

THE UNIVERSAL FREE MASON

Volume 3

JULY, 1910

No. 1

OFFICIAL.

The attention of secretaries and treasurers of Daughter Lodges is drawn to the law requiring full returns to be made on or before the 24th of June.

The secretaries of Daughter Lodges are required immediately after election to send to the Grand Master the name of the Brother whom they recommend as Lodge Deputy.

ONLY ONE FREEMASONRY.

"While there are many religions, there is but one Freemasonry. And while we would not be understood as endeavoring to elevate Freemasonry above Christianity, we offer no apology for saying that, while religion has caused many tears of sorrow to flow, made millions of widows and