to "come and join the dance." In the meantime all we have to do is to keep mum as a good oyster should and let the cove and his victim do the squealing.

While the writer of the above may not be a pronounced success as a wit, and seems more at home with tripe and oysters than Masonry he has surely gauged the character of the average American Mason (we mean as does the writer of the York Rite variety) correctly, popularity is with him a Fetish, and he is sure not of the stuff of which Martyrs are made, as witness the stampede to renounce aye and denounce Masonry when it was unpopular during the Morgan anti-masonic craze, when lodges surrendered their warrants and Grand lodges their incorporative charters all anxious to hide any connection with the unpopular Craft, and the bravest and most enthusiast made a boast of creeping by stealth and under cover of darkness to a lodge meeting. Having thus paid due tribute to his knowledge regarding tripe, oysters and the idiosyncracies of his BB we seek to discover what the writer knows about the American Masonic Federation, and after a diligent search discover that he knows NOTHING, in fact, used as we are to York Rite misrepresentation we do not remember at any time having seen more misstatements in such small space.

Council of Rites of Scotland for the United States of America its territories and dependencies."

The Council of Rites of Scotland did not form the "American Masonic Federation," nor did it ever claim to do so nor is there any connection between the two except that the members of the latter obtain the higher degrees from the former.

There never was a consistory in Idaho called the "Inter mountain"

We are told that it is more than likely that the founder of the A. M. F., was "turned out of a legitimate Masonic Lodge" now if the writer thinks this he is mistaken, if he has been told so he has been imposed upon, if he claims to know so then he lies, as M. McB. Thomson was never "turned out" of any Masonic body to which he belonged, he served several terms as Grand Z. of the E. G. Royal Arch Chapter, of Scotland, and Grand Master of the Grand Encampment of the Temple and Malta in Scotland, and is a life member of his Mother Lodge. In the American York Rite he served a term as Grand Orator in the Grand Lodge of Idaho, from which jurisdiction he dimitted in 1906.

We are gravely informed that there are but two bodies working the A.A.S.R. that have any jurisdiction in the United States and that these are those oft exposed and exploded frauds self styled Supreme Councils for the Northern and Southern jurisdictions is the Keystone man a knave or only a fool? We trust only the latter, as he with seeming reluctance becomes honest and acknowledges his ignorance of anything relating to the subject of which he professes to write and says "we cannot say" truly an honest confession is good for the soul. And we hope it will be so with our brother of the Keystone, and for his own sake regret that he did make his confes-

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A NEW YEARS GREETING TO OUR READERS.

A good new year we wish you all.
You lovers of the square and level.
Long may fortunes sunshine fall
Across your paths without an evil;
Long may love fraternal bind
And knit you closer all together,
Leaving all dull cares behind,
Like autumn leaves to fall and wither.
May comfort clad your happy homes
With all that's needful and with plenty
Add comforts—to your aching bones,
And health in store to make it dainty.
May misfortune never cross your door
To haunt you with another's measure.
Remember that though ever so poor
Contentment is the Golden Treasure.

Universal Freemason.

In entering upon the year 1910 we
are tempted to ask what will the year
bring to the American Masonic Federa-
tion, the "Universal Freemason" and
the cause they represent? And while
disclaiming any pretention to the gift
of prophecy we are optimistic enough
to believe that the success of 1909
will be eclipsed by those of 1910, our
old Lodges are stronger morally and
numerically, the D.D. met -

ure to our efforts in the "Universal Free
mason" they are able to prove this po-
sition when challenged, New Lodges
are being everywhere established; For-
eign bodies solicit our friendship and in
the old time contempt of our opponents
there has been injected a new element
which if not respect is certainly appre-
hension, they may not dislike us less
but they certainly fear us more, and ev-
ery stride we make towards the goal
of our ambition, that of spreading the
principle of true Masonry of the Univer-
sal Scottish Rite makes clearer to them
the writing on the wall which tells them
they have been weighed in the balance
and found wanting.

o

One thing which gives us great en-
couragement in our present labor and
bright hopes for future success is the
endorsement of our position by the
Scottish Rite powers of America and
Europe, by whom the A. M. F. is now
generally recognized as not only the
Champion and Exponent of Universal
Masonry, but also as the only Masonic
Power working the Scottish Rite "Sym-
boic" in the U. S. A. and we sin-
cerely and gratefully acknowledge the
aid given us by our esteemed Bro. Idar
through the columns of his valued mag-
azine "La Revista" in attaining this end.

o

"He wont take no for an answer."

We are reminded of the above by a
letter just received from the Ill. Grand
Secretary General of the Grand Council
of Rites of Scotland sent to us as Rep-
resentative of that august body for the
U. S. A, informing us that Dr. Jefferson
of Boston, Mass, whose expulsion from
all Masonry was published in our June
issue of last year had sent annual dues
for himself and Andrew Crovo, Allan
Parsons, W. J. Melvin, Alfred E. Henry,
Frank J. Bangaloup, John Von Sniedron

had been members of De Lisle Adam Council, working for some time under Dispensations in Boston, the G. S. G. sent the following reply:

"H. P. Jefferson, M, D, Boston,

Dear Sir:—

I duly received your communication with enclosure and M. O. value 45/- posted the 14th Nov. last, which I held over till the annual meeting of Grand Council and was ordered to return the money as we can receive no money or communications from your Council.

(signed) R. Jamieson,

Keeper of Records"

This man Jefferson will surely soon have it clearly impressed upon him that he is no longer a Mason and the few whom he has duped will see through his imposture.

There are few recollections that appeal more to the true Mason than those which center round his Mother Lodge, his first Masonic home, wanderlust may take him many miles away, a new home may be made under Foreign skies, new friends gained and new ties made, but nothing can ever replace the feelings of calm contented enjoyment within our Mother Lodge surrounded by loving BR the Lodge door not only tied against the Cowan and Eavesdropper, but against the whole of the petty cares and strifes of the outer life. This sentiment is beautifully expressed by Bro. Watt, an old P. M. of Kilbride Lodge 524 on the roll of the Grand Lodge of Scotland in a poem of which the following two verses are the first and last.

When weary wi' the world's cares, its
clamour, and its din,
Whaur gurlly discord's drumly streams
o' troubled water rin.
'Tis Sweet and pleasant to retreat from
life's fantastic game,
And find a kindly shelter in oor ain
Lodge at hame,

Wi' honour due and glad response re
sound in three times three
May brethren a', baith far and near, en
joy the sacred flame
Of harmony and love that cheers oor
ain Lodge at hame.

Chicago Nov 22, 1909

R. L. Spence Esq.

Evanston Wyo.

Dear Sir and Bro.:

Enclosed please find \$1.00 for my subscription to the Universal Freemason.

I am very much pleased with every copy that I receive and derive a large amount of useful Masonic information from its pages.

I should have liked to have met Bro. Thomson when he was in Chicago but as you will notice I have changed my address perhaps he could not find me. Hoping that the good work will proceed rapidly and that should the meeting in Chicago in March materialize to have the pleasure of meeting you or Bro. Thomson.

I remain
Yours Fraternally

SPENCER S. RAWSON

INFORMATION.

ILL. and V.D. Bro. M. McB. Thomson. 330:—The current number of the Universal Free Mason just received and read with interest. A few lines concerning the entering, passing and raising of women, etc., may lead some to ideas of immodesty and I would thank you for stating in your next issue the following

"Many of our Lodges have no women members and there of course the regular method of preparation is adhered to. But in the lodges where there are women members the initiatory preparation is made a little different from that of the masculine lodges in order to make it

members. Furthermore when a lady is to be initiated the Deacon must be also a lady. When lodges that have no lady members have a lady candidate to be initiated, ladies from the nearest lodge are sent to help with the work."

Yours frat.

L. GOAZIOU, M.:P.:Grand Commander of The American Federation of Human Rights.

PUBLICATIONS RECEIVED.

"La Revista" for Nov. is as usual full of good things, under the caption "Man, dit soit qui mal Pense" Bro. Idar reviews an article on Masonry and politics in Mexico which appeared in the Texas Freemason of September, and shows conclusively that the Texan don't know at all. In our next issue will be found a treat for our readers in the shape of an article translated from "La Revista".

"El Simbolismo Libre," is the official organ of the United Grand Lodge of Mexico of Free and Accepted Masons, which claims to be the first Masonic Power legally established working the Symbolic grades, which it works in the Scottish Rite. It is published in Vera Cruz.

The Nov number contains articles on Masonic Solidarity.

"La Antorcha Del Progreso" comes to us from Palacios, Cuba, where it is published as the official organ of the Symbolic Lodge and Rosy Cross Chapter "Fonte Cristi" it acts fully up to its name. "Light of Progress" and is full of articles replete with interest, we find from it that in Cuba as everywhere else that is blighted with the curse of the autocratic dominance of the Charleston anti-masonic system, there is division in the Craft, both nominally work the

Child of the Southern Jurisdiction grand Council and seems a worthy child of its parent. the other it a National organization voicing the hopes and aspirations of a people.

"Der Freimaurer" published in Leipzig, Germany is the organ of the Symbolic Grand Lodge of the Scottish Rite in Germany. In addition to full and complete accounts of the work of the Lodges of the Scottish Rite, much information is given of the other Rites and Systems of the Fatherland, original articles on Masonic subjects and news from other European countries.

The "Tennessee Mason" is as usual both readable and interesting. Bro. Bumpas writes his impressions of scenes in Scotland where he is now traveling some of them from the Auld Toon o' Ayr where we first saw both material and Masonic Light.

MASONIC STRIFE ON THE ISTH-MUS OF PANAMA.

The struggle for Masonic Supremacy on the Isthmus of Panama will no doubt prove a contrast of striking significance to the real object of Masonry and more so as the present system adopted by the Most Modern Organization of the times known and styled "The American Masonic Federation" of which we are all proud to be members and which existence is worthy of the greatest estimation among the world's Association of Masons.

There are at present between the states Colon of Panama two Masonic Lodges and various clubs along the Canal Zone all hailing from different foreign jurisdiction.

above two states with perhaps a degree of exception. I venture to say that there is not harmony existing.

The lack of tolerance is rampant, each striving against the other while some are operating against themselves by acts of discrimination all striving clearly toward dissolution.

List of above mentioned Lodges:

Acacia No. 50. Under Supreme Council 33rd Grand Orient Cartagena.

Rosa de American No. 65. Made Grand Lodge of Venezuela.

Colonial No. 7. Chartered for Ancon Canal Zone but laboring in Panama under the Supreme Grand Lodge A. M. O. M. member A. M. F.

Thistle No. 1015. under the Grand Lodge of Scotland.

The Sojourners.

The Acacia. No. 50 came into existence now nigh two years ago and is the Aristocratic lodge of Panama composed chiefly of the members of the premier lodge which was dissolved by an edict from Columbia prior of the Independence of Panama. The remaining membership is chiefly of foreigners and diplomats of the Republic.

The founders of this body first sought refuge for a Charter from the Grand Lodge of Venezuela, but failing at that time they again returned to Columbia and was once more sheltered under her protection when on the 15th day of August 1907 at the reunion and congregation of the two Grand Bodies of Columbia at Cartagena into the Sup. Con. 33rd a charter was granted the Acacia No. 50 to carry on masonic labors in the city Rep. of Pa. beginning on January 1908.

The most notable points in the career of this body is 1st her claim.

As adherents to the original constitution of the State Craft the Acacia claims that all other lodges in the territory must hail from the said Grand lodge of

2nd. Fraternization with other Rites save the York Rite of the U. S. is not cherished. Thus a barrier is placed against all Masons except they hail from the above and other jurisdictions with which the Grand Orient is in harmony.

3rd. Masonic intercourse with the colored population of this or any other land is totally untenable, hence the law as drawn and the sway upheld by the Yorkists of America has entrusted its influence to this territory and in conjunction with the many clubs on the Canal Zone are endeavoring to strike the death blow to so-called Foreign Masonry in the Republic.

Rosa-de-American No. 65 a leading offshoot of the Acacia, is also of popular existence in Pa. She recognizes those who recognize her. Is never keen on criticism of the world's Masons except when necessary.

She also stays clear of the Acacia on the color-line knowing that the natives of Panama are of a colored race descending from the Indico African and Spaniard.

The time has however arrived when fully one-half of her members seem to experience no real love for Masonic Fellowship because of the influence of the Acacia on the outside, and the introduction of foreigners who have depreciated the union established and there is now a heightened feeling of displeasure which will eventually terminate in a separation from the original people with whom they have been laboring in peace and harmony since their inauguration. This may therefore bring satisfaction and joy to other elements which will no doubt enjoy peace within its borders and prosperity within its palaces.

The Colonial No. 7, is the only English Speaking Lodge within the reach of Panama as Acacia according to its

at its officials and Resident Employees. This does not prevent them however from providing club houses for their various organizations but no room otherwise for foreigners.

The above lodge has obtained its name from the foundation being with few exceptions entirely of West Indian Origin, hence does not fall short of derision in consequence of the established claims of other lodges and the freedom of Rite which the order advocates.

By her opposers she is branded as a foreign body of Masons operating different to theirs, yet she practices the same degrees which constitute Ancient Craft Masonry which are Apr. Fell. and M.

Notwithstanding this diversity of opinion she has withstood the test of two years of trying experiences during which she has suffered from a fluctuation of membership. In view of these difficulties we have got to be proud that there is still existing here a daughter of Universal Freemasonry and hope in the near future to see many more added to the realm so that we may enjoy the peace of mind which others cannot experience.

Masonry is an ideal fraternity and to maintain this standard there must be loyalty among its members. Knockers and eaves-droppers must be kept at bay so that our boundaries might not be accessory to the irregular and unprincipled motives which have invaded the institutions that are in common to the wanton ideas of idle curiosities. The remaining lodges of which there are two holding auspice This C No 1015 of Colon are on the Atlantic side of the isthmus.

It is not my intention to remark much on the merits of these bodies as the tendency of discrediting is very popular with them, we however wish them well and hope the day is not distant when they too will know themselves better as the veil of intolerance shall then give

era is "The necessity for Universal Free Masonry and how to accomplish it."

This has partially been solved by the great advocate and promoters of this noble cause who have been blessed with the faculty of founding and promulgating the influence and supplying the long felt necessity of U. F. M. in the Western World. But whilst they have done and are still doing their part, it behoves us as partisans of this privilege to share equal responsibility.

In assuming this task it must be born in mind that each undertaking requires a system of procedure without which nothing satisfactory can be accomplished.

It is therefore our duty to introduce the best, and surest method possible in achieving this purpose.

For the success of Universal Free Masonry in the coming year. I would recommend 1st. Peace and Harmony among its advocates. Let each member of this vast body recognize himself a responsible agent for defusing the light and peace of fellowship with all humanity.

Let this motive first impress the innermost consciousness illuminating the same so that the reflections thereof may produce that tender and charitable heart which will appeal to, and attract all animate substances as Animal Magnetism appeals to the instinct of the lower creatures.

With such a light shining before us, we need not fear the task that confronts us; as all creation will bow submission to our plea then all men will be brothers the wide world over.

JNO. IVEY.
D.G. Rep. W. I. C. A.

AS DONE IN NEW YORK

those desirous of joining the fraternity. It is an evidence that greater care will be exercised in selection of material additional and valuable information from and that a more complete record will be preserved of the individual history of all Masons: "A Lodge shall not initiate a person except upon his petition. A petition for initiation must be signed by the petitioner, with his full name, and by a member of the Lodge petitioned, and shall not be received unless the petitioner shall have answered therein, **in his own handwriting**, the following questions:

1. What is your full name?
2. What is your age?
3. Where were you born?
4. Where do you reside?
5. **State explicitly your business occupation for the past ten years, and where conducted.**
6. Have you resided in the State of New York for the twelve months past?
7. Where have you resided the ten years last past? If in more than one place, state particular years in each place and **specify, your residence during the four months last past.**
8. Have you ever presented a petition to any Masonic Lodge? If so, when and by what Lodge?
9. Have you ever been rejected by any Masonic Lodge? If so, when and by what Lodge?
10. Do you believe in the existence of one ever living and true God?
11. **Are you in sound bodily health?**
12. Do you know of any physical, legal, or moral reason which should prevent you from becoming a Freemason? **State particularly any physical deformity or defect.**

contained in the foregoing petition? Are all the answers thereto in your hand writing? And do you upon your honor, declare your foregoing statements to be true?

MURI YORK RITE ABSURDITIES

We clip the following from the "Palestine Bulletin" as showing the un-Masonic nature of American made Masonry.

From the Grand Lodge of South Carolina. Proceedings for 1908.

A committee was appointed to report next year upon a recommendation of the Grand Master that the Grand Lodge relax somewhat its strictness relative to what is known as "the South Carolina Perfect Youth Fad."

What this fad is and how far it goes will be seen from 5 decisions which Grand Master Michie felt bound to make under the law as it now stands, although, as has been seen, he is not personally in favor of the "fad."

He decided in these 5 cases that men were disqualified whose defects are as follows:

1. One who had a small piece cut off the left side of the point of the little finger of the left hand!
2. One whose left leg was $\frac{1}{2}$ -inch shorter than his right!!
3. One who had 1-16 of an inch cut off the top of his ear!!!
4. One who had $\frac{1}{2}$ inch cut off the point of the little toe of the left foot!!!
5. One who could not close the third finger of his left hand!!!!

Still worse is the rule which obtained in South Carolina, that if an entered apprentice suffers any of these trifling injuries he can never be passed and raised

Carolina is the worst offender against justice and sense in this matter of physical perfection. Except for that, Texas and Pennsylvania are just as bad.

The correct attitude on this question of physical perfection is that of the grand lodges of the British Empire.

Nearly all of them leave the matter wholly to the lodges and the individual conscience. The exceptions are some of the Canadian grand lodges who are contaminated by contact with the American grand lodges and have caught that American itch to govern and decide everything.

It is amusing to note how hard it is for the British Masons and the American Masons to understand each other on this question. The British grand lodges never would have known that such a question existed if we had not raised it. In our American anxiety to control everything and to have everything just exactly right, we began a few years ago to ask questions of the British grand lodges not, of course, intending to be governed by them, but hoping to get answers that would support our own opinions and prejudices. "What is your interpretation of the law of physical perfection?" we asked. "Why, what is our interpretation?" they asked themselves. "The truth is we have never had any interpretation. We have never been asked for any. Our lodges have some sense and judgment of their own. But if our American brothers want an interpretation we suppose we'll have to give them one. They are always complaining that we neglect their troublesome questions. What a lot of questions they find for grand lodges to settle. What a lot of government and con-

slightly bewildered replies.

On the other hand we Americans can't understand their vagueness and resent it. When they say "why we leave the matter to the lodge and they do as they think proper," we can't get that through our heads. "The idea of leaving anything to the lodges; we never heard of such a thing and we don't believe there is such a thing. An answer like that can be nothing but an evasion."

"Past Master Oldfield: "Apologies of your article on 'documentary evidence,' I shall never forget what a shock it was to me the first time I was told at a strange lodge that I could not visit unless I had a receipt for last year's dues. Of course a Mason ought to help support Masonry but I hate to be told or to have it implied that the collecting of money is the beginning and end of Masonry."

How long must "Mene Mene Teckel Upharim" blaze upon the wall before the York Rite will in the language of the country "take a tumble to itself" and if cannot be Masonic be at least as little un-masonic as possible.

MASONRY IN THE NORTHWEST TERRITORY.

The following is a brief resume of the early history of Masonry in Wisconsin, Michigan, Iowa, Minnesota, and the Dakotas. It dates from the 27th day of December, 1823, when seven army officers and three civilians met at the house of Brother George Johnston, who lived on a farm on the west side of Fox river which became the site of Fort Howard, now a part of the city of Green Bay. The assembled brethren petitioned the G. M.

Free and Accepted Masons at Green Bay then in the territory of Michigan. In due time the dispensation was granted. The original document is now in the custody of the grand secretary of Wisconsin, he having received it from Brother Oliver Libby before his death.

On the 2nd day of September, 1824, the first lodge was opened and organized at Fort Howard. The officers named in the dispensation were: Robert Irwin, Sr., worshipful master; Benjamin Watson, senior warden, and W. V. Wheaton, junior warden. The name of the lodge was "Menominee." At the opening of the lodge the following members of the Craft were present: Robert Irwin, Sr., worshipful master; W. V. Wheaton, senior warden pro tem; A. Lewis, junior warden pro tem, and Brothers Harrison Curtis, Saterlee, Dean, McNeil, Green and Johnston, Master Masons. All of these brethren except three were officers of the third regiment, United States infantry. A regular charter was granted by the Grand Lodge of New York on the 3d of December, 1824. Menominee lodge went out of existence in 1830. Among those initiated in this lodge, probably in 1824 or 1825, was Henry S. Baird, who was senior deacon in 1825 and worshipful master in 1826, and presided for the last four years of its existence. The only known records of this lodge are contained in an address delivered by Brother Baird at Green Bay in 1854.

Brother Baird was born in Dublin, Ireland, in 1800, located in Green Bay in 1823, was admitted to the bar in 1824, and was prominent in the early history of the state. He was a member and president of the first Territorial Council in 1836, and a member of the first Constitutional Convention in 1846. He also served as mayor of Green Bay. He was

ence, from December, 1847. He was grand master of Wisconsin in 1856 and 1857, grand high priest of the Grand Chapter of Royal Arch Masons in 1855, and grand captain-general of the Grand Commandery, Knights Templar, of Wisconsin, at its organization in 1859. He died at Green Bay in 1857, aged 75 years. —Masonic Tidings.

The name and titles of the M. W. Grand Master of England make a big mouthful. Fancy the thrill of pride with which our British brothers, each year assembled in Grand Lodge, hear the following reeled off after election:

"Be it known, that the Most High and Most Illustrious Prince Arthur William Patrick Albert, Duke of Connaught and Strathern, Duke of Saxony, Prince of Saxe-Coburg Gotha, Earl of Sussex, Knight of the Most Noble Order of the Garter, Knight of the Most Noble Order of the Thistle, Grand Master and First Principal Knight and Grand Cross of the Most Honorable Order of the Bath, Knight of the Most Illustrious Order of St. Patrick. Knight Grand Commander of the Most Exalted Order of the Star of India, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George, Knight General Commander of the Most Eminent Order of the Indian Empire, Knight Grand Cross of the Royal Victorian Order, a Member of His Majesty's Privy Council, a Field Marshall commanding in chief the Mediterranean Forces and High Commissioner in the Mediterranean, &c. &c., &c., has been duly elected Most Worshipful Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England for the ensu-

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No. 8

MASONIC PHILOSOPHY.

Why is it that the candidate for admission to the mysteries of Masonry is obliged to affirm his belief in the existence of God, as one of the first pre-requisites to the ceremony of initiation?

Among the uninitiated this requirement is thought to be a sort of mild form of religious test of the applicant's fitness for reception. Many of the brethren of the Craft have been led to believe that it is a mere formality intended to satisfy the consciences of those of the accepted brethren who might entertain religious scruples concerning intimate association with infidels. Others assert that, while Masonry does not concern itself about particular religious views of any candidate, still, the fact that he shall entertain some notions which might be termed religious, that he shall not be utterly irreligious at heart, is a necessary element of that high standard of morality to which he must conform before he can be accepted as one duly and truly prepared, worthy and well qualified to receive and make a right use of, those coloured truths which Masonry alone seeks to impart; that, in order to determine this fact, some test of his attitude towards religion in general is unavoidable; and, therefore, the broadest test and the one least likely to be construed as favouring or opposing any particular

Nothing, however, could be farther from the real purpose of this requirement than are these alleged explanations. It has positively no religious significance—none, whatsoever. Neither is it resorted to as a method of determining the moral fitness or unfitness of the candidate. If this were its purpose, one could scarcely imagine a more inappropriate and valueless method of enquiry than that of a simple, unexplained and unqualified question touching his belief in Deity. What can anyone know of another's moral or religious character from his mere affirmation of such belief? Who is there that is not aware of the multitude of religious hypocrites and moral perverts who unhesitatingly affirm belief in a Supreme Being, and who are unquestionably sincere in this, tho honest in little else? Masonry seeks to know nothing of any applicant's religious or irreligious tendencies; and it has ways of determining his moral attainments and possibilities that are not altogether so barren of results.

That Masonry should concern itself about the religious scruples of any brother, or class of brethren, in the matter of association with non-believers in God, is not a whit less preposterous than that it should undertake to cater to their religious prejudices. In fact, a religious scruple which manifests itself in the form of a desire to avoid contact with

prejudice and nothing else—the same old scrupulous desire to avoid infidel contamination, which, in other days, sought protection in hangings and burnings at the stake. Masonry has never in the past, and will never in the future, consent to become prostituted to uses so base or purposes so subversive of its grandest and most cherished principles. It now leaves, as it ever has left, all such ethical perversions to the bigots who furiously preach the doctrine of brotherly love while piously practicing the formula of brotherly assassination—character assassination, of course; the other brand being, at present, unpopular. No; Masonry does not cater to individual or class of scruples or prejudices; it could not do so and continue to be Masonry.

Like every seemingly trivial formality which enters into the philosophy and practices of the Craft, the insistence upon a belief in the existence of God, as the Great Architect of the Universe, on the part of its candidates for Masonic instruction has for a foundation a thoroughly scientific concept, as every Mason who has made substantial progress toward true Mastership knows; and as every novice seeking proficiency in its sublime teachings should learn as a part of his preliminary preparation for the intense personal effort required in the acquisition of true Masonic wisdom. To become a Mason he must believe; to become a Master he should know why he believes.

Every school of philosophy and every system of theology begins by postulating, as the basic premise or foundation upon which its particular philosophical structure is erected, an account of the manner of creation. In other words, each begins by telling us how the universe was formed. In every age, it appears that any pretended philosophy of life or scientific theory of existence

sadly deficient in logical coherence. It is perhaps needless to say that Masonic philosophy is no exception to the rule.

While humanity has put forward a great variety of these schools and systems, apparently differing in many essential particulars, nevertheless, each may be readily classified under one of two general heads—the Atheistic or the Theistic. Atheism asserts that the universe is Self-existent or Self-created. Theism postulates an external or Independent Creator. Now both of these theories cannot be true. One of them must be true and the other false; for each is the direct negation of the other, and there is no possible theory aside from these. Either this physical universe came into existence of its own independent volition or it did not; and if it did not, then its existence was caused by something which was in itself a sufficient power, pre-existing and independent. These are self-evident propositions, and it may seem to the average reader to be a work of supererogation to state them formally. But it must be remembered that there are vast numbers of people, deeming themselves intelligent, who while rejecting the Atheist hypothesis of Self-existence and Self-creation, yet are unable to credit the Theistic theory of a pre-existing, independent Power. They seem incapable of grasping that simple, self-evident truth that if the claims of the Atheistic are false, those of the Theist must be true. This inability is doubtless due largely to the mental confusion inevitably resulting from the scholastic and metaphysical vagaries, with which the world has ever been continuously deluged concerning the nature and purposes of Deity—all of them fantastic and many of them idiotic. The unaccountable thing about it all is the

that the ways of the Almighty are inscrutable—unknowable—and straightway the authorized expounders of that creed proceed to deliver preachment and to pile volume upon volume of ponderous nothingness concerning the precise nature, ways, purposes and even desires of that same confessedly unknowable Almighty. Now there are many minds of sufficient capacity to perceive the absurdities, contradictions and impossibilities of these puerilities, but yet lack the necessary discrimination to enable them to discern that there is no necessary connection between the unknowable attributes of Deity and the knowable fact that Deity does exist. Hence, in discarding the rubbish the keystone of the intellectual arch goes with it as a supposedly essential part of it. God is rejected altogether, and they cease to concern themselves further about the matter.

Masonry has never attempted to enter this field of unprofitable speculations concerning the mode of existence, purposes or nature of a spiritual God. Whatever may be the nature of spiritual laws, the physical brain, evolved for the purposes of a physical environment only, cannot conceive them. But it can perform its functions in matters pertaining to its physical surroundings—the universe and all that it contains—according to the rigid laws governing those functions, the laws of logic. One of these laws is that which asserts that a proposition is necessarily and unquestionably true if its negation is inconceivable. To say that the universe is self-existent, or that it is self-created, seems to be a verbally correct statement. If, now, you try to represent in thought a condition answering to the term self-existence, or a process which may be appropriately termed self-creation, you cannot

ply cannot conceive them. Why? Because all knowledge is relative. You can only know a thing by and through its relation to something else, and because if its likeness to, and difference from, something else which you already know. What is it, then, that you already know which sustains a relation of likeness to, and difference from, self-existence or self-creation? Nothing.

But among the things we do know and are able to verify is the fact that every observable mundane effect has a pre-existing cause. All our reasonings relate to a multitude of physical phenomena which are effects of pre-existing causes; and these causes are in turn the effects of causes existing anterior to them. These various causes and effects constitute the sole material upon which we perform all our mental labors. Without them reason is impossible. A causeless physical effect is unknown and unknowable. The universe is a physical effect; therefore, that it should have a pre-existing cause is conceivable and accords with all our methods of reasoning. It is also verified by the highest form of proof known to the laws of logic, viz: its negation is not conceivable. The fact of the existence of God, the Great Architect of the Universe, is established by proof that it is folly to attempt to refute. The terms self-existence and self-creation are unthinkable. It follows that he who posits either of these inconceivable hypotheses as a general premise from which to evolve a scientific or philosophical theory of physical existence has reached the limit of logical absurdity. Only a fool will attempt to reason from

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We have to record another new link
in the chain of Universal Masonry in
St Michael, Lodge of the City and Re-
public of Panama. The establishment of
his Lodge is the first fruits of R.W.
Bro. John Freys labue as D.D.G.M. for
Central America and the West India
Islands.

Our thanks are due R.B. Ange Romeos
Regional Grand Master of the lodges
holding of the Grand Lodge of the Argen-
tine Republic "Rito Azul." N. Idar edi-
tor of our esteemed contemporary "La
Revisita" National Mexican Rite, Jacques
Dehs Grand Secretary of the Grand
Orient of North America "Modern
French Rite" and Louis Goazion S.G.C.
Supreme Council "Le Droit Humane"
for the season's compliments sent us,
and which we heartily reciprocate.

Nil nisi hominum decet ert, "of the dead
speak nothing but good". As a rule this
dage is good and well worthy of obser-
vance, still we do not believe it is right
to repeat or invent a lie for the purpose

These remarks have been called forth
by reading the reports of speeches given
at meetings held to celebrate the Centen-
ary of Albert Pike for the Southern
Jurisdiction U.S.A. Albert Pike as a
rebel against constituted authority raised
a regiment of Indians and fought to
disrupt these United States.

Albert Pike as a rebel against all the
traditions of genuine free-masonry inven-
ed the Southern Supreme Council and
thereby laid the foundation of all the
evil and divisions that have cursed the
Craft for over half a century.

That he was clever, talented and en-
thusiastic few will deny; that he used
these gifts for the good of the "Craft
Universal" few save his own disciples
will care to admit.

From the credit to which he is justly
entitled as a writer of versatile attain-
ments in prose and poetry we have no
wish to detract, nor have we from his
Legal or Military reputation, but his
Masonic record we hold to have been
false and fraudulent from start to finish.
That he was ever legitimately made a
Mason there are grave doubts. We ob-
serve that none of the laudatory orations
give the name of the Lodge in which he
was made. He certainly never mention-
ed it himself and his legitimate connec-
tion with the higher grades is equally
doubtful, of his connection with the Sup-
reme Council he says: "I do not know
when I was elected a member or when
Grand Commander". One of the Rival
Supreme Councils says in an official pub-
lication "the Supreme Council of the so-
called Southern Jurisdiction is an in-
vention—pure and simple—of a Masonic
outlaw, a by-product of Masonic fraud
and deception, claimed by its author
(Albert Pike) to be the successor of a
body of so-called Scottish Rite Masons,
which had been dead and buried for

"resurrected and posed" it as the Mother of all Scottish Rite Masonry."

It is certain that the Supreme Council instituted in Charleston in 1801-2 was practically still born, it never had a subordinate body working under it. The claims it made for the right to exist were everywhere denied, and its pretended authority branded as an impudent forgery, in fact its Grand Commander Bro. Oalcho became so convinced of the fraud to which he had unwittingly been made a party that he refused to call further meetings of the Council and even joined the American body.

That this Council died Albert Pike practically acknowledges as in his published proceedings he says, "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 record of the transactions at Charleston from 1801 to 1860. What minutes we had were destroyed with many papers, pamphlets and books of the General Secretary during the war. I never saw any of them and do not know how full or meager they were." It is easy from this to see that Albert Pike's Supreme Council of 1856 was not the Charleston Council of 1801, but a new creation of his own, in other words that he was a Masonic Charlatan, and his Council a lie and a fraud. It is not a pleasant task to speak thus of the dead but as one immortal Bro. Robert Burns said, "facts are chieftains that winna ding and dare not be disputed" and the facts of history are against the claim that Albert Pike was the disinterested leader of a succession of the Charleston Council of 1801, or in fact that he ever was regularly made a Mason.

ly as an organ of information and propaganda. The issue before us is the 38th number of the 4th volume and contains among other interesting matter an article on the Centenary of General Albert Pike and the execution of Ferrer in Spain.

It strikes one as curious how some Masons view the O.B. Messrs Groce and Cannon were not seemingly deterred by the O.B. from acting as mercenaries hired by the Nicaraguan evolutionists to take human life for money, nor stopped to consider whether any of their victims were their B.B.. But when the grisly Phantom was about to unfold themselves in his contrance, Groce seems to have remembered that the man against whom he had been fighting was a Mason and invoked the paternal tie in his aid. We can we not be consistent?

We are in receipt of an advertisement from a New York Rite publishing house offering "Private Instructors" for sale. Said "Private Instructors" embraces the degrees of the York Rite, and your York Rite B.B. work themselves in a virtuous frenzy because we of the Universal Masonic family use Official Rituals. Again, why can we not be consistent?

Some months ago we had occasion to comment on the seeming effort on the part of some York Rite Grand Lodges to draw that Rite closer together. The Grand Lodge (York) of Louisiana goes one better than its confres of the Family of "Masonry Universal" as witness the following resolution:

"Resolved:—That it is the sense of the Most Worshipful Grand Lodge of Free and Accepted Masons that friendly

stituted in accordance with the fundamental principles of ancient Freemasonry, wherever the principles of morality, brotherly love, relief and truth, and the brotherhood of man are taught and inculcated, without reference to particular forms, rituals of ceremonies of introduction and a due observance of the ancient charges and landmarks of the fraternity are made obligatory and constantly practiced."—Grand Lodge Louisiana."

Truly the world moves. We are too modest to take credit to ourselves which may not be our due, and yet, all these things are happening since the "American Masonic Federation" through the medium of the "Universal Freemason" preached the gospel of "Universal Masonry."

Beginning with this number there will be published a series of twelve articles on "Masonic Philosophy," contributed by Bro. W.F. McDonald, Worshipful Substitute Master of Michigan Lodge No. 1 of Detroit Michigan. Bro. McDonald though but a young Mason, if we count time by months and years, is a veritable Patriarch if we judge by his knowledge of all that is true and great in Masonry. He is a living example of the difference which can exist between him who is a Mason and him who is only a member of the Lodge, and we feel assured that our readers will be both interested and instructed by Bro. McDonald's articles.

Masonry in Mexico is a subject little understood by the Mason of the United States, most of their information on the subject being gained at second hand, and often through sources prejudicial to our Mexican B.B. We have therefore pleasure in giving our readers an article on "Masonry and Politics in Mexico" written by the Ill. Bro. Ignacio De La Penna 33rd degree and published by our

A new contributor to our columns in the person of Bro. Francis E. Raymond of San Francisco contributes an article entitled "Solomon's Temple." Bro. Raymond presents subjects for thought that can with profit be studied by every Masonic Student.

OFFICIAL

Bro. I. Lifekowitz is the only D.D.G.M. and Organizer of the American Masonic Federation in the State of New York.

Through the courtesy of the compiler, Bro. Ed. Quartier La Tente, we are in receipt of the "Annual Calendar of Universal Masonry" for 1910. The calendar is published by the "Bureau for International Masonic Relation" with headquarters in Switzerland. The calendar professes to give a list of all the Masonic groups of the world, Masonic Journal, etc., and Bro. La Tente comes very near filling the bill, so near in fact that it were ungracious on our part to find fault, nor would we do so were it not in hope of assisting our worthy Bro. in his labor. Would suggest that he follow the example set by Bro. George Kenning of London in his "Cosmopolitan Calendar" (now defunct) viz:—of giving all information available concerning all Masonic Bodies, that these bodies themselves supply the information, he contenting himself with editing and tabulating the information supplied leaving the question of legality to be decided by the parties interested. If a Mason in these United States wants a Masonic Calendar we imagine he wants to know all the Masonic Bodies in the district in which he is interested, and having done so he is perfectly capable of arriving at an opinion concerning the legality of the

clasion he would be more influential by knowledge gained from the parties themselves than by the ex parte statement of a Foreign compiler of a calendar.

For example, it is merely known to Bro. La Tente that there is a Symbolic Grand Lodge and Supreme Council of the A.S.R. in Germany, that there is a Supreme Council of the same Rite in Naples, Italy, and Alexandria, Egypt, a Council General Iberica in Spain, A National Gran Logia Espanola and Grand Council of Rite, of Scotland, A National Grand Lodge and Supreme Council of Cuba, a United Grand Lodge of Mexico, and a Grand Lodge of the Federal District of Mexico, and does he not know of the existence of the "American Masonic Federation?"

Of the last he can surely not be ignorant as he mentions its official organ the "Universal Freemason" in his list of American Masonic Publications and receives a copy each month.

Why then does he omit these bodies, and why does he brand others as not recognized? And by what standard does he gauge the right of any particular group to recognition?

It cannot be age, as he lists some groups as regular much younger than others which he classes as irregular. It cannot be numerical strength, as he classes weak ones as regular and strong ones as irregular; it must then be either personal bias or a desire to curry favor with some person or party by which he is judged, from either of which the compiler of such a work should be as free as a Historian or a Lexicographer, otherwise his work is of but little value, in fact is a detriment rather than an aid to the inquiring Bro.

What is wrong in Texas? We see a

mason" is a good, newsy, interesting journal and one we like to see on our exchange table where there is also another welcome visitor "La Revista" published at Laredo, Texas. Is our Brother of the "Freemason" unaware of the existence of "La Revista" or does he deny its claim to be Masonic because it is not of the York Rite? Tolerance we seldom look for in a York Rite Journal but why so plain a perversion of facts?

— o —

We learn that Dr. Alex P Riedel claims to have survived the Grand Lodge of Atlantis, under authority of the Order of the Illuminate with headquarters in New York City. We give this publicity that it might be known that Dr. Riedel has no further connection with the American Masonic Federation.

— o —

SYMBOLIC TEACHING AS TAUGHT BY THE NUMBER 7.

(continued from last month.)

In this sense, I may be pardoned for alluding to my own Lodge having the No. 7 allotted to it. It was the first Lodge in Australia under the S. C., hence it may fairly claim the distinction of being virgin and motherless, even as Universal was. In conclusion, Brethren will bear in mind that the object of this reading, and our meeting here, will be lost should we fail to deduce from the symbols before us these lessons of instruction and admonition which may profitably be derived by study and contemplation as on the Symbol 7 both as a monitor and teacher conveying magnificent lessons and displaying the moral attributes in varied and most striking forms. By such exercise, I think we may with advantages and propriety, associate with this —

minent among those we may learn that, 1st, as the No. 7 is a symbol of the deity, it should inspire us to aim at the perfection which it represents; 2nd, being the emblem of greatness, "fullness of sufficiency," it should inculcate the acknowledgement of the "greatness" of the Almighty Power; the Fullness of his bounty and the "sufficiency" of an all-wise Providence. 3rd, It is indivisible so should we be undivided. 4th, It is formed by the union of unequal and equal numbers, of which the product means "Fruition" so should all differences cease from our midst and the result be the accomplishment of our aims. 5th, It is composed of 3 and 4 embodying superficial and solid measurements. So should superficial attainments be merged into solid qualities for the benefit of our Order and the dignity of our profession. Thus giving "strength" to our actions, induce wisdom in all our ways, and add beauty to our walk and conversation, so that well ordered live here may be a fitting preparation for the immortal mansion of the G.A.O.T.U., our Great Grand Master. 6th, That as the Hebrew word denotes 7 gives the verb "to wear," let it remind us of our obligations and their responsibilities. 7th, And finally as each period of seven years or stages of our lives pass away and are left behind us, we may be able to say with truth that one more Masonic step is taken toward the perfecting of ourselves in the practice of those virtues inculcated by our Craft, and in the approval of a good conscience.

The End.

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In our present issue we give the first installment of the Funeral Services used by the Scottish Misraim and Memphis Rites in Common. For the ~~benefit~~

GRAND LODGE INTER-MONTANA.

The Grand Lodge Inter-Montana held its semi-annual meeting on St. John's day, December 27th, 1909. The Grand Lodge met in the Lodge Room of the Garibaldi Lodge in Salt Lake City, Utah. A constitutional number of Lodges were represented and the Grand Lodge was opened in ample form by the M.W. Master III. Bro. M. Mc B. Thompson. The minutes of the previous meeting having been read and the Secretary table cleared the M.W.G.M. delivered an address on the progress made by the Grand Lodge since the last meeting in June showing that eight new Lodges had been added in that time with a corresponding increase in members.

The question of admitting as visitors to our Lodges B.B. members of other Rites was raised and on motion deferred. It was agreed to admit as a visitor any Brother who could prove himself irrespective of the Rite to which he belonged.

Bro. D. Berger chairman of the Italian section of Foreign Correspondence reported our relations with Italian Masonry as being satisfactory.

The election of Grand Lodge officers for the ensuing year resulted as follows:

M.W.G.M., M. Mc B. Thompson of John's Lodge, Montpelier, Idaho.

R.W.G.M.D., I Zamansky of San Francisco.

R.W.G.M.S., D. Bergua, Helper Utah.

R.W.G.S.W., Rigue, San Francisco.

R.W.G.J.W., John R. Sereno, Salt Lake City.

R.W.G. Secretary James R. Thomp-

R.W.G.S. Deacon, E. P. Edsen, Seattle Wash.

R.W.G.J. Deacon, J. Jacqueletti, Diamondville, Wyo.

R.W.G.S. Steward

R.W.G.J. Steward, Shekery, Shega, Helper, Utah.

R.W.G. Almoner, E. Zilled Diamondville Wyo.

R.W.G. Chaplain M. Spiegelman, San Francisco.

R.W.G. Marshall, Frank Emil Tomnitz, San Francisco.

R.W.G. Usher, H. T. Bonnalie, San Francisco.

R.W.C. Usher, W. E. Poole, San Francisco.

R.W.G. Inner Guard, Ed. Brunini, Seattle

R.W.G. Tiler, Thomas Perrot, Seattle.

B.B.Cont. of Garibaldi Lodge Utah and Bergert of Providence Lodge Helper Utah, gave interesting talks on Unity and good of the Order.

It was agreed that the Grand Lodge hold its next session in the city of San Francisco on the 24th of June.

The Grand Lodge was closed in the West by command of the East, peace and harmony prevailing.

MASONRY IN OTHER LANDS.

From 1805 to 1814, Joseph Bonaparte, who was the first King of Naples and afterwards King of Spain, was Grand Master of the Grand Orient of France. The present Grand Master is Senator Desmons.

From "La Revista Masonica" of Rome the organ of the Italian Grand Orient, we learn that at a convocation of the Order held on the 12th of December, instructions were issued to the Lodges

December was postponed until the middle of March.

For some time the relations existing between the Grand Orient of Italy and the National Grand Lodge of Egypt have been strained owing to the establishment of Habian Lodge in Egyptian territory. This feeling has been allayed by a concordat entered into between the two powers by which Egypt recognizes regular the Italian Lodges already existing and Italy binds itself to establish new Lodges there.

There is also a copy of the circular sent by the Grand Lodges of Lat Europe to the Grand Orient of Spain urging the latter to intercede in favor of Ferrer who was executed by the Spanish Government for alleged socialistic teachings. The Ill. Grand Master of Italy Ettare Ferrari 33 urged the active cooperation of the Lodges against Jesuitic tyranny and classed Ferrer with J. Bru as co-victims of Clerical persecution and intolerance.

Masonry in the Philippines now consists of three lodges under the Grand Lodge of California, and one under the Grand Lodge of Scotland, a royal arch chapter, a commandery, a masonic journeymen's club, and a chapter of the Eastern Star, and the Lyceum, a Scottish rite club, with a deputy inspector general authorized to confer or communicate degrees.

During the past year the United Grand

RITUAL.

For B.B.: Masons during funeral ceremonies, of the A.A. Scottish Rite and the Ancient and Primitive Oriental Rite of Memphis and Missaim.

Written by the Most Illustrious and
Puisant B.:G.B. Pessina 33rd Degree.:
Sov.: Gd. Master General of the Rite.
(deceased)

Translated by Bro. Dr. G. H. Juilly,
Jerome Lalanek Lodge.
Introduction

At all times the peoples have honored their dead. The ancients honored theirs under the name of Mani, with annual feasts. In Greece, it was forbidden to speak ill of a dead person, even if one had been injured by it. Among the Egyptians a dead body, even that of a near relative, was considered sacred, and one upon which money could be borrowed, but the one who did not return.

How to Prepare the Coffin.

The walls of the coffin must be covered with black cloth, with white and black garlands, and silver leaves and fringes. The altar, the chairs of dignitaries and off.: must be covered with black material. In front of the Hatsins of the W.:M.: must be a skull and cross bones, and, on each side, a basket of flowers. The lodge must be lighted by 27 yellow candles, distributed in 9 groups of 3 each. The candlesticks must bear a black crepe bow. Upon the altar, in the center of the L.: is placed the coffin, in front of which are placed the decorations and jewels of the dead brother, and also a pair of white gloves and his sword with black crepe. From the center of the coffin is placed a triangular column, upon a base of 3 symbolic stones, said column.

with alcohol, or the hour-glass with the scythe. In front of the coffin the name of the dead brother will be written in white letters; or if there are several, the names will be written in the order of their death. Below will be the eternal bye, in the center of a snake biting his tail. On one side will be a butterfly leaving its shrysalid placed in the skull, as a symbol of freedom of thought; and on the other side will be a genius holding in his right hand a lighted and upright torch, and in his left hand a torch turned downward. In front of the altar there will be placed a tripod covered with a black cloth, holding a vase containing some perfumed spirit, and next to it a ceriser with incense and perfume, resting place, that of the air. Throwing flowers in the coffin takes the place of the earth thrown into the grave. The branch of myrtle or acacia is the symbol of the other life, that is, for the initiated the branch which allows him to enter the Temple of the Universal Grand Lodge.

Opening of the Labors.

W. M. (strikes a light stroke of his gavel, symbolic of the birth of man).

S. W. (strikes a strong stroke, symbolic of the strength of man).

J. W. (strikes a very light stroke, symbolic of the last breath).

W. M. (he explains that mysterious battery as above, and then says: B.B. Warden, ascertain if the Temple is properly tiled; and if the B.B. of the two columns can watch our labors).

S. W. (he ascertains and makes his report to the W. W.)

W. M. B. S. W., at what time do Masons open their funeral labors?

S. W. At low twelve, B.W.

W. M. W. W. W. W. W. W.

upon nature, which is waiting for the sun to give it life.

W. M. What time is it?

S. W. Low twelve, W. M.

(Those will be seated at the column of the north, the ladies in the front row).

W. M. (Calls the BB. to form the chairs of Union. He places himself between the Orator to his left and the Secretary to his right. He circulates the sacred word, by south, that is to the left. Arriving at the J. W. later, by means of the Master Ceremonies, who is between himself and the S. W. passes it to the latter, who says immediately:

S. W. W.M. the chain of Union is broken; one of the links is no more, so that the sacred word is lost.

W. M. Very dear BB., the chair of Union is broken. Let us go back to our seats. (Which is done). B. Secretary. tell us who is the B. who cannot answer the roll call.

Sec. B.W.M. it is B. Xxx, who has left the land of the living.

W. M. Our very dear B., Xxx, is no more. Let us wail, let us wail, let us wail! B. Warden, announce that dismal news to the BB. of your columns.

Warden: (do as commanded.)

W. M. (He makes the biography of the deceased, and then says:)

B. S. W. where is now our B. Xxx?

S. W. He travels in darkness, W. M.

W. M. Can we find him again, B. S.W.

S. W. Those that knew him best, R.W.M., know him no more; and the lands true immortality. (He then calls the Wardens, and goes to the foot of the coffin. The Master of Ceremonies gives him a lighted candle. The W. M. takes it, and says three times: B. Xxx, your BB. pity you and call you; will you an-

swer for light; but now, like this one (here he blows out the candle) a breath has extinguished it, and shown it in the darkness of death. In vain do we call him here, he is no more. We will not hear his voice again! Let us then pay him our last duty so that from the far and distant eternity, where he is travelling, he may be sensible to our sorrowful and fraternal accents, and in that solemn instant may our hearts feel the end of his friendship and the cruel pain of his absence.

(At this moment the Master of Ceremonies holding the basket of plucked flowers, followed by all the BB. of the Orient, turns around the coffin; they all in turn throw flowers three times each upon the coffin. In front, the W. M. says:

W. M. Looking at the sad colors hanging on the walls of this Temple, and the symbols of grief which afflict us, before those silent and lugubrious trophies of death, let us remember, my BB. as follows:

W. M. B. Master of Ceremonies, kindly distribute the mysterious acacia to the SW. to the Orator and to all the BB. of the Column of the South. (this is done)

W. M. My dear BB. let us give to our B. the loss of whom we regret so much, the funeral honors due to his virtue and also to his Masonic and civil qualities. B. S. W. preceded by the banner, and accompanied by the Orator and the Master of ceremonies, and followed by the BB. of your column, proceed upon your mysterious journey to accomplish the besprinkling, the throwing of flowers and the laying of the acacia. (the procession starts by the north; arrived in front of the coffin, the Sen. W. makes the acacia)

secretary and the Master of ceremonies, followed by the BB. of your column, proceed upon your mysterious journey. (same ceremonies.)

W. M. B. Master of ceremonies, preceded by the banner and followed by the parents and friends of the deceased, proceed upon the third journey. (He does as directed; arrived in front of the coffin, after the besprinkling, throwing the flowers and depositing the acacia, he says: are in want, the B. almour will pass the Widow's Box. (take the box and stops between the two columns).)

S. W. W. M. benevolence is prompt between the two columns!

W. M. Begin your journey.

Almour (passes around and returns between the columns)

S. W.: W. M., the widow's box has accomplished its journey.

W. M. Let it come to the Orient!

Almour (gives the box to the Orator, who counts the amount and tells it to the W. M. who in turn, communicates the same to the wardens and store to the BB. of their respective columns. The Secretary puts down the same in the minutes.)

W. M. My dear BB. now that we have accomplished the painful duty of giving funeral honor to the memory of a departed B., happier than at the beginning of our labors, we cannot separate without forming the chairs of union in order to circulate the (embrace ?) kiss of peace. To me then, BB. let us form the circle around the coffin. (They all form the chairs of union, without any sign; he gives the kiss of peace to the south and receives it back from the north)

S. W.: W. M. Thy kiss of peace and union has regularly circulated.

vault, dumb witness of our Sad W. sunrise, W. M.

W. M. Why at this hour, my BB.

S. W. Because the admission of the sun in the Temple of nature is for like the admission of the soul of a deceased to the Celestial Grand Lodge where eternally shines a light without shadow.

W. M. My B. explain me that.

S. W. It means that the youthful sun dissipates our grief and changes our sadness into joy; for we know that our deceased B. is among the elect.

W. M. What is it, B. T. W.

T. W. It is the hour at which the sun shows itself upon the horizon and spreads joy among the living being.

W. M. As this is the time at which the Marver closes their funeral labor announce, dear BB. Wardens that close the labors of this W. lodge and invite them to unite themselves to us rejoice in a triple vivat to the glory of our dear B. X.* (Wardens do as order)

W. M. To order BB.!

MASONRY AND THE POLITICS OF MEXICO.

Answer to the Publication of the Texas Free Mason.

I read an article published in the Texas Free Mason in the September number, Vol. 4. 1909, edited in San Antonio, Texas, without the name of the author and which paper seems to be the official organ of the Grand Lodge of Texas. Errors are committed by the writer regard to the National Mexican, mixing it in the political questions, placing it in an improper light, names of the Most Ill. Bro's Benito Reyes and Benito Juarez are placed

upon us which have been laid to our door and we answer thus ignorance. To qualify the uncertain or rather equivocations of the writer who really does not understand the prevailing questions. It does not surprise us in the least in the North American—or American papers should act thus; but rather surprise indeed that the American Masons should not have men of more dignity and a more serious mind. We believe that the American Mason would not stoop to so small an affair as to forget himself and to dishonor the Compass and the Square.

That he would not bear false witness against his neighbor and would not state things without knowing what he said. To enter into this argument to refute remarks said against us.

Says the Texas Free Mason: That Masonry recognized by them is thus: That which came from the Grand Diete, which is one grand Orient and one grand National Lodge for that is through delegated power is legitimate and all called Grand Valley Lodge of Mexico of which the grand master actually is a stranger. And they also say they recognized Cens 33 degrees, of which H. Jose Castelott is the Sov. Grand Master, to demonstrate the illegality of which they call legal, that the Grand Lodge of Texas. Let us record the Historical Proceedings. In the year 1870 a group of Masons separated from the Grand Lodge Valle de Mexico which only depended on the A. A. S. R. it became a rebellious body against the Supreme Council of this rite and formed a group of rebels and called itself the Sup. Grand Council of A. A. S. R.. The A. A. S. R. expelled from Masonry these founders of its illegal rite. This grand Orient did not exist until 1870. It amalgamated with the Sup. Con. and its lodges and they

spurious body. This Grand Diete lived up to 1800 and 1808, in which it seems to vanish after death, H. Empilio G. Cantón her soul and sustainer, 1808. It was free and Sovereign. This grand body irregularly called Valle De Mexico, and from that date to this it has had its proper life. We make these deductions on this case.

In 1870 came the separation of the lodges Cosmos and Aztecas. It did not take its real strength of this organized Grand Lodge Valle de Mexico and which was formed with this name under the auspices of the Grand Orient and it was with all clearness that this Grand Lodge was irregular and spurious and if the first was irregular and spurious and not legal, logic is to believe those that follow were likewise. Let us proceed. This Grand Lodge Texas has its recognition of bal N. 32 of Sup. Con. A. A. S. R. In 1883 and has official knowledge from the legal founding from the Grand Lodge of Free and Accepted Masons of the District Federal 1883. There has been very notable men in this order and I shall mention them. Ven Carlos K. Ruiz, Jose de la Paz Alvarez, Louis Pombo, Benito Juarez and Ignacio de la Peña. In 1891 a treaty with Grand Diete and it did not ignore the interior and knew that binding itself with an original irregular and knowing at the same time that there existed a legal authority in the District Federal, which was our Grand Lodge and his declaration clearly demonstrated the ignorance of the writer mentioned. He also says that V. H. Bernard Reyes formed this body to sustain him for his political views as vice-president of the Republic of Mexico. This again shows how little that writer understood; he must be aware that Mexico National Rite raised till 1893 and the

Com. Bernard Reyes does not belong to this rite he belongs to the A. A. S. R. and not to the Mexican National Rite and also from the same rite as Reyes belongs the Ill H. Jose Castellott which is the Grand Lodge of Texas. The grand lodge of Nuevo Leon founded by Ven. H. Bernard Reyes and this body is the amalgamated A. A. S. R. and if this Grand Lodge of Texas recognized the first it ought to be recognized the second, likewise like regular bodies. It also states in the Texas Free Mason that Reyes is using the Mexican National Rite for political purposes and that the Democrat party is helping him. Let me inform the writer once more that Demo. party is fighting for a principal that is just and for no other purpose. Permit me to say that what they have stated is not right. It is to be lamented indeed that such insults are upon Ill. Bros. Reyes and Juarez. I will conclude that it gives me pain to echo such false versions. I see that I also fall for a hard deal.

Indeed I am told that I am peddler of degrees and in regard to Valle de Mexico. I will state it was made by American money, American influence and it is our own making and it is our own blood and we have it at heart. A union with them in regard to the Mexican Republic that is well. Please state things as they are written and respect the compass and square when you state things in regard to our rite. It is not a rich rite—it is humble, and pure, and straight, and grafts nobody. I will state, Porfuie Diaz is honorary member of A. A. S. R. and at one time it was inimical to our liberty but it is not for me to talk about now.

to place us in the proper light through aid of the compass and square.

American Masonry which seems to take advantage remarking things without proper precaution. They have slandered H. Juarez who merits the respect and consideration of all. When you attack me, attack me manfully face to face and don't state that I am a degree dealer. No, no, sir; let me inform you our rite is humble as stated prior and don't address me with titles that I don't possess. Let me state that I don't charge exorbitant prices or fees for degrees and vestments. I take my place and say with all clearness,

ANTI-AMERICAN,

Ignacio De La Pena

33 Degrees A. A. S. R. 7 to 10
N. N. R.

o

SOLOMON'S TEMPLE

My Dear Brethren: Peace and good will on earth, to all: These words of the Sacred Scripture are ringing on the ears of all, be ye master masons or those of higher degrees these words measure us and keep us within the compass and square and once more we take the song of the psalmist.

I was glad of the things that were said to me:

We will go up to the house of the Lord
Our feet were standing.

In the courts, O Jerusalem,
Jerusalem, which is built a city.
Whose walls are compact together.
For thither do the tribes go up.
The tribes of the Lord:
The commandment unto Israel.

Pray for the things that are for the
peace of Jerusalem.

And abundance for them that loved
Thee.

But when you see in Masonry that estrangement caused by the different bodies it is thus that you behold Masonry weeping like Rachel for her children because they were not.

But you did not lose courage, you did not lose faith to your order, you came back to your temple your old temple like the Jews of old in midst of calamities one by one you came to take refuge under the great wing of great Architect of the Universe.

Our God is a refuge and strength.

But the Lord of hosts is with us, and our upholder is the God of Jacob. Not once or twice but several times has Masonry been swept by the fire of desecration from the hallowed spot: Neither you nor the Grand Masters were dismayed. Again and again you rebuilt the lost ground and your rallying cry was the cry of the exiles of Israel:

How lovely are Thy Tabernacles,

O Lord of Hosts!

My soul longeth and fainteth for the
courts of the Lord,

My heart and my flesh.

Have rejoiced in the living God,

For the sparrow hath found her a
house:

And the turtle a nest where to lay her
young:

Even Thine altars, O Lord of Hosts.
My King and my God.

How often in the spring time have

undaunted, have once more lifted up to the altars of the Lord of Hosts. Your beloved Master beloved not only by Masons and by all who came in contact with his kind personality—he, from the moment rehabilitation began, never ceased revolving in his mind plans for the restoration of the Temple like another Columelle, the dove of the churches, he found for himself a clift in the walls. He lived in that mean shack beyond, and gathered you in the little barn that barely sheltered you. Circumstances delayed the work, but he never lost heart.

Today he sees the American Masonic Federation ahead. His desires are accomplished.

The sparrow hath found her a house.

And the turtle a nest where to lay her
young:

Even Thine altars O Lord of Hosts,
My King and My God.

Blessed are they that dwell in Thy house
O Lord;

They shall praise Thee for ever and
ever;

For one day in Thy house
Is better than thousands

I would rather be despised in the house
of the Lord

Than to dwell in the tents of sinners.

O Lord of Hosts blessed is the man.

That sets his hope in Thee.

The Temple is the Lord's house, that is the derivation of the name. When Solomon contemplated the Temple, which David, his father, was found not worthy to build, we read in Holy Scripture how he held a great ceremony of dedication, and prayed thus to God:

"Building have I built a house for
Thy dwelling place: to be Thy most

heaven of heavens cannot contain Thee how much less this house which I have built? But have regard to the prayer of Thy servant, and his supplications. O Lord, My God. Let Thine eyes be upon his house night and day that Thou mayest hearken to the prayers which Thy people Israel pray in this place unto Thee. Yea, hear Thou them in heaven, Thy dwelling place, and when Thou hearest forgive!" Thus prayed Solomon And in a vision God spake unto him and said:

"I have heard thy prayer and thy supplication that thou hast made before Me. I have hallowed this house which thou hast built to put My name there forever and Mine eyes and My heart shall be there always."

Solomon's Temple

Solomon's Temple was gorgeous with gold and silver, and precious stones. Rare marbles and costly woods adorned it beyond all the temples of the earth; and remembering what was said by the Master that dividing walls of nationality are broken all are equal before the Lord who bought us all in one price—Jew and Gentile, Greek and barbarian—and he will confess by his very method of speaking that Masonry is universal.

Though the outsiders or rather the profane man not believe it nevertheless this noble institution is to witness such great truths. A time there was when anarchy in religion invading also the civil domain undermining the very foundations of our civilization Masonry stands for law for authority, she proclaims that the law is over peoples as well as over kings and that Republics as well as Monarchy all power is from the most high.

Sanctified is this Temple Brethren: this is the place that you sit with faces at

meet in the celestial Grand Lodge, Ah, Brethren, these are thoughts tender and beautiful that cling around this Temple and every Masonic Temple dispersed over the Globe at a time when unbridled luxury is breaking the family bonds, and it is proclaimed from the housetops that the home is but a survival of barbarism and must be abolished, she sets her face like flint against the unnatural doctrine and witness to a stiff-necked generation: What God hath joined let not man put asunder."

At a time when human science, puffed up with its own pretensions, declares man is only an animal to be by breeding even as other animals are perfected, she points to the poor broken frame and the wasted limbs that lie helpless on the cot of some charity hospital and in the trumpet tones cries out: "Thou hast made him little less than the Angels."

At a time when Philosophers who professing themselves wise, have become fools, publish to the world that there is no such thing as truth, and that what we call truth is but a passing impression on the human mind, as unstable as the ripples that run on the face of the water, she turns, Master, and who believes on the eternal truth. Thou O Lord in the beginning didst found the earth and the heavens are the work of thy hands. They shall perish, but Thou shalt continue; and they shall all grow old as a garment, and as a vesture shalt Thou change them, and they shall be changed; but Thou art ever the Self Same Universal Masonry and thy years shall not fail. So mote it be.

Your Honorable Bro. 10—

Seeking to gain more light

FRANCIS F. B. MASON

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OFFICIAL.

Owing to the absence in Europe of M. W. Ange Romcos Regional Grand Master of the Lodges in the U. S. holding of the Grand Lodges of Argentina, Spain and Greece, the proposed Conference of non-York Rite Independent Masonic Grand Bodies which was to be held in Chicago in March has been postponed until April. We hope to give notice of the exact date in our April issue.

GREAT NAMES IN MASONRY.

II. JAMES ANDERSON, D. D.

The name James Anderson brings before the mind of all modern Free Masons a most interesting period in the history of the Craft, a time of transition—a beginning or revival of speculative as distinct from operative Masonry. Of the man behind the name hardly anything is known; he was a Scotchman, but whether born in Edinburgh or Aberdeen is not certain, nor is it known where he was educated, nor anything about his personal history; however, in the first decade of the 18th century he was in London and was the Minister of the Presbyterian Church in Swallow Street, Piccadilli. At this time a great work was being done in London, the rebuilding, under Sir Christopher Wren, of St. Paul's Cathedral, which had been destroyed by the great fire, and Anderson

Mason, be he arch or square, was obliged to belong to St. Paul's Lodge, which had its headquarters at the Goose and Gridiron in St. Paul's churchyard, and under the control of the Worshipful Society of Free Masons of the City of London. According to ancient custom the Chaplain had to hold a daily service at St. Pauls during the building, in the same way that Jachin had held the service at the building of the Temple of Solomon.

The minute book shows that the Rev. Dr. Henry Compton was the Chaplain, both of St. Paul's square or blue Lodge and of St. Paul's arch or red Lodge. To enable Dr. Compton to enter into any of the Degrees when work or ceremony was going on he took the usual Chaplain's oath not to divulge any of the Tectonic secrets or other matters that he might see.

In the year 1710 the book shows that Dr. Compton retired, and the Rev. Dr. James Anderson was appointed Chaplain and took the Chaplain's or Jachin oath in due form.

Few appointments have had such enormous and far-reaching results as this, for from it has arisen the great and widespread institution of modern Free Masonry, the Grand Lodge of England and the thousands of members under its obedience. From such small beginnings it all arose, for Anderson in 1714 was found, according to the old minute book,

Masons for a fee of £55s. each. The accounts to 31st Dec., 1714, show that Messrs. Payne, Johnson, Stuart, Desaguliers, Sayer, Montagu, and Entick had been made Free Masons and that the seven fees of honor were £36 15s.

The Worshipful Society of Free Masons of the City of London were not informed of what was going on. However, in September, 1715, the truth became known and several members, including Sir Christopher Wren, then called Anderson's attention to his oath, that it is not in the power of any man or body of men to make innovation in the Craft of Free Mason. Anderson paid no attention to this warning, so he and his non-professional gentlemen were expelled and their names struck off the roll.

Under these circumstances Anderson took the only course left and founded a new Lodge, named Antiquity, after which he founded Lodges at "The Crown" "Appletree" and "Rummer and Grapes."

There is very little doubt from the subsequent construction of Grand Lodges that these Lodges were mixed, Operative and Speculative, with a predominating element of the Speculative.

Now the interesting question is, was this an entire innovation or had such a combination existed before?

There can be little doubt that in the Middle Ages when the wonderful Cathedrals and Churches of the West were being built, the Craft Guilds were attached to the great Religious Houses, and that lay brothers, priests, and even high dignitaries of the Church were members of the Guilds.

But the Reformation destroyed the Monasteries, etc., the impetus for building beautiful churches ceased, and the Craft Lodges severely felt the altered conditions and aims, and disassociation with their more learned brethren.

Still, however, they faithfully preserved their institution, costume, ceremonies and regulations, and even at the time we are considering the rebuilding of St.

Pauls the end of 17th century and beginning of 18th, the work was carried out by a duly constituted Lodge of Free Masons, with one of the greatest men of genius of the age at its head, Sir Christopher Wren, the distinguished Mathematician, Architect and Astronomer. In spite of this, many abuses had crept in, in the outlying parts of the Institution, for publications of the day inform us that placards were frequently seen from Inns near the docks of London and Liverpool offering to "make Masons for 12s."

Although this was probably quite illegitimate and a travesty of the ideals of the real Free Mason, still it shows that it was popularly recognized as an advantage when travelling abroad, to be a member of the world-wide Fraternity.

There is yet another factor in this problem, for it was an age of Clubs and Associations, chiefly for extremely questionable pleasures, but with the advent of the 18th century came a distinct wave of seriousness, and Associations were formed of men interested in literary, scientific or philosophic questions. Two of the most notable of these associations are the Royal Society, and the Worshipful Society of Ancient Free and Accepted Masons, under the Grand Lodge of England.

For the account of the founding of Grand Lodge and its history for the first six years of its life the Craft is indebted entirely to the care and zeal of Dr. Anderson. In 1717 four of the London Lodges, all of them associated with Anderson and his friends, who were expelled from St. Paul's Lodge of Operative Free Masons, "feeling themselves neglected by Sir Christopher Wren, determined to cement themselves together" and form some central government; they met together and elected Mr. Sayer, designated gentleman, as Grand Master, Mr. Jacob Lamball (Carpenter) and Captain Joseph Elliott as Grand Wardens, and constituted themselves into the Grand Lodge of England. From where they obtained their charter is quite unknown, and it

has been suggested that it might have been the regular charter of the old St. Paul's Lodge, of which Anderson may have taken possession. The record of their proceedings is quite of the briefest, merely the names of the Grand Master for each year and his Chief Officers, and the place where the banquets were held, etc. Still the record is invaluable and demonstrates the orderly methods of the Grand Lodge from its simple commencement.

The movement must then have very rapidly increased in numbers and importance, for at the memorable meeting of 1723 twenty Lodges at least were present.

The want of regular constitutions was keenly felt, and Anderson, in 1721, was instructed by the Grand Master to draw up a book of Constitutions after a careful study of the Ancient Laws and Constitutions of the Worshipful Society of Free Masons (Operative). Accordingly Anderson, with the assistance of his two colleagues, Payne and Desaguliers, the former great in law and jurisprudence and the latter interested in the ritual, compiled the Book of Constitutions, which was received and ratified at the meeting of Grand Lodge in June, 1723, (Anderson then being Grand Warden), and signed by the Chief Officers and the Master and Wardens of 20 Lodges.

It is difficult to know exactly what "old Records" and Constitutions Anderson consulted, though in his time there must have been many more MSS. than are now available, of the "Old Charges," and the endeavor to collect them was probably the cause of many being destroyed in Anderson's time, for he himself says, in the 2nd edition of his Book, "Grand Master Payne in 1718 desired the brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry in order to show the usages of ancient times. These it was suspected were to be used in the preparation and publication of a

contemplated Book of Masonic Constitutions.

The Masons became alarmed, and in some private Lodges several valuable MSS. (for they had nothing yet in print) concerning their Lodges, Regulations, Charges, Secrets and Usages (particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones) were too hastily burnt by some scrupulous brethren, that these papers might not fall into strange hands." This is apart from wholesale destruction of valuable MSS. of all kinds that took place at the dissolution of the Monasteries in the time following the Reformation. One instance of this calamity is often given, that after the spoliation of the Abbey of Malmesbury, with its splendid library, the bakers' ovens were kept going for years and years, the valuable MSS. being used as fuel.

However, that may be, it is generally thought that Anderson had several copies of the old Charges before him, and more especially the one now known as the "Matt Cooke MS.," written in the early 15th century.

The full title of Anderson's Book of Constitutions, first edition, 1723, is as follows:

"The Constitutions of the Free Masons containing the History, Charges and Regulations of that most Ancient and Right Worshipful Fraternity, for the use of Lodges."

Sub-title, "The Constitution, History, Laws, Charges, Orders, Regulations and Usages of Accepted Free Masons. Collected from their General Records and faithful traditions of many ages. To be read at the admission of a New Brother when the Master or Warden shall begin or order some other Brother to read as follows."

Then follows the long History of the Craft, which would take some time to read to every New Brother, for it begins with Adam, who it is said "must have had the liberal sciences written upon his heart, particularly geometry." and em-

braces the history of the arts of the old world and of the Craft in England from Saxon times to 1723, and a complete list of Grand Masters throughout the ages to the Duke of Wharton! This history is curious and interesting reading and very suggestive and instructive to those fortunate beings who can eliminate from their mind the modern critical faculty and its equipment and allow themselves the unrestrained enjoyment of a story with a teaching at its heart.

"Out of olde fieldes as men saithe
Cometh all this new corne from yere to yere

And out of the old books in good faithe
Cometh all this new science that men
lere." —York Legend.

After this legendary history the Charges are given: in the first Anderson explains the attitude of a Mason towards Religion. He had removed the old prayer or invocation which always constituted the first part of the old Charges and explains his idea as follows:

(1) A Mason is bound by his Tenure to obey the moral law; and if he rightly understands the Art he will never be a stupid Atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of honesty by whatever denomination or persuasion they may be distinguished, whereby Masonry becomes the Centre of Union and means of conciliating true friendship among persons that must have remained at a perpetual distance."

Then follow the five other Charges making the six fundamental Charges of the Order.

(2)—of the Civil Magistrates, (3)—of the Lodges, (4)—of Masters and Wardens, (5)—of the Management of the Craft in working, (6)—of Behaviour.

To these were added general Regulations of a more technical character, "compiled by Mr. George Payne, 1726, when he was Grand Master."

This famous "Book of Constitutions" rapidly became popular, and has passed through 22 editions; the 2nd edition, 1738, was brought out by Anderson himself with so many alterations that he printed the old and new in parallel columns.

As Anderson decided it would be better to leave out the invocation usually placed before the legendary history, it may be of interest to see one of the oldest of these Dedicatory Prayers from the Grand Lodge MS., 1534, A.D.

"The Mighte of the Father of Heaven
and ye wysdome of ye glorious Sonne
through ye grace and goounes of ye
Holly Ghoste bee three psons and one
God, be with us at or beginning and
give us grace, so govne us here in or
lyving, that wee maye come to his bliss
that never shall have ending. Amen."

To the sensitive critic Anderson is open to the charge of many inaccuracies to the lover of the Ancient Craft of the Guilds he has to answer to the more serious indictment of altering and shaping his new order to the convenience of the time, and laying sacrilegious hands on the wonderful old ritual history, customs, and charges, but to the modern Free Mason his memory will always be revered for his patient and yet unobtrusive work in the founding of the Grand Lodge of England and drawing up the Book of Constitutions that is still the basis of their morality and government.

Dr. Anderson, faithful to his duty in his old age, attended the meeting of Grand Lodge in June 1739, shortly before his death which took place at the end of the same year. One might feel inclined to paraphrase the epitaph of his celebrated contemporary and say, in giving to a "new made Brother" the "Book of Constitution," if "you want a memorial of Anderson read this."

K. M. BETTS. in Co-Mason

MORE YORK RITE PERSECUTION

Why do the heathen rage and the people imagine a vain thing," thus asked David long before his wise son Solomon built the famous Temple which is the foundation of our Masonic legends, and we still ask why do the (York) heathen rage against us who have never injured, or sought to injure them, and why do the (York) people imagine such a vain thing, as that their petty persecutions, annoying and vexatious as they may be, can ever stop the triumphal progress of Universal Masonry.

The above reflection is called forth by the arbitrary arrest and imprisonment, without a complaint made or warrant issued, of Bro. C. A. Perkins D.D. G.M. in Los Angeles Cal. The following notice of our Brother's arrest is from the Los Angeles press and contains the usual amount of bare-faced lies and perverted fact usual to such items and is no doubt copied in York Rite Journals as a just punishment inflicted on one of those dreadful (and dreaded) "Clandestines."

"UNDER INVESTIGATION.

Man Suspected of Obtaining Money Under False Pretenses Put in Jail Yesterday

C. A. Perkins, who has flourished for many months past on the third floor of the Tajo building as manager of a concern called the "American Masonic Federation, Ancient Order of the Scottish Rite, Free Masons," was arrested yesterday afternoon on suspicion and held up, pending investigation.

It is alleged Perkins gave instruction in the various degrees of Masonry, assisting the proposed candidates in their steps of advancement.

No complaint has been issued against him as yet, and Deputy Dist.-Atty. McCormick stated yesterday that he does not think one will be issued. The alleged ground for arrest was a complaint from one of Perkins's clients to the effect

that the instructor was obtaining money under false pretenses."

Let us analyse the truth and falsehood contained in the foregoing.

It is true that Bro. Perkins had an office in the Tajo Building, and it is also true that on the door of this office was written in large letters "American Masonic Federation A.A.S.R. C. A. Perkins D.D.G.M. and exactly across the hall was the office of the District Attorney, a curious location for a wrong doer to select, and it is further true although not made public by the Yorkists, that our articles of Incorporation have been filed with the County Clerk of Los Angeles for over a year past, and that in consequence we are by law entitled to operate therein, and as an agent of the A.M. F. Bro. Perkins was unlawfully arrested and for six hours herded with common criminals before the uniformed York thugs who arrested him, discovered his mistake, or rather was told of it, for of his own intelligence he would discover nothing.

It is absolutely false that "one of Perkins's clients" made any complaint, but several were approached by the Yorkists to induce them to do so, but refused as they stated they understood fully what they were doing when they joined the Scottish Rite and were perfectly satisfied.

Bro. Perkins is still doing business at the old stand and St John's Lodge No. 9 A.A.S.R. "Symbolic" is gaining members through the publicity given it by York Rite persecution.

Again we ask "Why do the heathen rage and the people imagine a vain thing?"

FAVORS RECEIVED

We acknowledge the receipt of "La Revista" as usual replete with interesting and entertaining matter.

"El Simbolismo Libre" official organ of the United Grand Lodge of Mexico.

"La Antorcha Del Progreso" official organ of the Lodge and Chapter "Monte Christi" Palacios Cuba.

The "Bulletin Mensuel" and "The Co-Mason" published respectively in Paris France and London England.

The "Texas Freemason" of San Antonio Texas and the "Masonic Trowel" official organ of the Grand Lodge F. and A. M. (York Rite) of Arkansas.

A NEW KNIGHT TEMPLAR ENCAMPMENT

In the City of San Francisco on January 25th, there was organized the first Knight Templar Encampment in the United states of America deriving its authority from a lawful source when "San Francisco Encampment" was given a dispensation under authority from the Grand Encampment of the Temple and Malta in Scotland, the oldest Knight Templar body in the world.

The new Encampment starts under the most favorable auspices, and we predict for it a magnificent future as the first of a long list of similar bodies working under the same authority in the near future.

The officers of the new Encampment are as follows:

Eminent Commander, W. C. Cavitt.	P. Trieche.
Marshall,	T. C. Gray.
Captain General,	L. A. Eaton.
Central Captain,	E. Fuhr.
Recorder,	G. J. Kasling
Chancellor,	Will L. Davis
Conductor,	
Ushers P. Bigue and Chas Curieuxe	
Sword Bearer, J. T. G. H. Wilken	
Herald,	G. H. McCallum
Captains of the Blue, Red and	
Black, J.J. Enos, S.E. Mackey, P. C.	
	Christensen.
Beauceniffer,	M. Theo Renke

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We have to apologize to our readers for the many typographical errors which were allowed to appear in our February issue and endeavor as far as possible under the caption "Erata" in the present number to correct them.

The last month has been a strenuous one with "ye Editors as during that time we have made two visits to California and visits to the Lodges in Wyoming and Idaho an account of our itinerary we give in another column.

We have also to record the birth of two new Lodges in California, Kilwinning No. 9 of San Francisco and St. John No. 8 of Los Angeles, also the establishment of a District Grand Lodge for California, the latter made necessary by the phenomenal growth of our Rite in the Golden State.

The world moves, and even the York Rite moves and its movements are not always retrogressive, that Bro. Pitts in the "Palestine Bulletin" should say that a Lodge has no right to question the race or nationality of a petitioner is no more than we would expect of our broad minded Brother, but that the "Tiler—Keystone" should indorse such heterodox doctrine shows a decided for-

ward movement, and makes us wonder if at some remote period York Rite Masonry might not approach near to Universal Masonry? As however one swallow does not make a summer, it will take more than Bro. Pitt's opinion even when backed with the hypenated journals approval to assure us of the approach of the York Rite Millenium.

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Talking of Bro. Pitts and the "Palles-tine Bulletin" we quote in part in another column an article from our able Bro. published in the February number of the "Bulletin", under the caption "The Local Clandertines". Bro. Pitts is too good a Mason and has not sufficient gall in his composition to be otherwise than fair to an opponent, but even as the old saying assures us that one cannot handle pitch and keep his hands clean, so York Rite membership colors just a little bit the judgment of our good Bro. it is true, in his article there is a marked absence of the usual stock epithets which the average Yorkist delights to hurl at all who differ from him, but then Bro. Pitts is not an average Yorkist. He for instance acknowledges in speaking of the members of the Michigan Lodges in the American Mason Federation their "good faith" that they are without exception "honest well meaning men who believe that their Masonry is regular, of the highest quality derived from the best source, "the good faith of the local irregulars (the A. M. F.) is illustrated by the fact that the notice of their intention (to visit a Lodge not in the A. M. F.) came straight from them," in fact it seems to us that Bro. Pitts re-enacts the role of the Prophet Baa-lam who hired by the enemies of truth and worshipers of false Gods, (e. g. the Yorkists) to curse the chosen and true believers (e. g. the Scottish Rite) ended by blessing them.

Bro. Pitts says "the American Masonic Federation, nor their local Lodges, can do us any harm". Dear Bro. Pitts nothing is further from our thoughts than the

intent to do anyone harm, on the contrary nothing would give us more pleasure than to lead our York Rite BB. into true masonic light, leading them by ways which they know not, we would make the crooked paths (made by un-masonic innovations) straight before them, all this would we gladly do and not forsake them. We thank Bro. Pitts for making plain the source from which we claim authority, viz: The American Masonic Federation an incorporation under the laws of the State of Idaho, and we feel sure he will bear with us if we point out a few minor errors into which he has fallen. He says "they believe their Masonry is derived from Scotland" and their proceeds to demolish the structure which he not we have built. The facts are that we claim all Masonry is derived from Scotland, we practice Scottish Masonry in a purer form than any other Body outside of Scotland, and only thus far do we claim any connection with Scotland, a connection which is purely sentimental

In our Higher Grade system we work directly under the Grand Council of Rites of Scotland, but then so do numerous York Rite Craft Masons. Bro. Pitts says "the local irregulars believe that the Grand Council of Rites of Scotland is recognized by the Grand Lodge of Scotland" and says further that "the Grand Council of Rites of Scotland is simply ignored or tolerated by the Grand Lodge of Scotland," in making this statement the Jesuitical Yorkist gets the better of the candid and truthful Bro. Pitts, and he says either too much or not enough. The facts are as we have frequently explained in these columns; that while the bulk of the membership of the Grand Lodge of Scotland poses the higher degrees, the Grand Lodge as such knows only the three great degrees of St. John's Masonry.

It is one of the favorite tactics of the Yorkists to seek to embroil the American Masonic Federation with the Grand Lodge of Scotland by falsely stating that

the former claimed authority from the latter. Bro. Pitts is too honest to make an assertion which he knows to be untrue, while he is too much a Yorkist to make a point unnecessarily plain, especially if such plainness would help the opponent of Yorkism.

The Deputies and Organizers of the American Masonic Federation have as a rule been good men and true, deserving of hearty commendation for the work they have performed, in the present issue we publish a set of resolutions passed by Michigan Lodge No. 1, Detroit, Mich. showing the appreciation in which the BB. hold Bro. Geo. A. Sanborn their District Deputy Grand Master through whose untiring efforts the Lodge has been built up, from our own knowledge of Bro. Sanborn we can heartily endorse the good things said of him by his BB.

We are indebted to the R. W. M. Wardens and brethren of Lodge "Union" No. 244 in far off Stonehouse in Bonnie Scotland for kind remembrance and Fraternal Greetings sent us from their annual gathering and heartily reciprocate their poetic greeting, slightly paraphrased.

As time rolls on, may you be blest

Wi' happiness in store;

May want and sorrow, grief or pain,

Ne'er enter in your door.

But health, and wealth, and sweet content

May aye be yours galore

Are my wishes for the Brethren

Of "Union" 244.

We learn from a contemporary that the York Grand Master of Illinois receives \$2,500 a year for his services, and have no doubt that said services are worth the money paid for them, but it is funny that the honorarium of the York Grand Master should be dignified by the term "Salary" while that of the Scottish

Rite Grand Master is branded as "Graft" queer is it not?

We always read with pleasure and profit the editorials in the "Texas Freemason," in the January issue there is an item in which one Bro. so nearly voices our own sentiments, and so clearly shows the necessity for the Scottish Rite Lodges that we quote it in extenso for the benefit of our readers.

"While we claim for our order universality, still there are but few of the grand lodges in the United States which charter lodges in any but those working in the English language, and the York Rite although there is a large population in many of the states speaking other tongues, and in the country from which they come other Rites are worked. These peoples, many of whom are good law-abiding citizens of the United States, and who receive the degrees in their home land cannot understand enough of the English language to enjoy our meetings, and are by this exclusiveness deprived of the benefits and pleasure of Masonic fellowship, or are forced to form lodges of their own language, and under foreign jurisdiction, and thereby become clandestine, or at least irregular, and deprived of the privileges accorded our own people.

From a contemporary we learn:

"It is claimed that Lieut. Gilmore, who, it will be remembered, was captured and carried into the interior of Luzon by the Filipinos during the war, was saved from death through the influence of Masons among the natives."

The Masonry of the Philinino is of the Universal Scottish Rite, Lieut. Gilmore is of the sectional York Rite, in the Philippines, difference of Rite was forgotten or unknown, the OB. only remembered. In the United States, Lieut. Gilmore dare not converse masonically with the Mason who in the Islands saved his life. What a beautiful and consistent system is York Rite Masonry?

SCOTTISH RITE MASONRY IN
CALIFORNIA

By invitation of the Californian Lodges I left home for there on the 13th of January and was met at Sacramento by a committee consisting of BB. Cavitt and Zamanski who accompanied me to San Francisco. Owing to the train being delayed I did not reach the latter city until 2 a.m. on the morning of the 14th too late for the bulk of the reception committee to wait especially as it rained as it only can on the Pacific Coast. A few of the BB. could not be deterred by elemental disturbances of any kind were waiting to receive me and by them I was conducted to the Hotel Normandie where rooms had been engaged for me by the reception committee composed of the Right Worshipful Masters of the San Francisco Lodges.

Saturday and Sunday was spent in sight seeing and getting acquainted with the BB. under the guidance of Bro. Aug Spilmer of St. Johannes Lodge the real business end of the visit starting on Monday evening with a joint session of the Lodges when I had the pleasure of installing the officers, and Charters of two new Lodges and conferring the installed degree on those BB. entitled to the same.

During the two weeks of my visit I had the pleasure of attending meetings of all the Lodges, of working the several degrees from the E.A. to the Mark Master, and of seeing the same exemplified by the local BB. The principal event of my visit was that of organizing under Dispensation of the District Grand Lodge of California, an action made necessary by the growth of the order there.

The District Grand Lodge of Cal. which is the first formed within the jurisdiction of the Grand Lodge Inter-Montana starts under exceptionally favorable conditions, its officers are without exception capable, earnest and enthusiastic all

bent on pushing the cause of Universal Masonry in their Jurisdiction while in BB. L.A. Eaton P. M. of Universal Lodge No. 1 and Dr. Geo. H. Juilly, P. M., of Jerome, Laland Lodge No. 5, R.W. Master and District Grand Secretary, is found an executive which any body might envy.

The higher branches of the A. A. S. R. is represented by a Lodge of Perfection, in which is worked in full form the 4th, 13th and 14th degrees, a Council of Princes of Jerusalem, 16th degree, and a Chapter of the Rosy Cross H. A.R.D.M. of K.L.W.N.G., 18th degree, and a Council of Knights K.D.S.H., 30th degree.

There is also an Encampment of Knights Templar, under which the Chivalric Degrees of the Knights of the Red Cross of Rome and Constantine, Knights of St. John the Evangelist, Holy and Illustrious Order of the Cross, Knights of the Holy Sepulchre, Knight of the Christian Mark, Pilgrim, Knight of St. Paul and Knight of Malta are given. To say that the condition of Universal Masonry in California is satisfactory is putting it in the baldest manner possible; it is astonishingly phenomenal and reflects the highest credit on the enthusiastic earnestness and perseverance of the B. B. there who have overcome obstacles that to most men would have seemed insurmountable. the opposition of our B. The field

The field has been a hard one and the opposition of our B. B. (?) of the York Rite has been virulent and persistent. As Bro. Provol, the Pioneer Deputy on the Coast expressed himself at the banquet, "the first Lodge of Universal Masonry in San Francisco held its first meeting in a private room with a soap box for an altar." Whether Bro. Provol exaggerates in this, I can not say, but I know that only one year ago when I installed Universal Lodge No. 1, Universal Masonry numbered a scant score of adherents and had for its Lodge Room a

largest room in a hotel, the Yorkists had article in the Press libeling us and the privilege of reply was denied even when we offered to pay for the space at advertising rates. Now we have five Chartered Lodges in San Francisco and three under Dispensation, one in Los Angeles and one in Bay Shore, and the BB. have a magnificent home of their own run by a Hall Association, the credit for the inception of which is due to D.D.G.M. A. E. Lucas who was its first president, and the press formerly so antagonistic now publishes the proceedings of our Lodges as news items, as the following item clipped from the San Francisco Post testifies:

Masonic Chieftain Departs.

President General Matthew McBlain Thomson of the American Masonic Federation for the United States, and grand Representative of the Grand Council of Rites of Scotland for the United States, has returned to the headquarters at Salt Lake City after a busy two weeks here. Prior to his departure the general committee of the A. & A. S. R. of this city tendered him a farewell reception at a downtown cafe."

I cannot close this report without paying tribute to the hospitality of the California BB. which far exceeded anything I had expected or thought, much as I had read and heard of it, and where all exerted themselves to make my visit pleasant it might seem invidious to mention any in particular, and in doing so I know it was but added opportunity not extra desire which made any one Bro. do more than another to add pleasure to my stay.

I cannot refrain, however, from mentioning the BB. of Jerome Lalande Lodge who specially exerted themselves to give me pleasure, or the BB. of Golden Thistle who unanimously elected me a life member of their Lodge, or the kindness of BB. Caslin, Gray Poole, Platz and Davis, some of whom risked conjugal displeasure through the untimely

hours they kept while entertaining me.

Through the coming years so long as the G.A.O.T.U. may spare me my entertainment by the California BB. will be a bright page in my life's history.

Editor.

—o—

A WORTHY BROTHER DESERVEDLY HONORED.

On motion of brother George Leitch, supported by brother Peter C. Dunsmore, it was

Resolved, that, Whereas, it is the good fortune of this Lodge, Michigan No. 1, in the beginning of this New Year of A. D., 1910, to witness that perfect harmony of spirit and determined unity of laudable purpose prevailing among the brethren which are the prime essentials of a prosperous future as well as the best promise of the continued maintenance, on its part, of the deserved honor and veneration universally accorded to the Ancient and Accepted Scottish Rite of Free Masonry, and the due preservation of the credit and dignity of the American Masonic Federation to which we joyfully renew our pledges of loyalty and unswerving fidelity, and

Whereas, these desirable present conditions and future prospects are due, in a very great measure, not only to the indefatigable labors, but also to the truly admirable character and exemplary Masonic conduct, both in act and speech of our Right Worshipful Bro. George A. Sanborn D.D.G.M., whose uniform exhibition of brotherly concern for the welfare and feelings of his associates, and whose benign toleration of their weaknesses, mistakes and shortcomings, often exhibited under circumstances the most trying to human patience and forbearance, have been a never-ending source of inspiration and exemplary guidance to his less gifted brethren, therefore, be it,

Resolved, that this lawfully constituted and regularly assembled Lodge of Ancient and Accepted Scottish Rite Free

THE LOCAL CLANDESTINES.

Masons takes the utmost pleasure in here by extending to our said Bro. Sanborn this sincere expression of its heartfelt gratitude for, and acknowledgment of his invaluable services to the material advancement of this Lodge and the interests of Scottish Rite Free Masonry in Michigan, as well as for his consistent exemplification of that fraternal attitude of mind and soul which it is every Brother's first duty to cherish and cultivate, and without which there can be no true Masonic unity, pleasure or profit; and be it further

Resolved, that it is the unanimous prayer of this Lodge that the Great Architect of the Universe may, throughout the ensuing New Year and all his succeeding earthly years, bestow upon our said Brother the utmost measure of unalloyed happiness and bountiful prosperity, and that he may long continue by precept and example to guide and cheer us on to our best efforts for the welfare of our beloved Institution.

Resolved, further that the Secretary be and he is hereby requested and instructed to execute and deliver to our said beloved Brother Sanborn a copy of these resolutions, properly certified and duly authenticated under the Seal of this Lodge.

B. M. WEEKS. Secretary.

I, B. M. Weeks, Secretary of Michigan Lodge No. 1, A.A.S.R. in the American Masonic Federation do hereby certify that the annexed and foregoing is a true, correct and compared copy of a Resolution passed and adopted at a lawfully constituted and regularly assembled meeting of said Lodge, in the City of Detroit and State of Michigan, on the 14th day of January, A.D., 1910, as recorded in the minutes thereof, and of the whole of said Resolution.

Given under my hand, at the City of Detroit, Michigan, this 14th day of January A.D. 1910.

B. M. WEEKS. Secretary.

Steps should be taken to put all the Detroit lodges upon their guard against attempts of the local irregular Masons to visit them. The irregulars are quite capable of offering themselves as visitors in good faith. That makes them all the more dangerous. Examining committees sometimes take a good deal for granted and rely too much upon the so-called "Tyler's Oath." If a visitor is himself convinced of his regularity and of his right to visit, a careless committee may give him only a perfunctory examination.

We hardly think that there is much danger in Palestine Lodge, but we hope that the Master's Association will take the matter up and see that the warning is made general and that vigilance is the rule in every lodge in the city. In these days the most important question in the case of any visitor is the regularity of his lodge. For this reason each visitor should be asked for documentary evidence of some sort and each lodge ought to be supplied with the printed list of regular lodges.

The good faith of the local irregular soi-distant Masons is a point which must be reckoned with. If you expect to see shrinking sneaks, self-conscious of guilt and thereby betraying themselves, or brazen-fronted imposters, when they come to visit, you are in danger of being misled by your own ignorance, which is equal at least to theirs. They are, with no exceptions so far as our experience of them has gone, honest, well-meaning men who believe that their Masonry is regular and, more than that, that it is of the highest quality derived from the best source.

They believe that their Masonry is derived from Scotland. Of course, if that were true it would not mean that it was any better, but they, attaching a mistaken significance to the fact that the records of operative Masonry go further back in Scotland than in any other coun-

try, believe that some peculiar virtue resides in Scottish Masonry. There are thousands of regular Masons who make the same mistake.

They are chartered by the American Masonic Federation, an Idaho corporation, which is affiliated with the Grand Council of Rites of Scotland. The local irregulars believe that the Grand Council of Rites of Scotland is recognized by the Grand Lodge of Scotland—except those who believe that the Grand Lodge of Scotland is one of the constituent bodies of the Grand Council of Rites! So they feel that they have the countenance and support and fraternal affiliation of the body which they believe to be the best and oldest Grand Lodge in the world.

The truth is that the Grand Council of Rites of Scotland is simply ignored or tolerated by the Grand Lodge of Scotland, which regards it as a self-constituted body practicing what it calls Masonry but what is not Masonry, since, in its orthodoxy and its conservatism, the Grand Lodge of Scotland rightly holds to the old, out-worn, unfashionable creed "Masonry consists of three degrees and no more."

Col. Spence, the head of the Scottish Grand Council of Rites, is also more or less active and prominent in the genuine Freemasonry of Scotland, at the same time that he is a willing accomplice in the invasion of our jurisdiction; and the Grand Lodge of Scotland refuses or neglects to take any notice of this fact. We can stand it if Scotland can. It is simply another item in the long bill of particulars which we will bring against Scotland if any issue is ever made. In the meantime neither Col. Spence nor his self-constituted body of high degree men, nor the American Masonic Federation, nor their local lodges, can do us any harm. When we ignore them we hurt them most.—"Palestine Bulletin."

"ORIGIN OF THE ENGLISH RITE OF FREEMASONRY."

It is rather gratifying to all who are interested in the spread of Masonic knowledge, that it has been necessary to issue a new edition of William James Hughan's excellent review of some particular chapters of our history, entitled: "Origin of the English Rite of Freemasonry." The book is edited by John T. Thorp, F. R. Hist. S., etc. The names of two such eminent historians on the title page insures a book of great value. We can sustain the editor's introductory statement: "It is thoroughly up-to-date and reliable, and will certainly prove the most valuable of all Bro. Hughan's works to those who are interested in this very fascinating branch of Freemasonry. Unlike many other books, it will probably remain a standard work for years to come, and prove invaluable for its numerous facts, and for its exhaustive character."

As we stated in our last issue, the silence of the writers of this period who were in a position to give us exact information and failed to do so, is difficult of explanation, for they could not have been in doubt as to the importance of the step they were taking.

A certain amount of evidence has been collected, but for the most part it is of a negative character. True to their avowed character of "iconoclastic," or, perhaps better termed "synthetic" historians, Brother Hughan and others of his school accept negation or lack of proof as evidence of non-existence until some positive documentary evidence is produced to controvert it. In view of the extravagances and absurdities which have been offered as Masonic history this attitude, carried even to extreme lengths is most commendable.

At the same time we must not forget that some things which we now deny may be simply unknown, and we can fall into as great an error on the side of non-conformity as of over-credulity. Dur

ing the last twenty-five years a great amount of new material has come to light, and it is by no means beyond the bounds of possibility that the next twenty-five will produce as much and as important evidence of our early history.

The facts relating to the transition period between 1717 and 1723 are familiar, in a general way, to a great many Masons, who know that during that period Masonry, as we practice it today, was adopted from the operative Craft. The formation of our degrees is little understood even by the closest students. The generally accepted theory is that previous to 1717 there was but one degree, and that the elaboration of the ritual into three parts took place after this time. To this view Brother Hughan refers as follows:

"Anything of a ceremonial or esoteric character, to which the whole body of Masons were not entitled to be present, cannot be found alluded to in any ancient document so far made public. We do not say positively there were no Masonic degrees prior to the 18th century, but simply that up to the present time no evidence of such has been submitted."

To be sure the charter of Old Kilwinning Lodge of Inverness, dated 1737, declares that the members "had received and entered apprentices, past Fellow Crafts, and raised Master Masons" from 27th Dec. 1678, and Brother Hughan says: "But unfortunately the ancient records have not been published in justification of such titles and customs. Could they be produced the 'two degrees theory' would be set aside, and the three degrees dated much further back."

The only reasonable explanation we have had of the formation of the degrees is that given by Brother Stretton, Yarker, and others, who are operative Free Masons as well as Master Masons. It is reasonable to suppose that the relationship between what esoteric work there was in the operative lodges and the modern ritual is very close, inasmuch as all who had a hand in the making over were

familiar with the operative system. But like the charter of Kilwinning lodge, the assertion is not backed by any documentary proof, and until it is, it will have to share the fate of all other negative evidence, no matter how convinced we may be of its probability.

The second and longer part of Brother Hughan's book is devoted to the Rise of Additional Degrees. In this part of the work he has covered the historical data in a manner no less thorough than for the first section. We cannot refrain from quoting from the introduction of the second part:

"Exactly when these additional ceremonies began it is now impossible to decide, but that attempts were made to tamper with the ritual prior to 1740 may safely be taken for granted and it is much to be regretted, that after a lapse of over a hundred and fifty years the inordinate craving thus to amplify, distort, and sometimes misrepresent the beautiful ceremonies of the Craft, which were, doubtless, in part adopted and continued from the older organization, has not yet exhausted itself. Only of late years, mushroom societies have been started, with pretentious titles and wholly unwarranted claims to antiquity, which, for a time have not failed to obtain credulous victims. Occurring, as these associations do, when there are such unrivaled opportunities for detecting their misrepresentations, it may be imagined how much easier it was long ago, to impose upon the brethren at a period when there was no masonic press, and but little could be discovered relative to the Fraternity.

Definite knowledge concerning the origin of the Royal Arch is lacking, but the discussion of the known records by Brother Hughan is interesting. It has been asserted that the Royal Arch grew out of a part of the third degree which had been taken from the blue lodge work and elaborated into a new degree in which the lost word was restored. This idea grew out of a charge by the "Mod-

erns," according to the late Dr. Joseph Robbins, of Illinois, that the "Ancients" had in this way mutilated the third degree. But as it was found on the union of the two Grand Bodies that there had been no considerable change made by either body in the ritual work of the three degrees, we must look to other and as yet unknown sources for the origin.

The institution of the Chivalric ceremonies is no less interesting and complete, and affords a reliable reference for any mooted point.

The value of such a book as this is difficult of overestimation, for no statement is made without giving exact reference to authority. This not only establishes the credibility of the writer but affords a comprehensive bibliography should one want to go deeper into any point mentioned. A careful index enhances the value of the work as a reference book, and it should be found in every Mason's library.

IDEALS OF THE SCOTTISH RITE.

The Scottish Rite of Freemasonry adopting the principles of the ancient craft as a basis, seeks to widen the horizon of human thought, and bring it to a higher plane of excellence. It does not interfere with the religious or political opinions of any one, leaving the determination of these questions to the individual conscience, but by the most perfect system of philosophy it seeks to uncover and impress upon its votaries the nearest approach to a complete comprehension of the Grand Architect of the Universe, and demonstrate the most desirable relations to be maintained between men.

Step by step it leads the neophyte thru the mazes of the ancient mysteries from the earliest forms of human thought, revealing their purposes, and somewhat of their successes and failures, through the peculiar experiences of the chivalric ages down to the practical philosophies of modern days, when light and reason rule;

and all which can be known and comprehended of the great First Cause, or demonstrated in the mastery of the royal secret.

Every brother of the mystic tie realizes at once the perfect solidity of the ancient craft degrees as a basis upon which to erect a more cosmopolitan system of philosophy, and the masonic student who has received the degrees, from the 4 deg. to the 32 deg., and examined fully into their merits, is satisfied that the rite did even more for him than was promised. Thousands of good men have availed themselves of this great school of instruction, and other thousands, of equal merit, are yet to come, and we, realizing that in greater numbers there is greater power, and if properly wielded, greater achievements will be wrought toward making the world better, cordially invite those eligible to come to us.

The search for truth and that which was lost, has been the quest of sages and philosophers from time immemorial, and while it is not presumed that finite mind shall find out the infinite, or comprehend it in either fact or theory, yet it is known that in the bosom of a society pledged to the promotion of all that is just, right, and true, judged by the highest and purest standard, and that wages eternal war against vice, tyranny and injustice, may be found the highest grades of character.

It is not that brethren should multiply degrees, but impress and re-impress upon them the sterling character of masonic principle. Come, learn with us, feast with us in solemn thought, and drink with us from the fountain of wisdom, to the end that you may go forth better equipped to meet the great and important issues of life.—J. M. Hodson in Square and Compass, Denver, Colo.

ORIGIN OF THE HIGHER DEGREES.

The following is a communication in the Freeman, Toronto, Canada, but does not agree in several particulars with some of the masonic historians:

The royal arch and templar degrees

were introduced into Great Britain from the continent, reaching Ireland first and carried thence to England, Scotland, and the rest of the world.

It was supposed that when the old Scotch lodge, Mother Kilwinning, warranted a daughter lodge to work in Ireland, she gave authority to work all the higher degrees or grades. This, however, is a mistake, as this grand old Kilwinning Lodge has made it known to the world that she never recognized other than the three degrees of St. John masonry. The fact is, that Scotch templars owe their origin to the early high knight templars of Ireland.

The earliest mention of the royal arch is found in a Dublin newspaper, published in 1734, containing a report of a St. John's celebration by Lodge 21, of Youghal. This degree is next heard of in Dublin, Bristol, York, and London, about the year 1744, and in Boston, Mass., in 1769.

It is supposed these degrees first crossed the Irish sea with the Shropshire regiment, which carried a "black warrant" (viz. royal arch and knight templar warrant, formerly held by the Westmeath Militia, No. 791, and cancelled in 1826). This lodge was afterwards known as the Salopian Lodge of Charity.

In this way the higher degrees were carried throughout the world by the army lodges, of which there have been over 400 warrants, two-thirds of which were granted by the Grand Lodge of Ireland, and held to "Ancient" working.

It is believed that all the degrees above the first three were introduced into Ireland by Irish soldiers returning from the continental wars, and that these degrees, grades or orders were invented in the Stuart interest, being of Jesuitical origin. Indeed, the symbolism of the royal arch leads into this belief. Thus the two columns represent the Roman church and state, surmounted by the arch, representing the people united by the keystone of royalty. The letters in the keystone refer to the beheading of Mary Stuart and Charles Stuart, thus, "He That Was Slain Soared to Kindred Spirits," hence

the allusion to "He that was slain," etc.

The 18 deg., A. & A. S. R., prince mason's degree, was worked in Dublin 120 years ago by Pro. Zimmerman, a friend of M. P. Laurent, and it is believed they introduced the Rite of Perfection into Ireland from France, where the rite was invented by Chevalier Ramsey, or the Bishop of Cambray, or the priests of the college of Clermont, to help, aid and assist in the revolutionary movements in which the wearers of the white cockade were taking part. After the Irish rebellion, 1688, several regiments of Irish troops entered the French service, amongst whom the regiments of Cols. Dillon and Walsh had military warrants. The oldest lodge on the French roll today is the Lodge de Parfaite Egalite, 1688—Regt. Irlandaise de Walsh. These Irishmen, having supposed grievances against the English government, would naturally join the conclaves of the followers of Bonnie Prince Charlie, inasmuch as they were "agin the government," and as their term of service expired under the French colors, on their arrival home on the "owld sod" they would immediately proceed to spread the rebel teachings, which were well known to have been promulgated under the secrecy afforded by masonic lodges, until the papal bull of Clement XII caused the withdrawal of all Roman Catholics from the masonic order, and with their final departure the last trace of the taint of religion and politics vanished forever from our Irish lodge rooms.

The Irish have ever since been a race of missionaries, and in the spreading of masonic light all over the world, have not neglected their duty through the medium of their military or traveling lodges, and the emigration of individual brethren.

EXAMINING VISITORS.

(George Tait, Toronto, in "Masonic Sun.")

The following points will show how to conduct a board of trial for examination of visitors:

1. You have either to deal with a Mason or an imposter.
2. Be cautious, courteous and firm.
3. Do not approach the visitor as a suspect.
4. You are not expected to do detective or prosecuting attorney work.
5. Put on no airs of superior knowledge.
6. Play no tricks by pretending answers are not correct when they are.
7. Don't indulge in catch questions. They are the slang of Masonry.
9. Don't be unnecessarily strict. Ideas are better than words.
10. Accept all you get with out comments.
11. If you reject do not indicate why.
12. Judge by general results.
13. A very desirable visitor may answer poorly.
14. Answers correctly given may be a cause of suspicion and rejection.
15. Do not imagine your catechism of questions to be the only correct form, and all departures from it to be errors.
16. There is no set way of conducting a board of trial.
17. It is your business to get and the visitors to give information.
18. The "customary" questions should only be used as aids. If possible be satisfied as to your visitor without them.

THE STUDY OF MASONRY.

The following petition was presented to the Grand Lodge of New York at the time of its annual communication last May:

To the Grand Lodge of Masons of New York:

The undersigned Master Masons, in good and regular standing, desire the Grand Lodge to establish by charter, or otherwise should they desire, an Historical Lodge that will have for its purposes the investigation of the History, Philosophy, Symbolism, Jurisprudence and other general subjects pertaining to Free-

masonry that will tend to the enlightenment of the Craft and provide a center and bond of union for Masonic students who desire to work for the benefits of Freemasonry.

We would suggest the following provisions relative to its work and relations to other Lodges and the Grand Lodge:

1. That it confer no degrees.
2. Membership is to be composed of Master Masons belonging to other Lodges, wherever located and are in fraternal relations with the Grand Lodge of New York.
3. To be represented in the Grand Lodge by its Master, or proxy, who will have a voice and one vote.
4. To pay no Charter fees or dues to the Grand Lodge, as its members will be contributing through their several Lodges.
5. The usual source of revenue being cut off and its work being for the general good and uplift of Masonry, the Grand Lodge to furnish a place for the meetings in the Grand Lodge building.
6. Privilege to meet, by invitation from other Lodges, at other meeting places of Masonic Lodges.
7. Conform with the requirements of the Grand Lodge, as to opening, closing and reporting proceedings as the Grand Lodge may direct.
8. Tentative scope of work.

A. Give each year a general course of lectures on the History, Symbolism and Jurisprudence of Freemasonry open to all Master Masons.

B. Furnish information to Lodges or Masons upon questions for which it was established.

C. Conduct research in Masonry, the results given such publicity as the Grand Lodge may desire or direct.

Then follow the signatures of eight brothers, members of seven lodges, all New York lodges but one.

The petition was referred to the committee on jurisprudence for action at the next Grand Lodge.

(To be continued)

THE UNIVERSAL FREE MASON

Volume 2

APRIL, 1910

No. 10

MASONIC PHILOSOPHY.

(Continued from the February number)

Right at the very threshold of Masonry, the observing and thinking initiate gets his first glimpse of the profundity of Masonic wisdom. After having been asked, and having answered, the question as to his belief in the existence of Deity, he is quite likely to think it strange that not another question should be put to him touching that subject. Stranger still, no instruction is offered him therein. The more he ponders upon this the more mysterious it appears; and if he be of the right material (as all Masons are supposed to be) he is not going to let the matter rest there. He is going to find out why it is that Masonry doesn't seem to care a rap about the kind of God he believes in, while being so very particular in its requirement that he shall believe in a God. Can it be that here is mystery number one? Or, is it a mere absurd hiatus in the ceremony. Let us see:

Every dogmatic and revealed religion—or, to be more exact, every organized religious movement of which history has taken note, has had incorporated in its teachings, as a fundamental tenet of belief, a specific concept of Deity with minutely defined attributes and purposes, which, to the people of that age, in the light of the then known facts and laws of nature and their limited spiritual aspirations, seemed to them reasonable and good. As their reasoning and spiritual powers developed and expanded, and as a broader knowledge of Nature and Na-

ture's laws unfolded, this conception of Deity began to be questioned, ran the gamut from serious doubt to open ridicule and derision, and ended by being routed as an utter absurdity.

A new Deity, with attributes more in harmony with the advanced knowledge of the time, was substituted; to be, in its turn, as men grew in further knowledge, relegated to the theological scrap-heap. But never without a struggle, often sanguinary and always retarding to the intellectual, moral and spiritual progress of the race. "Gods die that men may live." But the gods of organized institutions die exceeding hard; from which it followed that much of the mental and spiritual energy of the race, as a whole, has been worse than wasted through the seeming necessity which, from time to time, has arisen, of routing the entrenched forces of a manifestly false conception of Deity and in supplanting it with a somewhat less fantastic conception.

Throughout all the historic ages, while this ceaseless battle for the destruction of the old and the erection of the new theological gods has been fiercely waging, even when every leading teacher, preacher and writer, every institution of learning, every school of philosophy and every religious sect seemed to be embroiled in the conflict, when even states and nations were making laws and enforcing penalties against the supporters of the new or the defenders of the old—Masonry, as an Institution, has ever stood alone, erect, silent, unconcern-

ed. And nowhere does the profundity of its wisdom stand out more strikingly than in this very attitude.

While human consciousness remains bounded by the impenetrable wall of its three limitations (Time, Space and Cause and Effect) it will also remain impossible for human intelligence to form a perfect conception of God. The conception of the human mind must, of necessity, be ever circumscribed by the extent of its finite knowledge and finite reasoning faculties. Deity, to be Deity at all, must be Infinite. But man knows, and can know, nothing of Infinity—which is but another way of saying that he knows, and can know, nothing of God. The best he can hope to do is to form a finite conception which, in the light of all the knowledge which has come to his limited faculties, may seem to him to be a worthy Ideal for exaltation and worship but which is not, and cannot be, a true and perfect conception. As his faculties, his powers of reasoning and his spiritual aspirations, expand; and as his knowledge of mundane causes and effects becomes more and more extensive, the imperfections of this Ideal must become manifest. Eventually, he must destroy the old and construct a new Ideal; for in the very nature of things, he cannot honestly exalt and worship a manifestly imperfect God.

Every organized religious institution began its career by postulating a new conception of Deity as the true, the perfect God. This has invariably been the conception of some one man. He was usually far in advance of his time, being endowed with mental and spiritual powers and a knowledge of mundane things exceeding those of his contemporaries. Some few there were, sufficiently exalted in spirit, who grasped the new concept at once. These became its first apostles, and straightway the battle for the destruction of all the old gods, and the enthronement of the new, began. Now, the one thing here to be observed is this: The battle was waged

solely for the purpose of inducing or compelling all people to accept one man's conception of Deity, which conception was necessarily imperfect and, therefore, untrue. But its imperfections and untruth not yet being evident, and being a much more noble and grand Ideal than anything which had gone before, then they were themselves capable of conceiving, great numbers of people accepted and adopted it as their own, banding themselves together under a distinctive name as an independent religious institution. Gradually, the "institution" became of more importance than the Ideal which gave it birth. Time, of course, exposed the crudities and imperfections of the Ideal; its attributes, no longer noble and grand, were merely fantastic. Yet, for the sake of the "institution" they continued to worship—as hypocrites; for as before stated, no one can honestly exalt an Ideal which he knows to be imperfect and false.

For upwards of nineteen hundred years the so-called Christian world has been worshipping an imperfect and manifestly absurd concept of Deity. It is but a slight improvement upon the barbaric gods of the ancients. The improvement may be summed up thus: God is the Giver of Light; God is a Loving God; God is a Spirit, dwelling eternal in the Celestial Somewhere, looking down upon the children of men with an ever watchful eye—something as a hawk may be thought to look down upon a brood of chickens; and not altogether without occasional similar sinister motives. In the light of present day knowledge, no man can honestly exalt this purile, nonsensical and contradictory mental image of Deity; they can only worship as hypocrites. But they have been flattering themselves that this is the Ideal which the Master, Jesus, has given them. And so we find them, at this very hour, occupying their time for the most part in a serious discussion among themselves of the question "Is Christianity a Failure." Strangely enough, they seem to

think that it is; but I cannot agree with them. Nothing can be said to be a failure until it has been tried. Christianity—the Christianity of Christ, has never yet been tried, by the churches calling themselves Christian.

The Master taught: God is Light; God is Love; God is Spirit, permeating all things. But Christianity seems, thus far, to be utterly unable to grasp these luminous suggestions or to get away from the old, unhealthy notion that a picture, an image of a quasi-personal God must be provided for men. The Master attempts to furnish no such image. But He has here given us an immovable, indestructible foundation upon which each individual may erect his own concept, his own Ideal, his own image of Deity, re-casting from day to day and re-modelling, as in the progress of his evolutionary development, further light breaks in upon his soul; thus enabling him to ever keep in his mind's eye the noblest, best and grandest conception of Deity which his mental and spiritual faculties are capable of formulating.

"God is Love." I believe this to be the highest conception of Deity of which the mind of man is capable. It cannot be delineated, pictured or bodied forth in words. Such knowledge of it as man may hope to attain to is only to be had by ceaseless, individual personal effort—work. To live the life,—the life of trust, of unselfishness, of confidence, of perfect Brotherly Love—this, and this alone, is the way to the highest attainable finite knowledge; the knowledge of the God that should be seen in all men, all things, all happenings, events and conditions, but more especially, in the recesses of our own souls—Love. The initiate who is duly and truly prepared is about to be shown this way to a noble, sublime Masonic concert. How much of it he will absorb depends upon his own personal efforts, upon his worthiness and qualifications to receive. Why should he be asked for his necessarily imperfect word

picture of Deity? Why give him a word image when work alone can teach him?

M. F. McDONALD.

Detroit, Mich., Mar. 15, 1910.

QUEER EXAMINATION.

Questions Put to a Railroad Man Seeking Promotion.

(AN EXCHANGE)

The following conversation was overheard not long ago in the examination of a railroad trainman for promotion:

Where do you hail from? From the general manager in the east.

What did you come here, to do? To learn to subdue my energies and improve the service.

Are you a railroad man? I am so taken to be by all officials who know their business.

How may I know you to be a railroad man? By looking over my letters and examining me in the signals; try me.

How will you be tried? By the punch.

Why by the punch? Because it is an emblem of honesty and the principal working tool of any profession.

Where were you first prepared to be a railroad man? Upon a farm adjoining the right of way of a regular railroad.

How were you prepared? By braking it on a threshing machine for six months, after which I went to town and sought admission to the trainmaster's office.

How gained you admission? By three fingers placed in the open hands of the trainmaster's clerk.

How were you received? Upon the sharp gaze of the trainmaster applied to my physiognomy, which was thus explained—as it is always a source of pleasure to receive callers, I should drop in and chat with him a little while upon every occasion possible.

How were you then disposed of? I was seated in a chair near the trainmaster's desk, and asked if I put my trust in safety couplers.

Your answer? Not if I know myself I don't.

What was then done with you I was led up and down the yard three times to accustom me to the noise of the trains, thence to the chief dispatcher.

How were you then disposed of? I was seated upon a brake wheel before a train box and caused to take the following horrible and binding oath: "I, John Smith, do hereby and herein most everlastingly and diabolically swear by the great horn spoon, that I will always remit and never conceal any of the cash collected by me as conductor, and I will not cut, make use, collect, or remit any cash fares less than those found in the regular traffic book. I further promise and swear that I will not carry on my train free any railroad man's wife, mother, sister, daughter or widow, or permit any other conductor to do so, if I can prevent it. I further promise and swear that I will freely contribute to all subscriptions circulated to buy my superior officers a token of esteem as far as he may desire and my salary will permit, to all of which I solemnly swear, bind-myself under no less penalty than that having my salary cut from year to year, all my requisites taken away and expended for sand ballast to put under the Redstone extension where the trains come and go twice every twenty-four hours, so help me Bob Ingersoll and keep my backbone stiff."

What did you then behold? The train master's clerk approached me and presented me with a safety coupling knife and instructed me to take it to the yard-master, who would show me how to use it.

How are coupling knives used? By sticking them in your left hip pocket with the blade turned up.

Mr. Watt here informed the applicant that he was satisfied he was a railroad man and asked him if he would be off or from? I will be off from here if you give me a passenger train.

Have you any cigars? I have.

Will you give them to me? That is not the manner in which I got them and I cannot so dispose of them.

How can I get them? I will match you heads or tails for them.

I will go you; begin. You begin.

No, begin yourself; you have the cigars.
—Stolen.

WHAT A LODGE OF FREEMASONS SHOULD BE.

First, the Master there presiding

Should be dignified, discreet;

Just, impartial, ever cautious,

Void of guile, without deceit.

Well informed in work Masonic

Well instructed in our Laws,

Zealous to promote the welfare

Of this grand Fraternal Cause.

Next the Wardens and the Deacons

Should be promptness and goodwill
Each in his allotted station.

Strive all duties to fulfill.

Master, Wardens, Deacons, Stewards,

Brethren all, in each Degree,

Rich or Poor—high or lowly—

Whate'er his place or station be.

All should be a band of Brothers,

All united and agree,

Watchful of each other's welfare,

Helpful in each Brother's need.

Guarded in our words and actions,

Temperate, prudent, firm, and just,

Honest, square in all transactions,

Faithful to their every trust.

Prompt the widow's need to notice,

Aid and comfort to extend,

Quick the orphan's need perceiving,

To protect and to defend.

In their ranks and in their councils,

No contention there should be,

Save theoble emulation,

Best to work and best agree.

Their Charity the world embracing,

Striving to promote GOD'S plan;

The Fatherhood of GOD confessing,

And the Brotherhood of Man.

—From the Installation Card of a West Australian Lodge.

MASONRY IN OTHER LANDS THAN OURS.

The spirit of emancipating the Craft Degrees from the domination of high grade rule is spreading throughout the Latin Nations, amongst the latest instances of this was the creation of the Grand Lodge "Lealtad" of San Salvador. An account of this function has been translated from the Spanish by the Ill. Bro. F. W. Raymond 32. Chairman of the Spanish branch of the Foreign Correspondence of the A. M. F. for the delectation of the readers of the "Universal Freemason."

The Grand Lodge was organized and the Grand Officers installed on the 24th of October 1909. In the city of San Salvador, When the BB. from the city and surrounding country assembled in the Temple of the Lodge "Excelsior" No. 87. all determinel to form in this Orient a Supreme governing body by which the Symbolic Grades would be governed in strict accordance with the practises of Universal Masonry, while still retaining relations of amity with the Supreme Council of Central America.

An adjourned meeting was held on the 31st of the same month at which delegates were appointed from the various Lodges to spread the modern propaganda which means the defense of all Masonry.

The Supreme Council of Central America had ordered that all Lodges should agree to art. 40 of its constitution recognizing the supremacy of the Grand Lodge of Gautimala over the Symbolic Grades in San Salvador, recognizing Gaudimilian Masonry as dating from 1871. While Masonry in San Salvador claims a clear descent from and connection with the Masonry of 1717 it is thoroughly cosmopolitan, drawing no line at either color, creed, or nationality in its programme no such word as hate or odium

ends place. Unfortunately all is not peace in the new jurisdiction, as the territory is disputed with them by another Grand Lodge in Central America which is irregular and narrow in its teachings. It is to be hoped that these will be sufficient of the true Masonic spirit existing to heal the differences and effect an amalgamation.

The Installation took place on January 1, 1910, when the "Grand Lodge A. F. A. M. of San Salvador formally joined the confraternity of the worlds Grand Lodges. The Lodges participating were "Excelsior No. 87, "Fuerga Matura No. 20. Morazan 319 Osiris No. 32, and the function was also attended by Dignitaries of the Higher grade bodies of San Salvador and Central America. And altogether the event will be one long remembered by the Masons of Gautamala. The new grand Lodge works in the Scottish Universal Rite, and we wish it all success.

LA REVISTA.

MASONRY AND THE POLITICS OF MEXICO, OR ENTITLED ANTI-FRATERNAL.

A Mason of the York Rite makes the most stupid blunders concerning Mexican Masonry in a paper called the "Texas FreeMason." from San Antonio, Texas. They overdo the thing, to such extent, that they cut a ridiculous figure, but we suppose that it is their nature. They somehow seem to thing they are of the greatest importance with serious importance of conscience the writer in the "Texas FreeMason assures us that Mexican Free Masonry recognized by the American Grand Lodges is that which came from the Grand Dieta one grand Orient, one Grand National Lodge and subsequently there was a split or rather disunion among them leaving it according to their way of wanting it, that is they want this way that is to say or read thus leaving the Grand National, "Valle de Mexico" which according to them was the most prominent. This is the desire

of the American Masons so it could go according to the Politics of their country but nevertheless the Yankee element that predominates in the Grand Valle Lodge de Mexico it can never be the model Lodge and much less to compare with the Mexican Standard. That so-called Grand Lodge Valle de Mexico cannot help being an illegal body precisely because it came from the worst class of Mexican Masonry. The writer starts to tell about the Mexican National Rite being in politics etc. They start at Bernado Reyes stating that he built a beautiful temple in Montrey wherein he is Grand Master. The Mexican National Rite was started many years ago for the purpose to assimilate the York Rite and Scottish Masons who were fighting at that time. This was made to look for the affairs of the country that is why this Mexican Rite was started, that great luminary, that bright light was Benito Juarez it has always done the best for the Fraternity at large. I will state there was a time that the Mexican National Rite kept secluded and it renewed its works but it was not at instances of Bro. Bernado Reyes who then was Grand Inspector of Ancient Accepted Scottish Rite but it was some good Masons that lifted this rite up again they found for the same principal that its first founders found it for noble purpose to stop these Masonic trusts who stop the progress of sincere and true Fraternal Masonic spirit.

2. In the bosom of the philosophical bodies of this rite depended the symbolic under the jurisdiction of United Lodges of the District Federal it believes in liberty true Democratic spirit purely for the benefit of Mexican Masonry. But remember that not in the beautiful temple that General Reyes constructed therein did not emanate the most brilliant minds. No! they came from the Grand United Lodge of the District Federal as you must be aware that this body has not exchanged with any yet exchange of amity. You must remember that Mexi-

can Masonry is by itself and you know that our Ill. Bro. Dr. Rafael Limon Molina who wrote that beautiful article called Universal Masonic Solidarity treating lengthly and deeply in regard to general issue and specially unity by means of conventions.

To what usefulness has Universal Masonry been to Mexico in 1847 and 1863 that is to Mexican Masonry to the French 1870, and to Russia 1904. Bear in mind we are getting ahead with the times and we are thankful to have the man we had at the head of us who thought about the symbolic Masonic Congress now that we answered we except challenge from them throughout the columns answering the "Texas Free Mason" paper refuting all they say and showing that as they have been told before to look well before they speak at random they have been told to them but which they know not, the Bro. Ignacio A. de la Pena does not peddle degrees like others have done and still do and as you publish I will explain that the lodges that depend upon the United Grand Lodge of District Federal or Federal District are these Princes of the Royal secret and the Chapter of the Rosy Cross from 4 degrees to 90 degrees according to merits of a Mason. Let me state for once and for all that Ignacio A. de La Pena is the man of extreme brilliancy and profound study and refute all that has been said against him. Come visit our lodges and you will, everyone that is there is a mason from his haunches up. We ask no man what he is but all are, I mean, Masons, understand us thoroughly.

Ort. de Tampico 20th October.

Apolinio, Ramon. 40 degrees
Translated by Francis E. Raymond 32 de

A.A.S.R.A.A.M.F.
international Correspondence of Spanish Sneaking. Masonic living in Valley of San Francisco, Cal.

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EDITORIAL.

It may seem to some of our readers a monotonous re-iteration this continued recording of accession of Lodges and members, but "facts are chieftains that winna ding, and dare not be disputed" says our immortal Bro. Robert Burns, and further there is Scriptural warrant against hiding our light under a bushel. All this preface means that in the West we have to record the birth of two new Lodges, with a boom in membership in the old ones, from the East comes also reports of continued activity. King Solomon Lodge in New York City initiates classes, not individual members, thus does the good work go on.

Continued success brings increased opposition, or should we say that continued opposition brings increased success? However it may be the more virulent the opposition we meet the greater the progress we make, in reviewing the ranks of our opponents the motley array is wonderful to behold and Falstaff's army loses by comparison, from those who delight in deeming themselves ultra regular like our good Bro. of the "Tyler-Keystone" down the line to the Veteran Faker Dr. Darius Wilson the Champion Masonic fraud (who by the by does not seem to be in jail at present) there is

united opposition to the American Masonic Federation, a wonderful combination and one which must suggest the question to the thoughtful observer why this unanimity among elements usually so divergent? the cause is not so difficult to find as one would at first suppose, the American Masonic Federation stands for true, pure and Ancient Freemasonry that in fact as well as in theory will be "Universal" wherein the Lodge will indeed be in length from the North to the South, and in width from the East to the West where National, Racial or Religious distinctions shall be unknown and the only emulation will in very truth be "who best can work and best agree" where all who act by the Plumb can meet upon the level, equally free from the autocratic domination of the so-called York Rite with its narrow bigoted, intolerant and unmasonic customs as from the swindling grafters represented by the Wilson cult, hence the combined opposition.

In other ways besides this mutual fear and hatred of the American Masonic Federation and the principles of "Universality" of which it is the advocate, there is another tie which might link those incongruous associate together, namely their equal lack of masonic authority, inasmuch as the respectable and honest BB. of the York Rite have no more authority in fact, to meet in a Lodge capacity than Wilson has. We do not mean to insult our BB. of the York Rite by comparing them in any other way to an expelled Mason whose unsavory record stinks in the nostrils of every honest man, other than to illustrate the point that in reality the authority of either to hold masonic Lodges and confer Masonic degrees is equal, which means that neither of them have any. True one may be honestly in error and the other an unprincipled grafter, but the fact remains and is indisputable that what authority is claimed by either is self assumed.

That the Deputies of the American Masonic Federation can distinguish themselves in other than Masonic labor, can be easily believed by those who know these energetic and versatile BB. it has remained however for Bro. W. Provol D. D. C. M. of California to establish a record as an amature Fireman as witness the following clipping from the San Francisco "Bulletin" of March the 11th.

PROVOL SAVES CHILDREN.

William Provol, superior master of the American Masonic Federation, who resided at the Russ House, was another hero not second to Fireman Herlihy. In both the Russ House and at the apartments, 501 Hayes street, which was in flames by this time, he daringly rescued several families at the risk of his life. After having rushed out at the first alarm he went back into the Russ House and, groing his way through the dense smoke, dragged into the street his sister-in-law and her two babies and went back again to help others to a place of safety.

As he reached the street a second time he remembered that an acquaintance of the family, Mrs. J. H. Wells, and her children had apartments on the top floor of the apartment house at 501 Hayes street, which was then blazing furiously. He started for it on the run, and, without a moment's hesitation, plunged into the building and fought his way up stairs. He got Mrs. Wells started downstairs, but remained himself to pick up the three children, Joseph, Abe and Ethel, the youngest 3, the oldest 7, who were still in their beds.

Picking them up in his arms, Provol started downward, but the smoke was so thick that he was unable to make his way to the door, and so turned down a hall to the fire-escape. Reaching this he made his way out and down to the bottom of the escape, and then, wrapping the three babies in a sheet, lowered them carefully to the ground, to which he then jumped to safety.

In our February issue we took occasion to depreciate the fulsome praise bestowed upon the memory of Albert Pike, founder of the Southern Jurisdiction Council of the mis-called "Scottish Rite" which is in fact an annex to the York Rite, and fitly so, as neither has the slightest legitimate right to the title they claim. We are in receipt of a letter from a Masonic friend in Washington bearing on the same subject. While we do not believe in speaking other than good of the dead, neither do we believe in falsehood being palmed as history. Therefore we give our Brother's letter and extracts from the "Protest" of which he speaks:

"Dear Sir and Brother:—In reading over your magazine for February, 1910, I notice on page 116 the Centenary of Albert Pike. I was there and heard this, myself; also this wonderful "Bull Con." I enclose you one of the programs. I heard Richardson say that in 1861 President Abraham Lincoln thought so much of Pike that he offered him the position of Supreme Court Justice of the United States, and the crowd took this as being facts. The papers published that the Large Hall was full. But I was there and could only count seventy-five people, and at least forty of them were their own numbers. I also enclose you a copy of strong protest, and I hope you can get some information out of it, so I will close, hoping that you will warm them up, as their doctrine is Rule or Ruin.

Yours in P. F."

LOSSING ON PIKE.

The history of the United States, by Benson J. Lossing, p. 592, gives the following: "Pike was a native of Boston, but long a resident of the slave-labor States. He was commissioned by Governor Rector to organize the most savage of the Indian tribes (Choctaws and Chickasaws) on the borders of Arkansas. He raised two regiments, was commissioned a brigadier, and with them he joined the army of the conspirators. He dressed himself in gaudy costume, and

wore a large plume on his head to please the Indians; and before the battle of Pea Ridge, it is said, he maddened them with liquor, that they might allow the savage nature of their race to have unchecked development. In their fury they respected none of the usages of civilized warfare, but scalped the helpless wounded, and committed atrocities too horrible to mention."

The Pictorial Book of Anecdotes and Incidents of the Rebellion, by the same author, pp. 337-8 shows the following: "But from all his eminence, he (Albert Pike) became an exile from home, a traitor to his country, the pusillanimous leader of redhanded savages against a valiant defender of the Union and the noblest flag that ever floated, and to cap the climax he deserted the savage victims of his own silver-tongued eloquence, and ran like a coward in the day of battle."

SCALPED UNION SOLDIERS.

The battle of Pea Ridge was fought March 7, 1862, and in this fight Union soldiers were scalped and otherwise mutilated by the Indians under the command of Albert Pike, and on his order, as will be seen by the following, which is quoted from his official report dated March 14, 1862. Pike said: "Colonel [redacted] (in command of an Indian regiment) then came to me with his regiment, about five hundred strong, and I sent him across the field, directing him to form in rear of the line of cavalry, and if they advanced through the woods to follow them, dismount his men near the other edge, and let them join in the fight in their own fashion." Thus Albert Pike, the "brave soldier," directed that his Indians be allowed to "join in the fight in their own fashion," and became responsible for the barbarities which followed.

March 9, 1862. T. I. Kenney, by order of Gen. Curtis wrote as follows to Gen. Van Dorn, Confederate: "The General (Curtis) regrets that we find on the battlefield, contrary to civilized warfare,

many of the Federal dead who were tomahawked, scalped, and their bodies shamefully mangled, and expresses a hope that this important struggle may not degenerate to a savage warfare."

March 14, 1862, Col. Bussey, who was in command of the Third Iowa Cavalry at the battle of Pea Ridge, said as follows in his official report: "You will perceive that eight of my men were scalped. That their brave comrades, fighting in support of our national banner, the emblem of all that is good and great in the present civilization of the world, should thus be butchered and mangled by rebel savages has excited among my men an indignation that will, I assure you, exhibit itself on every field where they may in the future be allowed to engage the enemy, in a relentless determination to put down the flag that calls to its support bands of rapacious and murdering Indian mercenaries."

March 13, 1862, Gen. Curtis wrote as follows: "Gen. Pike commanded the Indian forces. They shot arrows as well rifles, and tomahawked and scalped prisoners. I am credibly informed that Colonel Hector, of Arkansas, has disbanded his regiment." (The regiment commanded by Pike.)

April 12, 1862, John W. Noble, Adj. of the Third Iowa Cavalry, certified as follows: "I hereby certify upon honor that I was present at the engagement near Leetown, Ark., on the 7th of March ultimo, when the main charge of the enemy's cavalry was made upon our line; that there were Indians among the forces making said charge; and that from personal inspection of the bodies of the men of the Third Iowa Cavalry who fell upon that part of the field, I discovered that eight of the men of that regiment had been scalped. I also saw bodies of the same men which has been wounded in parts not vital by bullets, and also pierced through the heart and neck with knives, fuely satisfying me that the men had first fallen from the gunshot

wounds received and were afterwards brutally murdered."

May 11, 1862, Col. Bussey reported as follows: "After the battle (Pea Ridge) I attended in person to the burial of the dead of my command. Of 25 men killed in the field of my regiment, 8 were scalped and the bodies of others were horribly mutilated, being first fired into with musket balls and pierced through the body and neck with long knives."

PIKE'S ADDRESS.

Shortly after the battle of Pea Ridge, Gen. Pike tendered his resignation, which was approved and sent to Richmond by the commanding general, and on the 31st day of July, 1862, Gen. Pike issued an address to the Indians, in which he said: "Be not discouraged, and remember, above all things, that you can have nothing to expect from the enemy. They will have no mercy on you, for they are more merciless than wolves and more rapacious."

Gen. Pike, the "brave soldier," characterized the Union soldiers as "more merciless than wolves and more rapacious," and this one who commanded savages that scalped and mutilated Union soldiers in a manner which modestly forbids mentioning in print. It is hoped that those in authority are "more merciless than wolves and more rapacious" when it comes to appropriating Government money and Government land to assist in perpetuating the memory of any man with such a history.

March 24, 1862, the New York Sun printed the following: "It is known that one of the most infamous features of the secession conspiracy is the employment of a large band of Indians to make war, not only on troops, but also on peaceable and unprotected loyalists. These savages were mostly instigated and organized by Albert Pike, a New England man, who has long resided in Arkansas and has become infamous by the prosecution of his genius in the cause of secession"

November 30, 1862, Gen. Hindman, confederate, in his report, speaking of Gen. Pike, said: "Col. Cooper, who was next in rank and had succeeded to the command (of Gen. Pike), deemed it his duty to place Gen. Pike in arrest, and so informed me, inclosing a copy of the circular, and expressing the opinion that the author was insane or a traitor. I approved his action, and ordered Gen. Pike sent to Little Rock in custody. I also forwarded Col. Cooper's letter to Richmond, with an endorsement, asking to withdraw my approval of Gen. Pike's resignation, that I might bring him before a court martial on charges of falsehood, cowardice and treason."

We clip the following item from our esteemed contemporary the "Masonic Trowel."

"The Grand Lodge of Delaware has passed a regulation prohibiting Masons from addressing each other in public as Brother. The "brothering" in public places is becoming something of an abuse and should be frowned upon."

It is needless to say that this Grand Lodge is of the York Rite brand and is therefore perfectly in accord with the teaching of that Rite wherein a member is only a Mason while in the Lodge. Some day no doubt the York Grand Lodges will be thoroughly consistent and forbid the use of the term Brother entirely.

Our good Bro. Pitts in the Palestine "Bulletin" of March under the caption "Another Clandestine Visitor" tells how a Mr. N. R. Kyper of Doric Lodge No. 59 Pittsburg, Pa. had visited in the Masonic Temple in Detroit, Mich. We do not know the Bro. or the Lodge from which he hails, nor are we particularly interested in the incident except insofar as it might help to "paint a moral or adorn a tale"; and the particular moral in this connection is, why should any man possessed of the normal amount of independence and self respect in

trade in a company where he knows he is not wanted. It is true that according to the Landmarks of Masonry the right of visit is inalienable in a Mason, and that this is believed in and practiced wherever Universal Masonry is known, but it is also true and ought to be known that the American York Rite is not of the Universal variety. We do not know of any instance of a Scottish Rite Mason seeking to surreptitiously visit a York Rite Lodge, and should such an instance occur he would be severely censured, and why a Scottish Rite Mason should wish to do so is beyond our comprehension, he cannot possibly learn anything of Masonry or Masonic teaching that he does not already know, and it would be a poor compliment to his B.B. to think he could find more congenial associate there than in his own Lodge. It may be that it is only the natural perversity inherited from one common Mother Eve which inclines us often to do that which we are forbidden to do. Whatever the motive, the action is childish and unworthy of a grown man and did the law of our Rite give us then power to issue Edicts we would feel like duplicating the following which we cull from "The five points of Fellowship."

"To all Symbolic Lodges owing allegiance to the Supreme Council, Greeting:

Know Ye, That I, Joseph W. Pomfrey, Most Puissant Sovereign Grand Commander of the SUPREME COUNCIL, Sovereign Grand Inspectors - General, Thirty-third and last Degree of the Ancient and Accepted Scottish Rite, the Supreme Governing Body of the Ancient York Rite of Freemasonry for the United States of America, their Territories and Dependencies, by virtue of the powers vested in me by the Constitution and Statutes of the Order, do hereby forbid Brethren holding membership in Symbolic Lodges owing obedience to the Supreme Council, or to a Craft Grand Lodge owing like obedience to said Supreme Council, to visit or attempt to visit a Symbolic Lodge of the so-called

American or York Rite of Freemasonry. And they are further forbidden to CONVERSE MASONICALLY upon the SECRETS of FREEMASONRY with a member of a Symbolic Lodge owing obedience to said Rite, under the PENALTY of being EXPELLED from all the RIGHTS and PRIVILEGES of FREEMASONRY."

REVIEW

We are in receipt of the January number of "The Co-Mason" published in London, England.

"The Co-Mason" as its title implies is published in the interest of that branch of Masonry which not only believes that Woman was made a helpmate for Man but practices its belief by admitting her to membership in the Lodge. It is especially the organ of the Lodges of that System in Britain and her Colonies.

The number we have received is the first of the second volume. It is well printed and ably edited and is full of good things for the thinker, the class for which it is meant as the "Table of Contents" will show.

"From the Master's Chair" under this Caption the Editor talks of topics so widely different as Leonards da Vinci the Artist and Mechanician, to the Utopian idea of the Freemasons re-constructing the Temple of Solomon at Jerusalem.

In "The Spirit of the Guild and its place in the Mediaeval City" Victor V. Brandford writes learnedly of the old Guild Brotherhoods, especially interesting to the Masonic Student is the description of the old miracle plays peculiar to each trade.

An Interpretation of Dante's Inferno is both learned and interesting and in "How I became a member of the Ancient Operative Guild of Freemasons" the writer seeks to further the new fad of making the present Masonic system the descendant of the present operative system to our idea as logical as an at-

tempt to trace the descent of a Patriarch from his Grandson. The article is, however, both readable and interesting.

Under the head of "Great Names in Masonry" is given the sketch of James Anderson D. D. the founder of the Grand Lodge of England in 1717. This we reproduced in the last number of the "Universal Freemason."

In the other articles "Masonry and Music" and "Sacramental Masonry" the reader is equally interested and instructed.

We recommend our readers who desire to become acquainted with the more recondite style of Masonic Journalism to take the Co-Mason.

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The proceedings of "Sup Council Sov. Grand Ins. General 33 degree" which has just reached us is more than usually interesting from the quantity of valuable statistical and historical matter which it contains and reflects great credit on Mr. Bro. Jamieson in editing the same. It is embellished with excellent portraits of Mr. B. Col P. Spence, V. D. M. H. S. G. Master and R. Jamieson Grand Secretary General with interesting biographical sketches of both these B. B. Of importance to B. B. in America is the published list of subscribing members 33 and 32 degree of the former there are 13 and of the latter 138 besides members of the Royal Order of Scotland and Nobles of the Mystic Shrine. The admirable Allocation delivered by the Sovereign Grand Master we reproduce in full as it contains matter of great interest to all Scottish Rite Masons especially that part treating of the relations of the different Masonic governing bodies in Scotland towards each other as it will clear up much misapprehension which seems to exist in that regard.

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The Sov. Grand Commander Col. Spence, 33 deg. addressed the B. B. attending the Grand Council, as follows:—

Most Illustrious and Very Dear Breth-

ren, Sovereign Grand Inspectors General and Sublime Princes of the Royal Secret.—Another year has passed away, and it gives me much pleasure to salute you at this our annual meeting, and to congratulate ourselves on the good work accomplished during the year. I thank you for your continued kindness and support at our meetings. I have tried as far as I could to make the meetings quarterly, and to suit the convenience of the majority of the Brethren as far as my own business engagements and my various Masonic engagements would permit. In the Grand Lodge of Scotland, of which I am a member of Grand Committee, I attended the four Quarterly Communications, nine out of ten meetings of Grand Committee, and two meetings of Annuity Board. In the Provincial Grand Lodge of the Middle Ward of Lanarkshire, of which I have the honor to be Sub. Prov. Grand Master, I visited along with other office-bearers the twenty-four lodges in the Province (other four office-bearers also had the full attendance). I attended the four Quarterly Communications, assisted the P. G. M. at the consecration and dedication of Masonic Temple for Lodge No. 963, and I consecrated and dedicated Masonic Temples for Lodges No. 31, and No. 948. I had besides, the various meetings of Benevolent Fund, By-Laws, and Finance Committees. In the Supreme Royal Arch Chapter of Scotland, of which I have the honor to be an office-bearer and member of Supreme Council, I attended the four Quarterly Communications of Supreme Chapter, and four meetings of Supreme Committee; and in P. G. Chapter, of which I am D.P.G. Supt, I attended the four Quarterly Communications and P.G. Committee meetings. I also attended all meetings of the Early Grand Encampment of the Temple and Malta in Scotland, of which I am Past Grand Master, and all meetings of the Grand Master's Council. I have a great many letters from various parts of the World asking

for information, &c., and all these I endeavor to answer as far as I am able. But the ideas of some BB. are such that I often wonder where they get them. They do not understand that the Grand Lodge of Scotland (of which Bro. Reid is Grand Secy.) only recognizes the degrees of Entered Apprentice, Fellowcraft (including the Mark,) Master Mason, and the degree of Installed Master, and has no connection with other degrees. Nor do they seem to understand that the Supreme Grand Royal Arch Chapter of Scotland (of which Com. R. S. Brown is the Scribe) only recognizes Mark Master, Excellent Master, Royal Arch, Royal Ark Mariner, Red Cross of Babylon (including Knight of the Sword, Knight of the East and Knight of the East and West), and the installed degrees of Mark Master, J. H. and Z. Installed N. and M.E. Chief. Likewise the Grand Encampment only recognizes the degrees of Pilgrim, Knight Templar, and Knight of Malta (including the Mediterranean Pass). These supreme masonic jurisdictions, like our own Council, are all separate and distinct bodies, and do not cross or overlap each other, and each one can give information only so far as their own jurisdiction extends. The past year has been a very satisfactory one notwithstanding the great depression in trade. The Grand Council has admitted a large number of Ill. Brethren, and the report from our Ill. and very dear Bro. Wm. Young, Past Sov. Grand Commander, and now our worthy Treasurer, is that our finances are now in a very satisfactory condition, the credit of which is in a great measure due to the efforts of M. Ill. and V.D. Bro. M. M'B. Thomson, 33 deg. our Grand Rep. in America, and to M. Ill. and V.D. Bro. Robert Jamieson, Grand Keeper of Records. I have also received during the year letters asking for assistance, and these have been dealt with in a liberal spirit as our funds would admit. One letter I received from a

Brother asking for a loan of £3. and promising to repay immediately he got home. The money was sent, and altho nearly six months have elapsed, no letter or money has yet reached me. I much regret this experience, not for the amount involved, but it makes one chary of helping others, and a deserving and needful Brother may thus suffer. During the year we have had letters requesting recognition from a Grand Lodge in Germany. This has been granted. A letter was received from Christchurch, New Zealand, requesting information about the degrees of the Rite of Adoption 7 deg. Order of Pilgrim, Knights of the Palm and Shiell, and Nobles of the Mystic Shrine. Our Grand Recorder sent full information, and we now await their reply. I also regret that it has been necessary for us to refuse recognition to a Council formed in Boston without our authority. Fees were received from the body, but were returned. I also deplore the loss to Grand Council of the services of M. Ill. Bro. James Jack, 33 deg. E. Com. of Ayr Council, who has gone to Canada. He was one of our most energetic members, and hardly ever missed a meeting. We trust that he will be successful in his new home, and we recommend him to the BB. in Canada as a true and faithful Brother. Our Ill. Grand Prelate and V.D. Brother Alex. A. Martin, and Grand Sentinel and V. D. Brother Wm. Beaton, owing to failing health and length of years, have not been with us as often as we could wish, but we trust they may be long shared to us. To fill up these vacancies in the Council two Ill. BB. Sublime Princes of the Royal Secret, 32 deg. were advanced to the Most Illustrious Degree of Sov. Grand Inspectors General, 33 deg. The ceremony carried thru was full and impressive, and I know has made a lasting impression on the minds of all present. The M. Ill. and V.D. Brethren were John H. Morran, 33 deg. Airdrie Council, and Andrew L. Mercer.

33 deg. Ayr Council, both of whom have done long and faithful service to Grand Council.

My Illustrious and Very Dear Brethren, I again thank you for so faithfully attending to the work of Grand Council, and I would ask you to still further press on with renewed courage, and with your assistance we will make the coming year still more prosperous than the one that is past and gone. I have to thank you for supporting me in the honorable position of Sov. Grand Commander, as it is only your approbation which lightens the responsibility attached to the high office. But the earnestness of the M. Ill. B. B. of Grand Council makes the work light and pleasant. There is yet a great amount of work to do before we get the majority of the Masonic B.B. to understand the nature and beauty of our degrees, there is a vast amount of gross ignorance yet to be swept away, and much deceit and misrepresentation still to be overcome. But, with your assistance, which I know will be gladly given we will yet convince the whole world that we are the only true body and the oldest Grand Council of the World.

The attempted establishment of a clandestine Council in Boston Mass. by expelled members from the Confederated Supreme Council of America, and the statement falsely circulated by them that they had the recognition of the Scottish Grand Council necessitated the publication of the following notice, to the end that loyal B.B. be not deceived.

"During the year the Grand Council found it necessary to issue the following certificate:—

"Unto all whom these Presents may come: Greeting. This certifies that "M. Ill. Bro. Matthew M'B. Thomson, 33 deg., xlvi deg. 90 deg. 96 deg., &c., is the Grand Representative of the Scottish Grand Council "of Rites in the United States of "America, and he only has author-

ity to act in our name. This further certifies that the only A. and A. " Scottish Rite body organized in "the United States of America, with "the consent of this Grand Council "of Rites, is the Confederated Supreme Council, of which M. Ill. "Bro. M. M'B. Thomson is Grand "Commander, and R. S. Spence "Grand Secretary.

"ROBERT JAMIESON, 33 deg.
Grand Secy.: Grand

THE STUDY OF MASONRY.

In the March number of the "Universal Freemason" we printed a petition presented to the Grand Lodge of New York (York Rite) at its June session last year in favor of establishing a literary Lodge, presumably on the model of England's Literary Lodge "Ars Quætor Coram"; the object is in every way commendable, and we would like to see a similar Lodge in our own Federation, and had meant to write at length on the subject, its merits and demerits. We have confined instead to reproduce the comments written by Bro. Pitts in the "Palestine Bulletin" on the same subject.

The petition is interesting as being another indication of a feeling very prevalent in American Masonry. Through private correspondence we know of brethren in many parts of the country who have the wish to organize for the study of Masonry. It would be easy to found circles for Masonic study in a dozen places at once, extending from the Atlantic to the Pacific.

Many such circles have been formed in the past, but they have usually been short lived. The chief reason for this in our opinion, is that they have lacked the stimulus and the support which come from organization and numbers. Nothing is required but that some one should bring together the various groups of inquirers among American Masons.

We have no use whatever for the plan devised by the New York brethren, for

paragraph two it would appear that Masons from other states are expected to join a lodge to be chartered and controlled by the Grand Lodge of New York. We in Detroit see no reason why we should be tail to New York's kite and we suppose Cleveland, Washington, Charleston, Wash., and perhaps even Albany will feel the same way. The names of these four towns occur to us because in each we have correspondents whom we shall expect to organize a study circle if the plan we hereinafter propose shall be adopted.

This sort of local jealousy may be unbecoming, but it exists and it is especially strong against the hegemony of New York. There is no earthly need of antagonizing it. What the situation calls for is an association of local circles where state pride can be a strong ally instead of an obstacle. An association into which all should enter upon an equal footing, where each would learn of the others and each would want to do its share.

Nor do we favor the idea of asking or even accepting the favor or the patronage of any grand lodge. The association we have in mind will be useful only so far as it is independent and uncontrolled. Discipline is doubtless useful in armies, schools and prisons, but the one place where it is worse than useless is among ranks of investigators. When we get to studying Masonry we don't want to be stopped by the argument that a certain line of investigation is going to lead to results disagreeable to grand lodge. If we are not going to be at liberty to go to the bottom of everything we had better never start out.

It may be that certain of our students will find reason to believe that our American grand lodges have assumed too much power. That what American Masonry needs is decentralization. That a league of independent lodges, such as

they have in Germany, would be of the highest utility. At all events we want to be perfectly free to examine these and all other questions. Whatever else it does, our association for the study of Masonry must stand for tolerance and the utmost freedom of opinion and of discussion.

There is no need of legislation.

The way to begin the study of Masonry is to begin. Let the New York circle begin. Let one be started in each city of the United States where there is a group of Masons who are interested. Let us help each other by correspondence and let it be understood that our ultimate plan is a national organization of Masonic study clubs with a monthly organ to be sent to each member and to contain the most important of the papers read in the different local circles.

Here is the heart of our whole plan. Local organizations soon lose heart because they have no guides and no efficient aid. We in Detroit wouldn't even know what to study. But suppose we each received every month a periodical containing some striking paper, raising questions where it had never occurred to us that questions could even be raised. We wouldn't need to be told to get to work on that subject. We wouldn't be hindered. We would bring before our local circle a paper making mincemeat of the paper which had started us to work. The local circle would criticize our paper. We would amend it and then we would send it in for publication in its turn.

The journal would have to carry its platform at the head of its editorial page all the time, so that it would never be lost sight of. Among its principles would have to be these: That there is no such thing as heresy in Masonry. That a Mason may promulgate any opinion he pleases. That a new idea is worth more than an old one for our purposes even

if the foundations of the old one extend to the center of the earth. That no one is to be questioned elsewhere for the opinions expressed in the league or in its journal. That every member of the league must be given credit for good faith. That no one must write personal attacks upon another member or question another member's motive. That all such personal attacks or inquiry into motives will be cut out, and if that spoils a man's article, it will be left altogether, but that aside from these things a man may write any heresy he pleases. That the motto of the league is, "If an idea is true it is useless to try to kill it; if it is false, publication will kill it."

Of course it does not follow from the last principle that everything should be published. But it does follow that nothing will be left out which is worth printing, only for the reason that to many it will seem heretical.

Let us give an illustration of the kind of work we expect that the league would do. Of course a circle would be organized in Detroit. Of course the writer would be a member. Of course in due time he would present a paper to the circle. Now, it is equally a matter of course, in the eyes of all who know him, that his first paper would be on the subject of Masonic Constitutional Law, and would endeavor to show that lodges are sovereign, that American grand lodges have usurped power most extravagantly, that grand masters are constitutional officers with no powers except those expressly granted, that they are the servants of the craft, not its dictators, etc., etc.

Now those are interesting propositions and in a league of Masonic study circles they would certainly attract attention. They would furnish material for the work of the whole league for a month or two. Then some other brother, equal ly eager upon some other propositions

would write and publish his paper and the league would turn toward him and his hobby.

But in the meantime some results would have been arrived at upon the matter of the present writer's hobby. At present it is not discussed, although it certainly deserves to be and is entitled to be. Those Masonic journals that notice it content themselves with proposing that the present writer be expelled for his opinions. This proposition has been made by the New England Craftsman of Boston and seconded by the Masonic Tidings of Milwaukee.

This way of treating his writings makes the present writer insufferably arrogant. He is convinced that none of the grand lodge champions can answer his arguments else they would do so. He is convinced that what he says convinces, else it would not be necessary to gag him or to propose that he be gagged. It would be a great deal better for him and for the cause if his writings were submitted to the study of disinterested, dispassionate students who, even if they agreed with him, would perhaps find some modifications to be made.

Several more reasons have become manifest why the proposed league should not be placed under the patronage or the control of any grand lodge. Grand lodges would do well to oppose it if they could do so effectively. As a matter of fact they could not, and those that tried is would only be exposing themselves. Nothing is more clear to our minds than that the earliest visible result of a healthy league of Masonic study clubs would be the sweeping away of the accumulated rubbish of Masonic jurisprudence, including the doctrines that grand lodges are necessary, that lodges cannot exist without them, that their powers are unlimited and that the grand master is or has the power to be an irresponsible despot.

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MASONIC PHILOSOPHY.

"Consistency thou art a jewel," sang the poet—which goes to show that a poet, even a great one, may be human at times and, like the rest of us, susceptible to the wiles of the bogus jewelry peddler. Still, it must be confessed that, when exhibited in the deceptive glare of an artificial conservatism, by a swarm of professional hawkers whose luxurious livings depend upon the successful marketing of their shop-worn intellectual wares, the bauble consistency may be made to stimulate fairly well the virtues of the real gem.

To act, to speak, to think, today as yesterday, and tomorrow and all other days as today; to make no effort to extricate one's self from the meshes of an antiquated thought when once ensnared by it; to valiently maintain the immutability of an opinion—this is the jewel Consistency.

But our poet was not an apostle of progress, of reform. The wrongs and abuses of the world, even when clearly seen by him, never weighed heavily on his soul. His heroes were ever champions of the pomp, the glitter and the parade of material power and greatness and of the established order of things. Reformers were miscreants to be smitten with ridicule. In short, he saw the world beneath the deceptive glare and dazzling splendors of a reigning conservatism in whose realm progress is high treason and whose one imperial and imperious mandate is, "Let well enough alone."

"Ours" reasons Conservatism, "is a beneficial reign—for us. Our subjects today believe that it is good for all; and so it behooves us that this belief shall prevail tomorrow and every succeeding day; for, to alter the belief would be to change conditions which are good—for us. In our crown of shimmering brass we will set this bauble Consistency as our chief jewel, shedding upon it the calcium rays of our material splendor, that it may sparkle and glitter in the eyes of a crystal-gazing populace with all the brilliancy of the real gem. Thus may we confidently hope that this counterfeit substitute for Fidelity shall induce the hypnotic lethargy necessary to a submissive obedience to our mandate."

Everything depends on the light. Paste successfully simulates the genuine diamond on the uncertain flicker of an artificial blaze; but it discloses its defects when exhibited in the broad light of day. And so another great poet and seer, but one accustomed to scrutinize all things beneath the searching rays of the mid-day sun of eternal truth, has this to say; "With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall." To him, embalmed opinions and petrified ideals were rubbish which the builder of character is admonished to heave over to the dump of condemned materials. The Temple cannot be constructed from these; nor can it be properly designed from a shadow.

Our barbaric forefathers are said to have worshipped idols. This is at once a compliment and a slander. To "wor-

ship" presupposes a feeling of deference, respect, honor, admiration or love for the object contemplated. But none of these lofty feelings found a moment's lodgement in the breasts of these primitive people as they prostrated themselves before their graven images. They were impelled by a single deadly emotion—fear. On the other hand, to charge them with holding to the belief that an image of wood, stone or metal, a thing incapable of moving even itself, was the actual power which created and controlled the universe is tantamount to a denial to them of any portion of human reason—an assumption which would be very far indeed, from the truth, as their records, traditions and works abundantly testify. The image itself was nothing more to them than a picture, a mere material representation of a pre-conceived idea of the characteristics of an unseen deity and it was designated and erected for the sole purpose of calling to mind, and keeping in mind, these supposed characteristics. Yet, who has not asked himself the question: How did it come about that so many and widely dispersed peoples designed and erected idols invariably the most hideous and repulsive when the human mind, savage or enlightened, naturally inclines to the beautiful and the good, and tries, too, for the purpose of assisting them in their religious devotions and worship? The answer is simple: They did not design them; the "parties in interest" furnished the designs. They did not exalt themselves in worship; they prostrated themselves in fear. "And thereby hangs a tale."

The Monarch of old was absolute lord, master and keeper of the bodies, minds and souls of his subjects. That he should be popularly held to be a sort of deity or half-god was a real governmental necessity. His rule depended wholly upon the terror of his name and an unrestrained liberty of personal action. To inspire and maintain the necessary terror, he must perform ter-

rible deeds; to preserve his liberty to perform, the performances must be continuous. Any exhibition of compassion, clemency, mercy or other mere human feeling would weaken the intensity of the general terror and, to that extent, jeopardise his reign. The very necessities of his situation required that he should be looked upon as a veritable monster of unrestrained power, vengeance and ferocity, in whose make-up there was no room for kindness or human sympathy. Furthermore, being subject to no restraint in his personal conduct, (for who was to restrain a god?) he gave himself over to excessive indulgence in every evil passion and desire of his nature. If there were any vices or crimes, any forms of licentiousness or ferocious brutality which he did not practice, the world has yet to hear of them.

Now, here was a sort of god whom the people actually knew whose chief occupation consisted in striking terror into their hearts and in an unrestrained indulgence of his most evil passions and desires; whose characteristics were plainly those of a fiend and monster. In order to sustain the belief in his god-hood, it must also be taught that all gods were like him, having like monstrous characteristics and propensities; for, how was it possible to maintain the assumption that he was a god if the gods and he were not alike? Nor was it at all difficult to procure a general acceptance of this teaching; for, it is a singular psychological fact that when a popular idea takes hold in the minds of a people concerning one subject, it is readily applied by them to other subjects where an analogy is imagined to exist. The visible, earthly god was wholly a monster of evil passions and propensities. That these were the essential characteristics of all gods followed as a matter of course; as it also followed that any expression of dissent from this opinion was heresy and treason combined.

To foster and perpetuate the idea, images were erected, which gave expres-

sion, as best they could to these accepted deific characteristics—there were no others to express. Now, how was it possible to body forth in effigy all of the evil, monstrous human propensities which are attributed to their gods except by way of exaggerated delineation of the particular features which an indulgence of abnormal passions and emotions were supposed to accentuate in the individual? They could not otherwise be made than as hideous human monstrosities. Thus, then, were the people assisted in their fear-engendering religious contemplations, that they might the less readily entertain heretical and treasonable opinions of their own—in short, that they might be consistent. Idolatry was consistency made manifest.

In the course of time, the art of writing became known. Co-incident therewith, there began a gradual abandonment of the practice of making wooden and such like images of deity, and a substitution of the more enlightened method of erecting word images thereof. But it must not for a moment be imagined that this alteration in the method of petrifying thought was immediately accompanied by any greatly serviceable change in the thought itself. At the outset, the word-image appeared, to all intents and purposes, as monstrous as its graven predecessor; for it, too, was a product of the same political necessity and could not be expected to exhibit other than the same fear-inspiring attributes. For many centuries the so-called civilized world continued to accept and religiously contemplate this terrifying word-image as a faithful representation of the true conception of God, while, at the same time, it hurled anathemas at their less fortunate brethren (in that they could not read and write) who still persevered in the heathenish practice of making like images—but of more substantial materials.

Nevertheless, the world has moved. As a process of thought ossification, the new idolatry was not a complete success. While no amount of sophistical enterprise

or learned exposition could, under any circumstances, have succeeded in modifying the old idols, the greater plasticity of the new material, together with the gradual diminution of government by fear, eventually invited the activities of the reformer, in whose hands these instruments were capable of accomplishing, and did accomplish, much in the way of additional and more agreeable features. But, they were additional only. Like most successful reformers he was a mere apologist—not an iconoclast. In due time, an enlightened theological world was engaged in devout religious contemplations of a Janus-faced word-image which, from one angle, presented the same old terrifying mien, while from another an alluring countenance beamed. The new idolatry was, also, consistency made manifest—inconsistently.

Masonry has no idols; it has ideas. Its mission is the fostering and encouragement of the free, onward, upward and ever-changing idealism of the individual—not a propaganda of intellectual stagnation. It recognizes that knowledge of Deity's attributes is an intellectual impossibility—a fraud—depending for its perpetuation and ornamentation upon the bogus jewel, consistency.

Masonry has many jewels in its casket, but consistency is not one of them.

M. F. McDONALD.

YORK RITE PERSECUTION IN THE STATE OF WASHINGTON.

For nearly a year there have been Lodges in the American Masonic Federation in Seattle, Wash., which include in their membership some of the best and brightest men in the State. These lodges are under the supervision of Ill. Bro. A. E. Lucas as District Deputy Grand Master who has spared neither time or pains in bringing them to their present high state of efficiency. Some gentlemen residing in Tacoma, Wash., learning of the existence of Scottish Rite

Lodges in Seattle, solicited Bro. Lucas to visit their city. This Bro. Lucas did with the result that a flourishing lodge of the Scottish Rite Symbolic is now working there and the light of Universal Masonry is penetrating the darkness of Yorkism. The Yorkists being of those who love darkness rather than light, resented the illumination, and adopted their usual tactics and exhausted all their stock of lies and calumny in a vain effort to stop the spread of truth and light, vain effort, for above all things "truth is great and will prevail."

The campaign of calumny was opened in an article appearing in the "Tacoma Daily News" of March 26, under the caption "Tacoma Masons stirred up over a clever swindle. Fake Masons gather harvest etc." The old stock of bare faced lies and perversions of the truth were exhausted and some new ones invented for the occasion, i.e. Bro. Lucas was accused of claiming to have a Charter from the Grand Lodge of Utah (York Rite) and yet withall they acknowledge that "he keeps beyond the pale of the law"; in other words that as he breaks no law of the land said law protects him in his labors, therefore they cannot assail him openly in the courts, they will attack him covertly by "ie. innuendo and perverted statements in the newspapers.

As a specimen of the contemptible methods adopted, Bro. Lucas is spoken of as a "genius who as a rule gives the name of Lucas" the inference of course being that that is an alias. The information is further given that a committee was going to hunt this man up and investigate.

Bro. Lucas took the bull by the horns and called the York Rite bluff by offering \$1,000 to be given to any charitable institution if his opponents would do likewise if he could not prove in any court that he was lawfully empowered to organize Masonic Lodges of the symbolic grades, another \$1000 if he could not show authority from the Grand Council of Rites of Scotland giving sim-

ilar power in the higher grades, and making a further offer of \$500 as a gift to any charitable institution if the York Rite Grand Lodge of Washington could show a Charter from a superior body as warrant for their existence, needless to say neither of these offers have been accepted, and the subject was dropped by his opponents as one too hot or heavy to handle. The following gem from the York Rite quarry finishing the episode the author of this gem is, we believe, a lawyer, we hope for the sake of his clients that his knowledge of law is more extensive than his knowledge of Masonry.

"GARRETSON'S STATEMENT"

Elis Lewis Garretson, in speaking of the claims made by Lucas, said today:

"As for his being able to give the Shriner degree, the real Shrine is of American origin, as are all of the Scottish rite degrees above the 25th. So any claim to special dispensations or charters from Scotland is absurd. He may have incorporated in America, he may have incorporated in Scotland, but Scottish rite Masonry never came from Scotland.

"The blue Lodge degrees are thousands of years older than the York rites, as the name indicates, originated in York, England. The first grand lodge was organized in 1717 in England.

The men who have been taken in rites—sometimes called the Irish rites—were started in France in the latter part of the eighteenth century and were so called in honor of a man named Ramsey, who was of Scotch-Irish origin. From there the rites were taken to San Domingo and from there to Charleston. At Charleston seven more degrees were added, making 32 in all.

"William Florence of New York started the Shrine as a common ground for 32nd degree Masons either of the Scottish rites or of the Knight Templar standing in the York rites.

"The men who have been taken in

must have been ignorant of what real Masonry is and did not know the difference."

We have seldom read so many misstatements of fact in so small space before or so much ignorance of his subject shown by one who professed to teach, to waste time or argument to refute such trash would be like taking a sledge hammer to kill a butterfly, so will just call attention to a few of the most glaring misstatements. Not one of the Scottish Rite degrees is of American origin, every one of them was known by name and practiced in Europe years before they were known in Charleston—see any Masonic History.

The "man named Ramsey" was not of Scotch-Irish origin, the Chevalier Michael Andrew Ramsey was born in the town of Ayr, Scotland, June 9th 1668, his father was Deacon of the Bakers guild and a Burgess of the town, he received the degrees of Masonry in the Ayr Kilwinning St. John's Lodge, circa 1700-10 he introduced the Scottish degrees into France, (see any standard history). The York Rite did not originate at York, England, and the name is unknown anywhere except in the United States.

In one point only is Mr. Garretson correct, and then only partly. The Mystical Shrine is of American origin as is also the Eastern Star, the only two degrees connected with Masonry that are of American origin. William J. Florence did not alone found the degree in this he was assisted by Dr. Walter M. Fleming. Though having its inception in 1871 the parent body was not formed until June 6th, 1876, in the interim Florence who was an actor filled a professional engagement in Britain and while there communicated the Shrine to a number of the B.B. and thus it came into the possession of the Grand Council of Rites, by whom the Ritual was considerably amended and deprived of many objectionable features. We would advise Mr. Garretson before he rushes

into print again to post up a little on his subject as it is he has shown himself to be what he accuses our B.B. in Tacoma of being "ignorant of what real Masonry is, and did not know the difference."

"THE PALESTINE BULLETIN" AND BRO. A. G. PITTS.

The Palestine Lodge (York Rite) of Detroit, Mich., is we believe one of the strongest numerically in the United States and is we also believe better known, by name at least, than any other Lodge of the same Rite, and this because it publishes as an official organ "The Palestine Bulletin" and above all because said official organ was edited by Bro. A. G. Pitts whose editorials and leading articles have been more widely read and copied than those of any other Masonic writer in the United States.

Bro. Pitts is a thorough scholar and student, well versed in Masonic lore and withal broad and open-minded, one who while ready at all times to defend his own side, is willing at the same time to admit those who held other views than his might still be honestly sincere in their opinions.

We have had occasion several times to remark that Bro. Pitts was out of place in the York Rite, where broadness of mind and independence are at a discount, and if not actually claimed as offences worthy of discipline, are frowned upon as dangerous. Our prognostications were correct, as will be seen by the following clipping from the "Bulletin" of April:

A SHAKE-UP ON THE BULLETIN

The following resignation, filed with the managing editor, just as the last form is being closed, is published by his order for the information of the members. Other resignations are expected and a brand new policy for the Bulletin:

Palestine Bulletin Board:

Dear Brethren:—In view of an article printed in the April Bulletin by order of the W.M. Master at the direction,

as is understood, of the Grand Master, I resign from the Bulletin Board, the resignation to take effect immediately. If Palestine Lodge does not own and control her own paper, if it must be edited in accordance with the wishes and ideas of the Grand Master, brethren who sympathize with that policy may spend their time and strength upon it. It will not be I.

Here I would close but for the fact that I have resigned from this Bulletin before with no other effect than this, that after resignation, I had just as much work to do for the paper with no chance to be heard and had to see my stuff edited and blue penciled and thrown away by editors who would never confer with me at all or hear what I might have to urge. This time when I leave the paper, I want it understood that I leave it absolutely. No other word of my writing shall ever again be printed in it nor will I have anything to do with it. If any one says "Bulletin" to me after this, I shall have only one answer: "I have nothing whatever to do with the Bulletin." I earnestly request that you print this resignation so that the members of the lodge will not come to me with Bulletin business.

There has always been the most persistent misunderstanding of my attitude toward the Bulletin. I have never been given credit for having spent my time on the Bulletin for the sake of the Bulletin and of the lodge. 49 men out of 50 assume that I have done what I have done wholly from selfish motives; that I have worked for the Bulletin, not because I wanted to use the Bulletin, not because I wanted to help the Bulletin. I am not disappointed or soured by this. Every man of sense expects his work to have this sort of appreciation and accepts it as all in the day's work. But I do think it justifies me in breaking away from a laborious and thankless task when so good an occasion offers.

The truth is, I am tired of my work

for the Bulletin, and have been for years although I would have kept it up all my life if it had given satisfaction. (To be sure, I would not have got tired if it had given satisfaction.)

If you feel half as much relief at getting rid of me and of the necessity of disavowing me, from time to time, as I feel at getting rid of an intolerable burden which I have carried for 12 years—if you do, I congratulate you heartily, and we can part perfectly satisfied with the situation and with one another.

Yours fraternally

A. G. PITTS

April 5, 1910.

P. S.—Since writing the above I have seen a proof of the Chairman's comment upon the W. M. Master's official condemnation, and I want to thank the Chairman for it. I might have withdrawn my resignation out of gratitude to him—but I had already begun to appreciate the pleasures of freedom.

—o—

With the loss of Bro. Pitts as a writer York Rite Masonry loses its only Champion who had the prescience to see and read the writing on the wall: *Mene Mene Tekel Ulpharsim* is the verdict of the world of Masonry passed upon the so-called American York Rite falsely called Masonic. The old proverb says: "whom the Gods would destroy they first make mad." The York Rite by its intolerance will drive from its ranks every man possessing independence or individuality. Those thus driven out are true masons and will remain such, the question arises where will such find a congenial home? and the answer is within the bosom of true "Universal Masonry," of which the American Masonic Federation is the chief exponent in these United States.

—o—

OFFICIAL

During the month of May, all matters for publication should be addressed to Robert S. Spence. Evanston, Who.

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Shakespeare makes Puck say "What fool's these mortals be" had the American York Rite been of antique origin and not a thing comparatively of yesterday, one would have thought the Fairy had them and their absurdities in view when he spoke thus as witness the following:

"The anti-liquor selling laws passed by many Western and Southern Grand Lodges are far-reaching in their effects, and keep Grand Masters busy deciding as to the limits of their ramifications. The Grand Lodge of Washington recently decided that a stationary engineer in a brewery was not eligible for affiliation with a lodge in that jurisdiction. The principle above reached its limit in the following question propounded to the Grand Lodge of Idaho: "Is a stockholder of a railroad selling liquor on their trains amenable to our liquor law?" The Jurisprudence Committee replied that he was not, thereby reversing the Grand Master, who had held that the stockholder, like the stationary engineer, was "indirectly connected."—Masonic Standard.

We welcome correspondence from brothers Lucas and Provolsky giving an account of the condition of the Rite in their respective districts. Brother Keefe reports good work done in Chicago

and brother Lefkowitz reports that King Solomon Lodge of New York holds weekly meetings with work for every meeting and the propaganda of Universal Masonry is spreading in the States of Nevada and Oregon.

The Yorkists still indulge in sporadic outbursts of opposition, re-hashing the old stock of lies and calumnies against us and as usual the only effect it has is to advertise our work, cause people to enquire and investigate, and bring candidates to our Lodges.

The latest instance of this kind is reported from Seattle, Washington, where D.D.C.M. Lucas had planted a flourishing Lodge of enthusiastic members, an account of this persecution will be found in another column.

From brother Dr. Geo. H. Juilly chairman of the French branch of Foreign Correspondence we learn that at the funeral ceremonies held lately by the Grand Orient of France for its deceased President, Ill. Bro. Desmonds, there were Representatives from every Grand Lodge or Orient in Europe except England, notable amongst these being the Representatives of the German Grand Lodges, which had only recently renewed the former ties of friendship with the Grand Orient.

The District Grand Lodge of California held the first stated quarterly communication since its formation on the 22d of April. We have not yet received the report of the business done, but we understand that it was of a most important nature, dealing with the welfare and progress of the Rite in California, and arranging for the Semi-Annual meeting of the M. W. Grand Lodge Inter-Montana to be held in San Francisco in June.

We learn that Pacific Council of K-d-s-h U. D., of which Ill. Bro. Major-General E. P. Edsen is Eminent Commander, will be chartered in June. Pacific Coun-

cil is the youngest of the four Councils of K-d-s-h which are working U. D. and it speaks volumens for the ability of Bro Edsen and the enthusiasm of the Frates in Seattle, that it should be the first to receive a Charter.

We acknowledge the receipt of the "Bulletin of the International Bureau for Masonic Affairs" of Neuchatel, Switzerland, for January-March, 1910. With this number the "Bulletin" ends the seventh year of its existence and its editor, Bro. El. Quarries-La-Tente, ably reviews the work done by the "Bureau" since its organization. The labor has been immense but the result hardly commensurate. In 1909 Bro. La-Tente wrote 727 letters and posted 24,850 various documents to all parts of the world. With all his labors the Treasury of the Bureau shows a deficit of Fr. 567.17, and not a single English-speaking Masonic Power is an adherent of the Bureau, and Bro. La-Tente complains that those Powers will not even acknowledge receipt of his communications, and wonders why it is so, we have tried on several occasions to point out to our good brother one possible reason for this, viz: that the Bulletin the organ of a foreign organization presumes to pass on the regularity or otherwise of Masonic bodies of which it can have no real knowledge. In defense of the Grand Lodge Alpina (of which the Bureau is an annex) which has been refused recognition by nearly all the York Rite Grand Lodges in America, the Bulletin quotes: "Surely it must be recognized

by this time how unnecessary, unauthorized, foolish and useless it is for the Masonry of one country to try to regulate the Masonry of another country," yet this is exactly what the Bulletin has sought to do on several occasions and the result has been what could have been expected, it has antagonized those powers whom it has attacked, and is despised by those whose favor it sought to gain by much despicable and un-masonic methods.

Perhaps brother LaTente will learn in time the folly of trying to bring the sectional York Rite of America into the fold of Universal Masonry, and the added folly of antagonizing the true friends of Universal Masonry in this country.

The proposed convention of American Masonic groups practicing Universal Masonry, (that is all who are not of the York Rite) which it was originally intended to be held in the city of Chicago in March and was postponed owing to the absence in Europe of the Grand Master of one of the groups, has been definitely fixed to be held in Chicago on the 11th of May, convening in the Lodge room of George Washington Lodge corner of Halsted and Madison streets at 10 a.m.

It is expected that this meeting will be epoch making in the history of Masonry inasmuch as it will weld closer the several links in the Universal chain and bring those groups which though all believing in and in a greater or lesser degree, practicing the tenets of true Masonry have been isolated from each other and in consequence been unable to exercise to the fullest extent the influence for good which a closer union would enable them to do. It must not be understood that every organization calling itself "Masonic" has been invited to this convention, as there are some few which have been organized by Charlatans for mercenary objects, without even the shadow of authority and with such we can hold no communion as their existence is a disgrace to the name of Masonry; others again while they honestly and with the true Masonic spirit have formed themselves into what they believe to be Masonic bodies, have done so without legitimate authority and before they can be received will have to be healed.

Another obstacle we have had to contend with, and one which has stood more in the way of closer union than any other, has been the unfounded jealousy

of some of the smaller groups who feared that the American Masonic Federation was the big fish seeking to swallow the little ones.

That this fear is without foundation we have endeavored to show as aside from the desire to see closer union and a better understanding existing between the non York Rite groups; we have no "axe to grind" and we neither ask or even wish to have these bodies join our Federation, our ideas of true Masonry may in the main be the same, but our mode of government in the A.M.F. is so different from the others based as it is on the ancient Scottish system that discord rather than harmony would result from an incorporative union; while the end we seek to attain can be achieved without the slightest sacrifice of independence by either party by the different groups forming a union modeled on the principle of the German "Grand Lodge Union." (Grosse Logen Bund) where all are united for a common purpose without the slightest loss of individual independence. May T.G.A.O. T.U. speed its early accomplishment.

As a true Scot as well as a student in some small degree versed in Masonic history our susceptibilities have often been wounded by seeing the Grand Lodge of England termed the "Mother Grand Lodge" of the world by unthinking or uninformed B.B. a title to which it has never laid claim and which if it did claim would make it almost as monumental a liar as that illegitimate creation of the late Albert Pike known to its members as the "Supreme Council of the Southern Jurisdiction of the U. S. A." which claims to be the "Mother Supreme Council of the World" that others have resented the falsity of the term we complain of is witnessed by the following which we cull from The Ashlar of Detroit, Mich., for March.

THE OLDEST GRAND LODGE IN THE WORLD.

The Grand Lodge of Scotland is the oldest grand lodge in the world in existence at the present day, and as there are a good many Scotchman in the State of Michigan today, it may not be out of place to give a few facts in connection with her history.

Her history dates back to A. D. 1140 when Mother Kilwinning Lodge, which is the oldest lodge of Freemasons in the world, was established at Kilwinning when the masons of that day were erecting a stately monastery at that place.

This lodge was presided over by James I. of Scotland until he got a grand master chosen by the brethren and approved of by him.

The grand master so chosen was paid an annual salary by all the lodges in the kingdom and he had deputies in all the counties.

In the reign of James II of Scotland, Saint Clair of Rosslyn was made hereditary grand master and the office continued in the family until 1737 in which year William Saint Clair of Rosslyn, Esquire, then the grand master, formed the present grand lodge of Scotland and resigned in favor of the brethren.

Mother Kilwinning Lodge, however, refused to join the Grand Lodge of Scotland, and continued to act independently and to grant charters to other lodges as she had always done. This was the cause of many disputes which it was desirable for the credit of the fraternity to avoid, so that in 1807 Mother Kilwinning agreed to hold of the Grand Lodge of Scotland and renounced all right to to grant charters in future. For this concession she was placed at the head of the roll of the Grand Lodge of Scotland, under the denomination of "Mother Kilwinning" No. —, and its master for the time being was declared the Provincial Grand Master over the Ayrshire District. Other minor regulations were

adopted and in this way the disputes of Masonic precedence were put an end to.

It may not be known here that in a lodge under the jurisdiction of Grand Lodge of Scotland there are three masters, besides the senior and junior wardens, who sit in the east and are styled Worshipful Depute Master and Worshipful Substitute Master; the master himself being styled Right Worshipful Master. These masters take the chair in the absence of the master and assist him in his office, but the master and his two wardens are the only representatives to the grand lodge. Wm B. Morrison
Feb. 14, 1910.

Who has not heard the story of the pickpocket who cried "stop thief" to distract attention from himself. The tactics are old but are used today as much as in former times and our York Rite BB. in San Francisco are adepts in using them for the double purpose of distracting attention from their own misdeeds and incidentally putting the blame on the American Masonic Federation. This is a prelude to the following:

Some time ago a lodge was organized in San Francisco to work in the French language and the local correspondent to the French press (who is a York Rite Mason) in giving notice of the event coupled it with the information (?) that this lodge did not recognize the Grand Orient of France; could anything be more despicable than this? when all know who know anything that there is not a York Rite Grand Lodge in the United States that recognizes the Grand Orient of France or will knowingly admit a French Mason to visit its lodges; While the lodges in the American Masonic Federation welcome all Masons who are regular according to the laws and usages of their native jurisdiction for while we would warmly resent the interference of a foreign body in our affairs, we disclaim any right on our part to dictate to or interfere in the affairs of a foreign power.

The Grand Orient of France does not make belief in the G. A. O. T. U. a necessary qualification in a candidate on this account our York Rite BB. accuse the French BB. of being Atheists. How unjustified this charge is may be seen when it is considered that it was a Protestant minister who introduced that resolution, which was simply means to give to all the utmost freedom of conscience. The A. M. F. requires a profession of belief in a Supreme Being as a sine-quo non, and personally we are professing though perhaps unworthy believers, in revealed religion but nothing in this prevents us from recognising as a brother Mason he who acts up to the strictest teachings of the Order and practices the tenets of Friendship, Morality and Brotherly Love, because he does not in all things conform to our standard of religious belief. We have while temporarily sojourning in the tents of the Yorkists heard the most violent denunciations hurled against those Grand Bodies who do not make obligatory the belief in the G. A. O. T. U. by BB. who never used the sacred name except to blaspheme, as the sacred writings say we ought to take the beam from our own eye before trying to take the mote from our brothers.

We had the privilege during the month of paying an official visit to Providence Lodge of Helper, Utah, and found the lodge in first-class condition and every brother from the able and energetic R. W. M. brother Bergera to the last Entered Apprentice enthusiastic workers in the cause of Universal Masonry, we were royally entertained by the BB. and as in our previous visits enjoyed ourselves immensely.

Providence Lodge and its members are quite a factor in Helper the R. W. M. and W. S. W. are city councilors, the City Marshall is Junior Warden of the lodge. We clip the following item from the "Helper Courant" on our visit.

"On the 13th Providence Lodge A. A. S. R. Masons entertained with honors

their high officer, M. McBride Thompson of Salt Lake City. Mr. Thompson, who is on tour of visits to lodges in various states, was entertained with a banquet and escorted to and from the train by the lodge members.

Tempus Mutanter, "me brings changes we are reminded of this saying when we think that only three months ago R. W. Bro. Perkins, District Deputy in Los Angeles, California, was arrested, charged at the instance of Yorkists on the city police force with attempting (as they put it) to organize a fake Masonic Lodge. While the bro. was at once released upon his persecutors finding he was acting strictly within his rights an item had appeared in the local press reflecting on him and our organization and the right of reply denied us, now St John's lodge in Los Angeles is an established fact and numbers among its members some of the cities best and brightest men, and the following item was prominently displayed in the Sunday edition of the Los Angeles Herald of April 17, headed by a portrait of our humble self.

Los Angeles is the home of a daughter lodge, St. John No. 8, of the American Masonic Federation, Ancient and Accepted Scottish Rite Free Masons. The lodge was organized last Tuesday evening in Mammoth hall and was largely attended by brothers of this rite. The hall was artistically decorated with floral emblematic designs furnished by women friends of the members.

The American Masonic Federation is working under the oldest Scottish rite charter in America, granted to Louisiana in 1756, and was taken up and organized into the American Masonic Federation by Matthew McB Thompson for the purpose of organizing lodges of Universal Free Masonry throughout the United States, having already lodges working in twenty-two states.

Matthew McB. Thomson is also most illustrious past sovereign grand commander and grand representative in America for the Grand Council of Rites

of Scotland. The work in Los Angeles is in charge of C. A. Perkins, D. D. G. M., assisted by C. W. Unger, Jr., J. C. Alvares and A. Spilmer.

St. John's lodge No. 8 will meet every Tuesday evening at Mammoth hall No. 4, 517 South Broadway. Visiting brothers cordially invited to attend."

A new star in the constellation of Universal Masonry is "Oriental Star" of Tinnevely Bridge, S. India.

"Oriental Star" is a fruit of R. W. Bro. Ivey's labors, this energetic Bro. finds Central America and the West India Islands too small a field for his energies so has to invade India.

With "Oriental Star" the A.M.F. has now besides its lodges in the U. S. A. lodges in the Canal Zone, Panama; Sierra Leone W. A. and S. India.

Our thanks are due the Res. Lodge Montecristi. Pallacious of Cuba for honorary membership conferred on us, an honor we highly prize, and assure our good B.R. of lodge Montecristi our everlasting esteem and gratitude.

CORRESPONDENCE.

Dear Brother:—I am going to make another European trip and have been asked by a number of the wives and daughters of the Fraternity to chaperone or include them in our party. My son (who is a most devoted mason) suggests that there may be others who would enjoy the fellowship and security of our party. Owing to the presentation this year of the Passion Play which is given only once in ten years at Abernugau there will be such crowds going aboard that it is quite important that all who think of going make their arrangements as soon as possible and for most favorable conditions for travel.

Our party is to be a conducted party at very reasonable cost—but I will gladly write all about it to all who write me if they will only please enclose stamp for reply as I am making no charge what

ever for my services or fraternal oversight of the party.

I am not only an O. E. S. but also for many years Inter-state president of our Southern Sunshine Society whose dues are a kind act that will bring the sunshine of happiness onto another life. Now I think it will be real sunshine to any of our ladies who would enjoy going us to have the opportunity. Don't you?

If you will make a communication of this in your paper I am sure it will be much appreciated, not only by our ladies but by any of the brethren who may find it a relief to have their families thus attended while abroad. I am sure you will do what you can to assist us in this fraternal effort.

Perhaps you exchange with our paper "The Orphan's Friend & Masonic Journal" for which I write—"For the Good of the Order."

Trusting that through your co-operation, some may find pleasure in joining our party; and that you will assist us in an early issue; also that I may hear from you. I am, sincerely,

Yours for the good of the Order.

Mrs. CORA KANSIER, Asherville N.C.

—o—

Seattle, Wash., March 30, 1910.
R. S. Spence, 33 deg.

Box 551, Evanston, Wyo.

Most Ill. Sir and dear Brother:—It is about time for me to send you a little item which can be published in the magazine, because it will have a tendency to show the Eastern brothers that we are doing something here, but not without opposition from the American Rite, or York Rite, which they call themselves.

As you already know, I have four lodges well under way in Seattle. One chartered, which has eighty some odd members, and three others having a membership varying from forty-one to fifty some odd members, in other words we have two-hundred and seventeen members, and they are still increasing.

I have started a lodge in Tacoma with fifteen members, and I have a chapter started here with forty some odd members.

I have made up my mind not to put in any more lodges here in Seattle until these lodges which are now working have a couple hundred members apiece. I don't believe in putting in a great many small lodges as the expenses are too great for a small membership.

I have enough paraphernalia on hand to start two good lodges. I believe in having everything first-class.

The next places I start in will be Spokane Falls, and possible Walla Walla, then I shall go into Oregon. I will let the small places take care of themselves for a while. It is the large cities, I will start first, what you might call the hot-beds of these self-righteous York Rite Masons, and by the time we get well established in all the large cities, the Craft throughout the United States will begin to realize what body of Masons we are. They really think they belong to the only old and regular body of Masons because they were never told any different when they joined the Order. In their own hearts, they believe what they say against us to be true. Though there have been many broad minded State Masons who have talked to me and who do not believe in anything but Universal Masonry. They said, "what is the good of Masonry if it is not Universal?" which question is easily answered. I tell these brothers that it is not my fight to make them universal, it is Masonic law and justice to all brothers. We are starting in with but a handful of brothers, you might say, and the York Rites think that on account of their being so strong they can crush us out. Right wins, not might. I hope that the whole American Masonic Federation will throw their whole energy into doubling our membership in the next year, and there is no reason why they shouldn't for as soon as the Craft of the York Rite finds out they are not (or any part

of them) of the old body of Masons, they will be deserting and affiliating with us. I have had the pleasure since I have been organizing in California and the northwest of affiliating quite a number of the York Rite Masons with our body. I put in one, the other day, who had been a York Rite Mason for fifteen years and had the pleasure of affiliating quite a number of old Scotch Masons, and only last night I affiliated a brother who is well up in the Order, an Irish Mason. There is quite a number of Old Country Masons who are affiliated at the present with the York Rite because when they came to this country there wasn't any other body of Masons here and they wished to be affiliated with a Masonic body, so they affiliated with the York Rites. Now when they find that there is a body of Masons here that is working Scottish Masonry from the first up, we will have quite a lot of affiliations from European Masons.

The Grand Master, of each state we organize in, issues an edict to his members not to recognize us under pain of expulsion. That is done purely so they won't find out that we are the Old Regular Body of Masons, for if they recognized us there would be nothing to it, the York Rites would have to declare themselves Universal, and what would that mean to them? It would mean smaller initiation fees and fees for the Higher Degrees, but I don't think if they declared themselves universal it would hurt them one-half as much as they think it would.

My advice to all organizers, is to go ahead and not antagonize any brother Mason, not carry a chip on his shoulder, or in other words, not shake a red flag. All brothers must remember that if the self-constituted Rites do not remember their obligations, we do, for it is the same obligation we both have taken. My motto is, first to work our Masonry and let them work theirs, but when they forget themselves enough to say anything against us, why then, every one of our

members has plenty of ammunition to come back on them, although it isn't pleasant to do so, but we have to do something to protect ourselves.

I am getting ready now to start a Marksman Lodge with a membership of about two hundred but everything takes time. We are having the hardest work in this city to get halls. We want to lease a place at present and fix it up ourselves. We want to lease two halls in this city. We also wish to start a lodge of Adoption, for the ladies as soon as possible. The Adoptive Rite is far superior to the Eastern Star, and is very pretty work. I shall advise all organizers, from what I know about it, to start the Adoptive Rite which has five degrees of work and three of Installation.

Please extend my fraternal greetings to all the brothers throughout the United States. I am, Fraternally yours

A. E. LUCAS.

KNIGHTS TEMPLAR.

The organization of Encampments of Knights Templar by our BB. in several places and the interest shown therein has prompted us to give a short sketch of that ancient, chivalrous and much maligned order, which was without doubt the most renowned of the three great military orders founded in the 12th century for the defence of the Latin kingdom of Jerusalem against Saracen's aggression. The Templars (*pauperes commilitones Christi; Templique Salomonici*) differed from the Knights of St. John and the Teutonic Knights in having been a military order from its very origin, its founders banding themselves together to give armed protection to pilgrims visiting the Holy Land.

About the year 1118 a Burgundian Knight, Hugh de Paganis bound himself and eight comrades by a vow to the Patriarch of Jerusalem to guard the public roads, to live as regular canons, and to fight for the King of Heaven in chas-

tity, obedience and self denial. Before the middle of the century the order was established in every kingdom of Latin Christendom and for 140 years the history of the Templars was the history of the crusades.

The order grew in wealth and influence and in consequence made many enemies who brought charges of all kinds probable and improbable against them, charging them with crimes from idolatry to grossest immortality, that these charges were if not entirely unfounded at least grossly exaggerated most historians allow and without doubt jealousy of their wealth and influence was at the bottom of them, be that as it may on charges of this nature Philip the IV of France arrested all the Templars in France on the night of Friday Oct. 13th 1307. They were subjected to the most inhuman torture to extort confessions and in Paris alone thirty-six Templars died under the torture, and Pope Clement the V abolished the order on the 22nd of March 1312 and transferred their property to the Knights of St. John, and in 1316 with the Martyrdom of the Grand Master Jacques de Molay the order as a separate entity ceased to exist.

In two kingdoms only in Europe was the order not totally suppressed viz:—in Portugal and Scotland and in the former while retaining their organization they lost their identity being known afterwards not as Knights of the Temple but as the "Order of Christ" in Scotland where they had rendered valuable aid to the Patriot King Robert Bruce against the English, they were united with the Knights of St John and not absorbed as elsewhere, the united order being known as Knights of the Temple and Knights of the Hospital of St. John and held property in common until the dissolution of all the monastic orders at the Reformation.

Prior to the dissolution of the order as an Ecclesiastical establishment in 1560 there was a well defined connection between the Templars and the Masonic

Lodges as is seen in o'd Lodge records, subsequently their connection became more marked until the Knight Templarism became a recognized part of Masonry and known as the "Black" to distinguish it from the "Blue" craft degrees.

The further history of Scottish Templary the oldest branch of the order in existence can best be given by quoting the introduction to the laws of the "Grand Encampment of the Temple and Malta in Scotland."

HISTORICAL SKETCH OF KNIGHT TEMPLAR AND HIGH GRADE MASONRY IN SCOTLAND.

In issuing this amended edition of the laws of the Knight Templars and cognate bodies in Scotland, it has been deemed advisable, as in the edition of 1881, to preface it with a short historical sketch of the Order for the information of the fratres. In doing this it is unnecessary for us to dilate upon the period when the Order of the Temple was a purely military organization, as its history from its inception in A.D. 1118, with Hugo de Payence as Grand Master, to its dispersion in A.D. 1307 under the Grand Mastership of Jaques de Molay is too well known to need repetition, so we will devote but a few words to its existence in Scotland, where it was first introduced by King David I about the middle of the twelfth century, who established it at Temple on the South Esk. Further grants were subsequently made by Malcolm, his grandson, and William the Lion and Alexander II, his successors. The career of the Order was as prosperous in Scotland as in other countries until the persecution initiated by Pope Clement VII., and the whole energies of Scotland being at that time employed in resisting the encroachments of the tyrant Edward of England, the Knights were not persecuted as in other countries, and instead of being utterly effaced as they were else-

where, here they continued to exist united, but not merged into, the Order of Knights of St. John, and so continued until the surrender to the State of the last of the Temple lands in 1560 by Sir James Sandilands, Preceptor of Torphichen. With this act, and the subsequent expatriation of those knights who held by the Romish Sec. under the leadership of David Seaton, Grand Prior of Scotland, ends the history of the Scottish Templars as a military and religious body. Such of the knights, and they were many, who adopted the reformed religion, created a new history for themselves by uniting with the building fraternities, under shelter of whose esoteric character they continued to practice the Temple rites and ceremonies. Their subsequent history during the troublesome period of civil and religious strife which followed the Reformation is little known until we find them appearing in the early part of the eighteenth century, as the protectors and conservators of High-grade Masonry, ruling all grades above the Blue or Craft degrees. That this was so is amply proved by the minute books of many old lodges, especially in the western part of the kingdom where is found the cradle both of Blue and Black Masonry. At this time there was no separate head in Scotland for the higher as distinguished from the Craft degrees: the possessors of the former constituting in each lodge an imperio in imperium, and conferring the degrees of the Red, Black, Green, and White upon such of the BB. as they thought worthy. This method continued to hold until A.D. 1800, when the Craft Grand Lodge, alarmed by the reported spread of republican and atheistical doctrines under guise of Masonry, and also to comply with the Illegal Oaths Act passed in Parliament, issued an edict forbidding the practice by lodges holding under her of any other than the first three degrees. The votaries of the high grades being thus deprived of the authority under which they had previously wrought, and

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

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

We must not think however, that the legitimate high-grade masons were content to remain under foreign control because they refused to share in the illegal secession of Deuchar and his imitators. Far from it; but while they desired the Order in Scotland to have a national head, they were equally anxious that the

end should be gained by regular and legitimate means. To this end Frater Robert Martin, E. C. of No. 33 Encampment, Kilmarnock, presented a petition to the Early Grand Encampment of Ireland, from Encampments No. 28 Muirkirk 40 and 42 Kilmarnock and 39 Ayr, praying that the Scottish Encampments be erected into a Sovereign jurisdiction. The prayer of this petition was favorably considered at a meeting of the Early Grand Encampment of Ireland, held in Sir Peter Kelly's Wood Quay Dublin on the 22nd day of June, 1822, and Fr. Martin was commissioned Provisional Grand Master pending a representative meeting of the Scottish Encampments to organize their Grand Encampment. This was immediately done on Fr. Martin's return to Scotland, at a meeting held in Kilmarnock in July 1822. To this meeting he presented an excerpt of the minute of the Dublin meeting renouncing all authority over the Scottish Encampments, signed by Joseph Cuthbertson, Grand Master, and sealed with the Grand Seal of the Order; also his Provisional Commission as M.E.G.M., which the Frateres present unanimously confirmed. At this meeting Encampments, No. 60 Newmilns, and 61 Saltcoats, were installed. These were the last charters granted by the Irish Grand Encampment to work in Scotland. It however, sent a circular letter to all Encampments chartered by it, notifying them of the erection of the Scottish Grand Encampment; and subsequently on the 24th of June 1826 sent a formal Charter of Renunciation to the latter body. This was done in consequence of the schismatics professing to doubt the formal erection of the Scottish Grand Encampment, which body, however, in spite of all the efforts of its enemies, continued to lead a quiet and uneventful existence, until recently unbroken by any event of sufficient importance to be worth recording here.

(To be continued.)

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MASONIC PHILOSOPHY.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

It has been said that the heathen accounted the number two accursed, because it was the first departure from unity." This was alleged as proof of the intellectual depravity of the "poor benighted heathen." But the fact is, that the heathen merely sought to express in simple, symbolic language, a great truth. That his thought wholly transcended the understanding of his medieval critic is not at all to be wondered at; for, with all our boasted scientific progress, we who are not "heathens" are just beginning to open our eyes to many great and important truths which, somehow, seem to have been uncovered to the mind of the so-called heathen ages ago.

If I were to be asked to point out the one word which expresses better than any other single term the end and aim of all Masonic teaching, that word which indicates the goal for which Masonry is striving in its character building methods and processes, I would unhesitatingly select the word Unity. Masonry, as a system of moral training, as a process of spiritual development, as a method of intellectual improvement, as an instrument of social progress, in short as the grandest organized human effort for the evolutionary expansion of the powers of the human soul which the world has ever known—Masonry has aimed at nothing more complicated, involved or mysterious than simple Unity; that Unity which

in its last and most practical aspect, is but the agreement of the physical, mental, spiritual and social activities of the individual with the Universal conditions of reality.

Herein lies the secret of Masonry's wonderful vitality as well as its acknowledged potency as a factor in human progress. It is in perfect accord and harmony with Nature's unvarying conditions of existence—those conditions under which anything is permitted to have existence at all. If the methods and forces which the pure Masonic formula prescribes and which the practice of Masonry calls into play are the identical methods and forces employed by Deity (or Nature, if you prefer it) in the creation of everything in the universe, whether animate, visible and tangible, or inanimate, invisible and intangible, should any doubt remain that its plan is the right plan? For my part, I am convinced that he who would assert that Masonry's way is not the right way, must also be prepared to show that Deity's way is not the right way; for, they are identical.

It has been logically and scientifically demonstrated that Evolution is God's method of creation. The term Evolution was applied to the method at a time when the precise creative processes were not so well known or understood as they are today. Originally, "evolve" meant to unfold. But, neither in the initial stages of existence nor in the subsequent development and growth of any known or observable entity is there anything like an unfolding movement. It would more nearly approximate the truth were it to be called

an "unfolding" process. Yet, this, again would be misleading. Everything that exists owes that existence to the assembling and uniting of other "things" which were themselves separate and distinct entities. In short, nothing in the universe would have had existence were it not for the fact that other things united to make it the precise thing that it is. Evolution, then, as now understood, has reference to this strictly "uniting" process.

In the world of matter, the invisible atom unites with like atoms to form the visible particle, the sands, the rocks, the planets. Planet unites with planets to make the system, and system combines with systems to form an harmonious universe. In the vegetable kingdom, certain chemical atoms unite to make the flower, the plant, the tree. Animal life owes its beginnings to the union of mind and matter, producing the undifferentiated living cell. Cell uniting with other like cells to "dwell together in unity" gave us the complex animal organism and the still more complex human organism. Human entities uniting produced the family; families combined into wandering hordes, and these again into more or less stationary clans or tribes which, later, united to build the more orderly nation—each of these progressive unions resulting in a betterment of the condition of the individual man as compared with his former state. When nation shall have united with nation into one harmonious and orderly State (and this is inevitable), then, and not till then, will war, with all of its resultant evil passions, and race prejudice with its twin progeny of ignorance and hate, begin to take their departure from the face of the earth. And then, "how good and how pleasant" will be this earthly "dwelling" of the human entity.

Even in the realm of pure mentality the process is found to be the same. Thought has its inception in the union of Presentation (of an object) and Attention (of a subject). Presentation and Attention are forms of activity, and essentially the same activity. Their union

produces Sensation. Sensation uniting with that attribute of the soul which we call Consciousness evolves the Concept. Concept uniting with the stored Concepts of memory begets an Idea. Ideas combine to make the thesis—the highest form of thought.

Thus, wherever we may look, we cannot fail to become impressed with the potent fact that the Universal Builder demands, as a condition precedent to the existence of anything, an assembling of other things to "dwell together in unity." This is His sole Constructive method. Call it by whatsoever name you will—Evolution. Integration. Cohesion, Fusion—they all refer to the one, simple Constructive formula which makes for Unity. Unity of what? you ask. The ultimate ends of Deity neither I nor any other mortal knows or can know. We can only deduce what seem to us to be reasonable conclusions from those sensible Appearances and Disappearances in the material universe which we are permitted to observe. His ends, so far as we are able to discern them, whether in the minute particle of matter, in the massive rock, the tree, the animal, the planet, or the universe as a whole, are all summed up in the one term. And throughout it all we can also perceive,

"One law one element
And one far-off, divine event
To which the whole creation moves."

Aristotle tells us that, "The excellence of a thing lies in that function for which it is best fitted. "He might easily have gone farther, and shown us that its whole value, as a contributing factor in the onward march toward a perfect universe, is determined by the degree of completeness in the Unity of its parts, in the Uniformity of its activities and in the Universality of its purpose. If it has not Unity within itself, then it contains the elements of internal discord which are carrying it onward toward dissolution and final disappearance. If it ceases to have Uniformity in its modes

of self-expression, then it has the external elements of discord which bring confusion to all other things of the earth, and sooner or later, it will be dealt with and removed by the forces which make for progress, as a disturbing factor and a hindrance to the legitimate expression of their natural activities. If its purposes its aims are no longer Universal, then it contains the eternal elements of discord—not simply because it has ceased to be a factor in the unifying scheme of the Creator, but because it encumbers the earth with an existence without divine warrant, retarding the progress of other things, which retardation is necessarily projected and felt throughout all eternity.

To have a unified individuality, a Uniform mode of self-manifestation or self-assertion, and a Universal aim or purpose—these, and these alone, are the essential requisites to a divine right to exist. Where Unity begins there appearance, existence, life begins. Where Unity ceases, there disappearance, non-existence death begins. Where Uniformity sets in, there order prevails; but where Uniformity ceases, there reigns confusion. Where Universality appears, usefulness also appears; but where Universality is absent, utility is also absent. To be at One with the Universe and not as one of the Diverse—this is the measure of "excellence," as it is also conclusive proof that the "thing," whether it be an atom of matter, an animal, a human being or an institution is performing "that function for which it is best fitted," and performing it, too, in conformity with the plans on the tressle-board of the Grand Architect of the Universe.

What function, then, is man best fitted for? Of all the things of earth he is the sole entity which is armed with abilities to render assistance to his Creator in his unifying process, through independent, voluntary, self-conscious action. While every inanimate strictly material form is charged with a natural tendency to seek intimate association in unity with its kind, these have not the power of

volition or control over their own movements. All of their activities are directed by an extraneous force which is variously termed magnetism, chemical affinity, gravitation etc. Every animal organism possesses the same tendency (now called instinct) toward unity with its kind, and it also has ability to move itself, which enables it to render a sort of blind, unconscious, individual compliance with the unifying force. Man has the same tendency the same instinctive desire for unity with his kind which we find in all other things. He, too, has the power of independent movement of himself. But, in addition to these, he has the faculty of Reason whereby he becomes conscious of the existence of the Force, of the conditions under which it operates most favorably and of its unifying results. He can at will invoke the influence of the Force, deliberately and knowingly, upon himself. It is only when we observe it exerting its influence upon two or more mineral substances that we give to this Force the name of Magnetism. When we observe it in other mineral and vegetable activities we call it Affinity. When we see it in the movements or tendencies of larger material bodies, we term it Gravitation. But, however named or wherever observed, it is the same Force in essence, in form and in expression, which impels every "thing" in the universe, Man included, to seek unity in contact or fellowship with its kind. But, in Man, we call it—Love.

This, then, is the "function" for which Man is best fitted above all other created things: To render voluntary, intelligent, individual assistance in God's unifying work, through a conscious, deliberate, rational adjustment of himself to those conditions of existence which make for the unification of his kind.

To assist Man in rendering his greatest individual assistance to his Maker is the Evolutionary method is the business—and the sole business—of Masonry. And as the measure of Man's individual excellence and ability to perform his

mation lies in the completeness of his unity with himself, his Uniformity of self-expression and his devotion to the divine Universal purpose, so must the excellence of Masonry also be gauged by its conformity to the same requirements of legitimate existence. Man, unaided by Deity's unifying Force, may make a "thing" or a human institution, by merely joining together its component elements or parts. But there is neither Unity, nor uniformity nor Universality in or about

There is a vast difference between mechanical conglomeration and a chemical compound; but this is precisely the difference between a DI-verse brand of masonry and the UNI-verse kind—the latter—the former may be fitted for a brief use in the finite purposes of the physical man; but the other is equipped for service in the one, all-encompassing, eternal service of the Infinite.

M. F. McDONALD.

Detroit, Mich., June 1, 1910.

ISTORICAL SKETCH OF KNIGHT TEMPLAR AND HIGH-GRADE MASONRY IN SCOTLAND.

(Concluded from May Number)

Donald Campbell's Grand Ch., which was Glasgow schism from the Edinburgh highmatics, sought union with the Grand Encampment, but the negotiations failed through owing to irreconcilable differences in working. The first event of great importance in recent times was the solution of Grand Encampment in 1880 eliminating the powers of Grand Encampment and the Grand Council of Rites, enumerating the degrees to be controlled by each, and handing over the control of Red Masonry to the "Early and Mother Chapter," the three bodies working in harmony with each other and having many ties in common.

In conclusion, although we claim to be the only legal, and untainted possessors of ancient high grade masonry in Scotland, we have no desire to act in a spirit of antagonism to other bodies

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

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

Knight Templary in the United States of America, like every thing else in the most remote degree connected with Masonry differs essentially from that practiced elsewhere, although originally it was introduced from the same source as craft Masonry viz— from the three Mother jurisdictions of England, Scotland and Ireland, and the Templar degrees were first practiced here as there under sanction of Craft Charters. The oldest preserved record of Masonic Knight Templary in the United States, or indeed in the World is contained in

a minute of St Andrews Royal Arch Lodge in Boston holding of the Grand Lodge of Scotland. This minute dated August 28th 1769 reads as follows: "Bro. William Davis came before the Lodge begging to have and receive the parts belonging to the Royal Arch Masons, which being read was received, and unanimously voted in, and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch and Knight Templar."

At this time there is no reason to doubt but that the Templar degree was identical in form in America as in Scotland from whence it came, that it did not continue so for any great length of time is evident to any one conversant with both systems. To quote from the "History of Free Masonry and Concordant Orders" page 781". It therefore seems doubtful if the Masons who introduced the degrees and "set up" what is called Templar Masonry in the New England States, ever had the degree conferred upon them. If so how came they to make a Templar Ritual for themselves, unlike anything else in the World?" "But it is more than probable that not having any authorized Ritual they concocted one to suit their own ideas." That this is a reasonable explanation for the radical differences existing between American Templary and that of the rest of the World we cannot doubt, therefore we will proceed to consider its position in the American Masonic System with a few words on its system of Government.

As a degree in the mis-named York Rite it is the climax of the system, the capstone of the edifice raised by Thomas Smith Webb, and completed by Joseph Cornear.

The introduction of Joseph Cornear's name into Knight Templary may surprise some of our good Brothers who only know of Cornear as founder of a Scottish Rite Supreme Council Templar, nevertheless to him belongs the credit (or otherwise) of laying the foundation

upon which the Grand Encampment of Knight Templars for the United States is built, as on January 22 1816 Cornear Sovereign Grand Consistory decreed the establishment of a Grand Encampment of Sir Knights Templars and appended Orders for the State of New York and choose the Grand Officers for it. The connection between the Cornear Scottish Rite Grand Consistory and the Grand Encampment intended to be of a close and intimate nature, the Grand Master of the Templars being admitted to the Supreme Council free of charge and Commanders of Subordinate Encampments given the 32 degree and admitted members of the Council Consistory free of charge, this sufficiently shows that the body styling itself "Knight Templar" and counted the highest degree in the so-called York Rite has no connection with the genuine Templar Order, as M. E. James H. Hopkins wrote in an article published in the "Tyler" in 1855: "I would be a matter of pride and gratification if we could trace the genealogy of our Templar Organizations by clear and unquestionable steps, back to legitimate parentage," and further "the very baptismal record of our Grand Encampment has been found to be erroneous."

When we consider that this is the verdict not of an enemy but of an enthusiastic member of the York Rite how can any one escape the conclusion that from first to last, from top to bottom that system of so-called Masonry falsely denominated the "York Rite" is entirely a fabrication, self constituted and without a shadow of legitimate authority.

It is true that it has existed for many years and may claim title by prescription but no age however hoary will ever make a falsehood true, or illegitimacy lawful, it has broken the Covenants and changed the Landmarks, in not one of its degrees is it in harmony with universal custom, what degrees were originally Masonic it has altered as in the Craft and Royal Arch, its most Excellent

Master is Webbs invention and its Knight Templar as we have shown while retaining the name possesses nothing else in common with true Templary.

SOLOMON'S TEMPLE.

In one of the magazine numbers, I wrote a lengthy article in regard to the meaning of Solomon's Temple. I now shall continue the second lesson on this instructive theme. Begging your courteous attention and patience there is an ancient phrase or proverb in Spanish which states thus a ship well built weathers the storm. Masons dispersed all over the superficial globe should know the Alpha and Omega of speculative masonry not because they got the pass word and a few grips they know it all. But to masons at large it would be well to read seriously and to remember seriously that in your symbolic instruction their is a good deal to learn and to understand perhaps more than you realized and for that reason you should ever keep in memory the symbolic teaching that caused you to be raised as master Masons. We are told to read the Holy Scripture or rather the Holy Bible which is said to be the guide to all humanity but especially to Masons, therein it tells us to seek, to knock, to ask and they shall find; to knock and they shall be heard, and to seek and they shall find and the door shall be opened to them. Likewise being like the phrase I just quoted that a ship well built weathers the storm that simile defines that you must be posted on the mysteries of "Free Masonry and may as well begin. St. John the Baptist says, "He is that light and behold the Lamb of God." St. John the Evangelist says "that He was the true light, and in him was life and the life was the light of men." Both St. Johns were known and are known to be the patron saints of the Masonic Order. But bear in mind that Masonry does not take the

place of the Church but she, nevertheless portrays or rather illustrates the essentials of the Christian dogma and quotes the passages of biblical lore. If you were asked what do you mean by Acacia, it means the immortality of the soul and your symbolic name as a Mason. What do you mean by the III lights? There is a book written by one Oliver and is termed, "The Revelations of the square and therein is found the test questions and as I recollect of reading that they were the sun. Master and square and also other lights are named in— one to seek to enter, the other to work by, they antedating the present lights. What is meant by the wages? this is a very dark question to masons at large but I will state for the benefit of all that it means there is light, truth, and knowledge; wisdom as a reward for your labor properly done that if found worthy that is called wages. I would advise in you reading the following chapters of the Holy Scriptures, follow me as close as you can.

Read first chapter of Genesis lights are described therein; read 28th chapter, shows faith, H & C; Exodus 3rd chapter 1 to 15 verses, shows the name; also 6th chapter and 3rd verse; Exodus 20th. 1 to 18 verses show the moral law; read New Testament. St. John 1st chapter shows who the patron saint was and the word, name, truth and the true were; also 2nd chapter Rev. 19: 13th verse shows who the truth was; and also don't forget to read 22nd chapter Rev. 1st, 2d. and 3rd epistles of John these read thoroughly and studied will give you the proper Masonic light in the symbolic teaching if you are not properly prepared this will lead you to know your travel is regret and tell the next issue I remain as ever your humble Bro.

F. E. RAYMOND. 32 deg.

A.: A.: S.: R.: in Vallen San Fran.

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EDITORIAL.

There comes to our table regularly twice a week "L'Echo de l'Ouest." It is one of the best, spiciest, and best edited Masonic papers published in the United States. It is published under the auspices of the Lodge, "Jerome Lelande No. 6" of San Francisco, a prominent lodge in the American Masonic Federation. We welcome it to our office, and would be happy to quote from its magnificent editorials, but being in French, its significance would be measurably lost to our readers. However, we heartily recommend it to our French speaking readers and subscribers and hope they will enter their names on its subscription books. It is published twice a week; and the price is \$2.50 a year, \$1.50 for 6 months. Office of publication: 628 Montgomery Street, San Francisco, California.

The tripod is this month mounted by the Junior editor, whose inefficiency is manifest by the lack of intelligent reasoning. The cause is the absence of the Senior Editor, who is attending a convention of Anti-York Rite Bodies in Chicago, which is being held there on May 11, 12 and 13. In addition to this he will proceed to New York, Boston and all the Eastern States, where the American

Masonic federation is represented by 10dges Grand and Subordinate, on a tour of inspection. A report of the business transacted at the Convention will be found in another part of this number.

The following we clip from the "Masonic Trowel" a paper published at Little Rock, Arkansas, and which we esteem as one of our best exchanges. Bro., Thornburg, its editor, like Bro. Pitt of the "Bulletin" published at Detroit, Mich. is a "Free Mason."

ITS UNIVERSALITY.

What must be regarded as the greatest exemplification of the universality of Freemasonry in recent times was the meeting together last month of the six Lodges which work in foreign languages in London, England, viz.: Pilgrim No. 238, La France No. 2060, Italia No. 2687, Entente Cordiale No 2798, Deutschland No. 3315, and America No. 3368, for the especial purpose of entertaining the leaders of the English Craft, in the persons of the Grand Officers.

It certainly is amazing to note that the "American Rite" of Freemasonry accepts with unblushing effrontery the doctrine of "Universal Freemasonry." We remember a short time ago of reading that the late Bishop Potter of New York, in a sketch written by himself, related the following: He was travelling on a coast steamer along the Coramandal Coast from Bombay to some point south when a storm came up and they were driven to put in at a strange harbor. He could not speak Hindustani, and was compelled to seek the help of a native guide. He was sea-sick, and the said guide was anxious to relieve him. During his efforts the Bishop made it manifest that he was a mason. The guide who was a mason, made it known to him, and the consequence was Bishop Potter received every attention at the hands of the natives who were masons. He cherished this circumstance to his dying day. But he was an "American Rite" Mason, and

was compelled to repudiate "Universal Masonry."

Another evidence of this unmasonic system known as the "York" or "American Rite," and its results. "In the Philippines, an officer's life was saved by an insurgent "Masonic." After peace was declared they again met and the "American Rite" officer was compelled to reject the Masonic advances of his Savior, friend, in Manilla, and refuse him recognition, because his Masonry was "Scottish Rite and not "American Rite."

The writer of this article was requested to intercede for a Bro. in distress who was in good standing in his mother lodge in Glasgow, Scotland. His request was denied with the remark that, "He is only a damned Scottish Mason anyway."

Not long before this, a ship landed at Glasgow, on board was a sailor who died in port. Among his effects was the evidence that he was a Mason in good standing in a lodge in New York. When this became known the very lodge to which this "damned Scotch Mason" belonged, took charge of his remains and gave him a true Masonic burial and paid all the expenses etc. The lodge notified the New York lodge and they replied by saying, send us the bill and we will pay it. The response was that "Scotch" Masonry did not do business that way. When they discovered a Mason in any kind of distress or need they gave him of their substance, without money and without price.

There is no statutory limits to Universal Masonry, but there is statutory limits to "American Rite" Masonry. They are close communists like the "Hard Shell" Baptists.

This is not "Universal Masonry," and the object of this journal is to diffuse "Universal" Masonry, under the benign influence of T. G. A. O. T. U. We are succeeding even beyond our coveted expectations

EDITORIAL CORRESPONDENCE.

The senior editor of this journal, being on a tour of the Eastern States, making his annual visit to the various Lodges attended the Convention held in the "Masonic Hall" in Chicago and sends the following report of the said convention as furnished by the Grand Secretary Elect, Bro. F. Keeler. After the convention adjourned, Bro. Thomson proceeded to Detroit, where he organized two lodges, and thence to Boston and New York and other Eastern cities.

Proceedings of the Convention held at Chicago, May 11 and 12:

The Convention of American Masonic Grand Orients and Federations practicing Universal Masonry, was promptly called to order at 10 o'clock a.m. in the A. & A. Scottish Rite Masonic Hall by Illustrious Brother Dr. J. Gartenstein, 33 deg. Grand Representative of the Sovereign Grand Lodge of the Grand Orient of North America.

The following Grand bodies were duly represented: Ills. Brother M. McB. Thomson, 33 deg., American Masonic Federation, Ills. Brother F. Keeler, 33 deg., American Masonic Federation, Ills. Brother L. Geaziou, 33 deg., American Federation of Universal Co Masonry, Ill Brother Dr. J. Gartenstein Sovereign Grand Lodge of the Grand Orient of North America.

Upon motion duly seconded it was agreed to organize an Executive Council for the purpose of recognizing each other and cause to be formed a close Fraternal Union among the three Grand Bodies represented.

Upon motion duly seconded and carried it was agreed to name the Executive Council as follows:

Executive Council of Masonic Grand Orients and Federations of America.

Upon motion the following officers were duly elected:

Ills. Brother M. McB. Thomson, 33 deg., Chairman; Ills. Brother Dr. J. Gartenstein, 33 deg., Vice-chairman; Ills.

Brother L. Goaziou, 33 deg., Treasurer;
 Ills. Brother F. Keeler 33 deg., Secretary.

Upon motion the newly elected Chairman was conducted into the chair.

Thereupon, upon motion duly seconded and carried, the Secretary was instructed to send a document to all Grand Orients, Federations and Grand Lodges here represented, notifying them, that by a unanimous vote it was agreed by the above, Executive Council, to recognize each other, and cause to be formed a close fraternal Union among the three organizations, each to retain its identity, and invite other Masonic Independent bodies to join our efforts of mutual recognition.

Upon motion it was agreed that each and every Masonic Grand Orient and Masonic Federation be represented in this Executive Council by two representatives.

Upon motion duly carried it was agreed to adopt a card of membership for the members of each Grand body for identification purposes when visiting lodges of Jurisdictions, not his own.

Upon motion it was duly carried that the Secretary be instructed to prepare three copies of the proceedings of this Executive Council.

Upon motion the Executive Council adjourned until Thursday 9 a.m. May 12, 1910.

Promptly at 9 o'clock a.m. the Executive Council of Masonic Grand Orients and Federations of America was called to order by Ills. Brother M. McB. Thomson, Chairman of the Council.

Upon motion duly seconded and carried it was agreed by this Executive Council, that Masonic Bodies applying for affiliations can only be received by the unanimous consent of the Masonic Bodies already forming this Executive Council until there will be six Grand Bodies represented, when this rule may be changed.

Upon motion the Secretary of this Executive Council was instructed to procure a proper Seal, Record Book, Certifi-

cate of membership etc.

The price of Annual Certificate of this Executive Council shall be twenty-five cents each dating from the 1st day of June 1910 and this amount to be paid to Secretary of this Council.



The following Seal was
 duly adopted:

Upon motion the Secretary was duly instructed to procure all necessary stationery and send two copies of the foregoing proceedings under seal of this Executive Council to each delegate of this Convention.

Thereupon the Executive Council adjourned subject to call of Chairman Ills. Brother M. McB. Thomson.

This is to Certify that the above proceedings are true and correct.

Ills. Brother M. McB. Thomson, 33 deg., American Masonic Federation.

Ills. Brother Dr. J. Bartenstein, 33 deg. Sovereign Grand Lodge of the Grand Orient of North America.

Ills. Brother L. Goaziou, 33 deg., Supreme Council of Universal Co, Masonry and The American Federation of Human Rights.

Ills. Brother F. Keeler, 33 deg. American Masonic Federation.

Attest, F. Keeler, Secretary, Executive Council of Masonic Grand Orient and Federations of America.

CORRESPONDENCE IN CALIFORNIA

Universal Lodge No. 1 is arranging for a grand May basket party, entertainment and dance to be given at our temple, 1505 Bush Street, on May 11. Invitations have been sent out to all the lodges in San Francisco, for their members, sweethearts, and wives.

It is the intention of the Brothers that evening to start the preliminary arrange-

ments for an Eastern Star Chapter for San Francisco.

The committee in charge have arranged a first class program. There will be several prizes given for the handsomest baskets. Music will be furnished by Brother Goldenberg's full orchestra.

Golden Thistle Lodge No. 2, at the last meeting conferred the Master mason degree on three candidates. The officers deserve much credit in their efficiency of putting the work on.

Golden Star No. 3, is progressing very well. Their meetings are at all times interesting, as the officers are all earnest workers, good parliamentarians excellent debaters, especially when Senior Warden Brother McCallam invites discussion.

Marble Arch No. 4, after going through a good Spring cleaning, and getting rid of some of their undesirable members who by chance slipped in the order, while they were in their infancy, are now doing very well, and much credit is due to worshipful Master Brother Gibson and secretary Brother Emanuel who have so well coped with the situation, and now Marble Arch Lodge is coming back rapidly to its standard once again.

Cosmos No. 5, is going to entertain the Supreme Deputy, Brother Provolsky the Grand Master, L. A. Eaton and a committee of the different lodges at Brother Tuckle's Cafe, corner Montgomery and Jackson streets this Saturday evening, for the purpose of making arrangements to start drilling the officers in Cosmos Lodge. The affair is in honor of Brother Dr. Poole, Worshipful Master and Brother Raymond Senior Warden who is also the correspondent to the Spanish speaking countries of the American Masonic Federation. While Cosmos is a new lodge, it is making headway very rapidly.

Jerome Lalande, No. 6 confers lodge degrees in French and is a lodge that the American Masonic Federation is proud of. Each member is a Masonic student, and an earnest worker, and a lodge that is teaching the Yorks a few

lessons in Masonic history. They have a French paper of their own published twice a week but are contemplating making it a daily, and we would recommend that each French speaking brother throughout the whole of our jurisdiction and through the United States to subscribe for L'Echo de Louset, office address which is 1216 Stockton Street, San Francisco, California. The rates for subscriptions are \$1.50 for six months or \$2.50 for one year.

The Echo contains besides the general news, some very interesting Masonic news and history each issue. This paper was gotten up by the brethren of Jerome Lalande for the sole purpose of defending our order in the United States.

The Masonic work of the Echo is done by such able Brothers as Dr. Juilly Grand Secretary of the District Grand Lodge of Cal., and by Brother Leon L. Ray, treasurer of Jerome Lalande, a very able writer and a Masonic student.

Fall in line Brothers and help this publication as it is a publication for the welfare of the Ancient and Accepted Scottish Rite Masons.

St. Johannes, No. 7, which is our German lodge is progressing very rapidly. The officers are all drilled in their work and as one of the visiting German Brothers remarked, that it brought back to him the days of yore to sit and listen once again to the work given in German and more so, in such an able manner.

St. John No. 8 at Los Angeles is also on the boom, and Brother Perkins the district deputy reports that we are to look for good results from that district in the very near future.

San Francisco, Kilwinning, No. 9, is putting its members in by classes, and by the outlook of this, though nine in numbers will soon be No. one in membership. Kilwinning has at all times visiting brothers for the sole purpose of listening to the indefatigable Brother P. Nieto worshipful master of the degree team who illustrates the work in such an able manner.

He has his officers all drilled and are considered the banner degree team, in the American Masonic Federation.

Palestine No. 10 meets at Bay Shore, a suburb of San Francisco, with Brother George Adams as their deputy, and thru whose efforts the Palestine Lodge came into existence. Palestine is growing very rapidly.

Brother Burnett, Worshipful Master, is rehearsing and practicing with his degree team, who are at the present time doing the work very nicely; thus showing that the Scottish Rite is very much alive in California.

Fraternally,
WM. PROVOLSKY,
33d S. D. D G. M.
for California.

UNIVERSAL MASONRY.

The following excerpt is taken from the pen of an able writer on this subject:

Masonry throughout the world is united in to one family, with the sole exception of the adherents of the State General Lodges in the United States of America. The first of these spurious and clandestine Grand Lodges was formed in Boston by Henry Price, who received three degrees in the "Grand Lodge of England" ("Moderns"), a self-constituted body composed of four small subordinate lodges which for the purpose seceded from the regular order of Masonry. This so-called Grand Lodge was so irregular, spurious and clandestine that it was NEVER recognized by the Grand Lodges of Scotland and Ireland. Neither was it recognized by the Grand Lodge of All England, Ancient, Free and Accepted Masons until the two bodies, the Ancient and Modern Grand Lodges, united in 1813 and became the United Grand Lodge of England. Price claimed to have had a commission for Massachusetts from the "spurious modern" Grand Lodge of England, appointing him Provincial Grand Master, but no such document is now in existence, if, indeed,

it ever did exist. Neither do the records of the Grand Lodge of England show that ANY authority was ever given to this man Price. An appointment as a Provincial Grand Master was, and is, simply the deputizing of a brother to act temporarily for the Grand Master, and gives no authority to grant charters to lodges or even dispensations, except temporarily until a regular dispensation can be procured from the Grand Master or the Grand Lodge. According to the regulations of the Grand Lodge of England such regular dispensations must be secured within one year from the date of granting temporary dispensation, or else the temporary dispensation becomes null and void (worthless). As Price NEVER made any report of any of his acts in America, the work done by him in Boston was doubly irregular, spurious, clandestine and worthless.

The Masons and lodges made by this man Price, united and assumed the powers of "The Grand Lodge of Massachusetts 55 without ever having received a charter or even a dispensation from any Masonic power on earth empowering them to do so. When asked to show their charter or anything else giving them the right to exist as a Masonic Grand Lodge, they are totally unable to do so. Practically all the other State Grand Lodges of the United States of America sprang from this clandestine Grand Lodge of Massachusetts.

To make irregularity still more irregular, in 1796 Thomas Smith Webb, a clandestinely made Mason by a doubly clandestine lodge at Keene, N. H., the charter of which was arrested partly because of its irregular work on Webb, made a new Rite of Masonry, which Mackay and the other best authorities of the world call the American Rite. This work of Webb's was wholly adopted by some of the State Grand bodies, partially by others, and not at all by at least one Grand Lodge. Therefore, in scarcely any two states of the Union is Masonic work alike, and the Masons made in one state

are practically unable to make themselves known as Masons to the Lodges and members of another state.

This reminds us of a recent occurrence: A 32d degree Mason, under the obedience of the Supreme Council, Northern Jurisdiction, was under examination by a brother of the same degree of the obedience of the only legitimate Supreme Council of the United States, and the former being unable to answer any of the questions propounded to him, finally said, "I don't know anything about the work, but I can show you my receipt for dues."

If a receipt for dues were to be taken as the sole evidence that the holder thereof was a Mason, which of course would be irregular and illegal, the members under the different State Grand Lodges of the United States could visit the lodges in the different states, in Canada, Great Britain, and perhaps one or two other countries where the English language is spoken, but none of them would be permitted to visit the lodges of any other country on earth. Therefore, it will be seen that the Masonry as practised by the various State Grand Lodges of this country is not only irregular and clandestine but absolutely worthless because they do not practise Universal Masonry.

Masonry that is not universal is useless and worthless.

GRAND ORIENT NATIONAL OF CUBA.

The following communication was received from a true Masonic Brother officer in the "Grand Orient National of Cuba." Although a Spaniard, so far as language is concerned, he is certainly a true Mason and lives up to his Principles. He is a subscriber to our Magazine and reads it.—Ed.

MASONIC SERMON

Editor "Universal Freemason, and Venerable Masters:

My Most Est. Dear Brethren:—Great and immense is the pleasure to me to direct

the word today, and this evening, 24 January of this year, in which with great fraternal harmony always noted in their accustomed place. I shall begin with asking your benevolent judgment to hear my discourse, hoping that you shall be resigned to joy to receive my humble work.

My Esteemed Brethren, the true Mason should love all humanity, always looking to their better social welfare. He should be glad to have the esteem of men at large, and the esteem of his Order wherein he must show to profanes that he is that example that was preached to men, being calm, cool, collected, active, always avoiding the routine, always doing his work with proper study and learn from the Rituals the Golden Rules, but at the same time cause no exaggeration; for sometimes this overdoing things is worse than not doing them at all. But live as near as possible to the Golden Rule.

The real Mason should study and teach the one that does not know anything. Converse with him, with true affection, of the Brotherhood of man, and not manifest friendship to a Brother and then go behind his back like Judas Iscariot did when he sold his Master for 30 pieces of Silver. Such is not Masonry. Neither let the green worm of Envy gnaw his heart because another Brother, through his superior mentality, advances; that could not be Masonry—never! Never in this great divide, for man born of woman must die.

The real Mason should study the profane's interest as well as his own. His mission is to elucidate to those and show them their errors in a nice way, and correct their vices. If possible permit no Brother to talk evil of another, which evil is found in all Lodges, nor on questions of finance try to defraud a Brother of that which pertains to him. He should not let false pride get into him. I know many Masons who wear insignias, emblems, pins, etc., but I doubt if they know what the word Mason means. This means You! Yes, and all others; and therefore, not being perfect, we must try

to emulate the good Mason. He must instruct through talking, advising, and through his pen—for the pen is mightier than the sword. Through his pen he can do more good than he perhaps thinks. The financial condition should not make a Mason feel that he is superior to his humble Brother. You are all within the Compass and Square and on the level. How nice it is when one of our BB. has departed to the great beyond, and all praise his great virtues. Such is the Mason now, and such he was before. We hear of Kings, Earls, Viscounts, etc., being Masons, but to me they all look alike, provided they live good and true lives.

It was not long ago that Italy went through a terrible ordeal and we can remember that an Ill. Bro. Mason occupied the throne of Spain. They left their royal pleasures and attended to God's door, regardless of their Faith, and went to hospitals, etc., where pestilence was awful. But they did their duty as Masons and citizens and Rulers. Many tears were poured down their cheeks and the enemies of Masonry were dumfounded.

Let us follow the Ideals of Masonry in the Valley de Palacios.

ANTONIO GALIRES.

BEHOLD THIS ORIENTE!

The Prestige and Competency, personal and official, of this Body, the Director of Grand Orient National of Cuba, through the efforts of that ever zealous and distinguished Dr. Sr. Vidal Mosa, who being Ill. and Pow. Gran Commander, places all his attention and all his preferences among the most important topics of the day, and keeps up to the breast of the times likewise looking to the aggrandizement of the Grand Orient National, seeing that the Provincial Lodges have their proper provisions and Constitutions. The fact that he looks to is that the Grand Orient should even be the 1st to Mason Union. These new constitutions will give the Grand Orient impulse to the powerful corporation of gathering elements of Masonry and make that aug-

ust body come to the proper principles, and hoping that it be thus through the G.: A.: T.: U.: who may make our pilgrimage to be covered with glory and we hope with great satisfaction to say that the Grand Orient National from the South to the East and that all shall exclaim glory to its Grand Orient National of Cuba. Tom Bio

Antonio Galires, Valley de Palacios, Pinar Rio Cuba

RESPUESTA A LA CONFEDERACION MASONICA AMERICANA.

24 of January of 1910.

To the W. Bro. McB Thomson,

3 Center Avenue Salt Lake City,
Utah, U. S. A.

Dear Brother:

Answering your favoured of 20th. last December, I have the pleasure to inform you that by instructions of our Most Worshipful Gran Master on the first meeting she will be properly and duly attended.

On the meanwhile, and on behalf of same Gran Lodge I give you my best thanks for your kindness towards us, also for the pamphlet which we received and read with the best pleasure.

As soon as any business will be taken about the matter, I will submit to the American Masonic Federation the names of three of our BB. any of whom will be honored by representing the American Masonic Federation near the Gran Logia Unida Mexicana.

Fraternally

The Gr Sec., Manfredo Pincherli
El Simbolismo Libre

In Roman times the power of arms and violence made the proud boast "I am a Roman citizen," a buckler of defense against the attacks of the most daring and unscrupulous. For greater ages the power of loving brotherhood has given greater strength throughout a greater world than the Roman ever knew to the words, "I am a Master Mason."—

GEORGE WASHINGTON.

DISTRICT GRAND LODGE.

The following is a synopsis of the Meeting of the District Grand Lodge:—

Dear Sir and Brother:

The second meeting of the District Grand Lodge of California was held in the Hall at 1365 Bush Street, on Friday, April 22, 1910, at 8 p.m. Representatives of all the chartered Lodges were present. The following financial report was approved:

Receipt, \$50.00; disbursements, \$6.65; leaving a balance on hand of \$43.35.

The following motions were adopted:

1. To petition the A. M. F. for a Charter of Erection, and send the fee of \$25.00.

2. That instead of posting upon a blackboard the applications of candidates, the following plan was adopted: That every application, when received in a Lodge, shall be sent to the Grand Secretary's office; the Grand Secretary will then send a copy of said application to all the other Lodges to inquire if any objection is made to accepting said candidate. If no objection is made the Grand Secretary will send to the Lodge, within two weeks, permission to initiate said candidate.

Each application sent to the Grand Secretary must be accompanied by the sum of \$5.00, otherwise no action will be taken upon it. A subordinate Lodge is forbidden to initiate any candidate before permission to do so has been granted by the Grand Secretary's office. This ruling to take effect from May 1, 1910.

A Grand Relief Committee is composed of the W. M. of all subordinate Lodges.

The Relief Fund is to be composed of 10 per cent. of all moneys collected by the Grand Lodge.

A By Laws Committee is composed of BB. Barclay, Tomitz and Dr. Juilly.

A Funeral Committee is composed of the W. M. of all Lodges.

A Committee of Reception to receive delegates of the Grand Lodge Inter-

Montanan is composed of BB. McCullum and Treich.

Bro. Neito has been appointed Official Instructor in symbolic work and permission granted him to start a school. The tuition fee for the complete course is \$5.00, Payable to the Grand Secretary, who will deliver the official receipts. BB. who can show they have already paid money for the same purpose to any school or Instructor, will be allowed the same course of instruction without further cost.

Your W. L. Lodge is respectfully requested to send to the Grand Secretary's office, In Writing, all resolutions of interest it may wish to have discussed on the floor of the next Convention.

The meeting was closed in due form at 11 p.m., to meet again at the call of the G. W. M.

DR. GEO. H. JUILLY,
Grand Secretary.

GUILD FREE MASONRY AND CRITICS CRITICISED.

By John Yarker, VII degree (Guild)
33 degree (S.R.).

Numberless questions have arisen of late upon the relative relationship of the Art Guild and Banqueting Freemasonry, but it is only a moderate percentage of the latter that care a red cent, about the question, and such of those who do take some interest in the origins have no means of satisfying their historical curiosity. So uncertain is the real origin of Modern Freemasonry to Masons themselves, that the really intelligent Editor of the London Freeman, in his review of my "Guild Charges," writes: "We find him attributing the formation of the Grand Lodge of London in 1716-17 to Dr. James Anderson, though no evidence is produced to show his connection with the matter." It seems to be generally understood that his "digest" of the ancient Charges and his first book of Constitutions in 1723 are *prima facie* evidence of his right to the honor. Curious

ly enough he has left behind him no minutes of what he did between 1714 and 1723, in his Lodge held at the Goose and Gridiron, hence it is impossible to define with absolute certainty what share he took in the establishment of his Grand Lodge. Certain Guild Minutes actually exist from 1673 onwards, which show that Anderson was made Chaplain of the Portsmouth—St. Paul's Guild in 1710, but this would not give him an opportunity of seeing the working Ceremonies given in proof of competency by conferment of the various grades; it would give him only the right of witnessing the annual drama which throughout is Solomonian, and hence it appears evident that the Solomonian view of Modern Freemasonry was engrafted upon a system, then say, a century older than 1717. The Guild of Art blame Anderson for everything; he was a blackleg, a perjurer, for 2 centuries his name has been held in such detestation that (at any rate in England) all of the name of Anderson are refused Initiation. It is quite certain that down to about 1730 the Andersonian Grand Lodge knew of only two degrees—E.A. P. and F. of C., but this was a system evidently, by undeniable evidence, practised long before the origin of the St. Paul's Guild in 1673. The Guild also accuses Anderson of Christianising the Craft; this is entirely a mistake. Ages before Anderson existed this Christianising had commenced and was handed down, and plenty of proof of this will be found in my "Arcane Schools." I have said that Anderson would have no opportunity of seeing the Craft Ceremonies conferred as proof of skill. The Guild believes that Montague really took pleasure in learning the details of a Mason's work but not a thing shows that Anderson took the least pleasure in work of that nature. The Grand Lodge, constituted by himself and his seven coadjutors, was a two degree system then worked throughout Scotland, and more or less in various parts of England. Gould has shown that in 1709 there was a James Anderson

Secretary of the Lodge at Aberdeen, and in 1717 Secretary of the New Grand Lodge. In 1710 he was in London, and the Guild tale hangs so well together that it is impossible to reject it. I have been pressing for the production of the old Minute book in facsimile, but it is not at all likely to be done. Why should it? Many old Guild Masons believe that too much has already been given out, and hence they say, why belong to the Society if everything is made public?

The Editor of the Freemason terms me a member of the "Strettonian School;" well there is no harm in that, but it enables me to say that I knew of these rites in 1856; or ten years before either Bros. Stretton, or G. W. Anson, knew anything of the matter and I allude to the recent paper of the latter, which seems to be an interesting account of an operative Initiation at about 14 years of age. At the date just mentioned, 1856-57 I knew a Bro. Eaton, of the St. Ninian's Lodge who informed me that he and his forefathers had been Operative and Speculative Masons for seven generations. There is no mistake in this, as I wrote it on the Lodge Circular in 1857, when his son was received a joining member in the Fidelity Lodge, of which I was Master. I had been arguing that if Modern Freemasonry had been of Operative Guild origin these last would have had the system still. I am afraid I felt rather angered when he responded very tartly—"How do you know they have not?..... They have everything that you have, and a good deal which you have not got."

At the present time there are many (real) Master Masons who are not Speculative Masons, and who yet know all that is worth knowing in Freemasonry. Amongst these P. M., R.B. Grant VII degree may be mentioned, who has just printed an interesting account of the Masons' Arms, which evinces special knowledge.

I should have liked in this paper to have extended the particulars of Guild Ceremonies, more especially in the an-

nual celebrations, than I have done in my recently published "Guild Charges," but must defer it for the present. Suffice it, at the moment, to say that the Guild system is a double one; a non-national, or non-credal, ceremonial in which every degree of skill is entrusted with its proof; and secondly a Semitic Ceremonial in which every degree from the 7th downwards is the work of the Jewish Solomon. Grand Lodge Ritual was an imperfect two degree test Ceremonial of ancient date, on which had been engrafted the Semitis development, but far more apparent in the ancient ritual of York. Even the laying of the Foundation Stone occupies several Sections; we have first the marriage of Solomon to Pharaoh's daughter, and the introduction of Egyptian Masons, and Clement of Alexandria quotes Alexander, surnamed Pollyhistor, as showing that Vaphres, King of Egypt, sent 80,000 Masons. Then follows the fixing of the center, the process of which may be gathered from Bro. Stretton's interesting Tectonic Art, and which of old was considered a secret of such importance that in 1099 a bishop of Utrecht was slain for extracting it from the son of a Master Mason.

—Co-Mason

CORRESPONDENCE FROM OUR SPANISH B.B.

News from La Antordia Del Progreso from the light of Progress.

MATIAS de LA FUENTE, Biography.

The above named is son of the little town San Christobal he is one of them distinguished young and intelligent Bro's who distinguish themselves by their noble attributes not alone in his country wherein he is born, but elsewhere his brilliant Masonic ideas he has always imparted to his Brethren. He belongs to that respected Lodge "Ruis Tamayo" wherein he is one of its most enthusiastic members. We remember him giving that Masterly Funeral Oration on Maceoy Gomez on the night of December 7, 1909. He has held

public offices and has comported himself with proper propriety. He has knowledge of administration affairs and has shown his sagacious and keen mind and we salute throughout these columns our appreciable friend, Broother an Companion.

Yours

F. E. RAYMOND 32 degree

International Spanish Orient. A. A. S. R. in the Valley of San Francisco. A. M. Federation.

ROLL OF GRAND MATSERS

ROBERT MARTIN, Kilmarnock—1822-1857.

ROBERT CHAMBERS, Ayr—1858.

WILLIAM MARTIN, Ayr—1859-1871.

THOMAS WEIR, Muirkirk—1871.

JAMES POLLOCK, Newmilns—1872-1874.

JOHN HODGE, Kilmarnock—1874.

ALEXANDER POLLOCK, Stewarton—1875.

MATTHEW POLLOCK, Newmilns—1876.

MATTHEW MCB. THOMSON, Ayr—1877-1881.

THOMAS COLQUHOUN, Ayr—1881-1886.

WILLIAM YOUNG, Newmilns—1886-1889.

JOHN CROMBIE, Aberdeen—1889-1891.

PETER SPENCE, Airdrie—1891.

ARBUTHNOT MURRAY, Fiddler—1906.

ALEXANDER STEELE, Newmilns—1910.

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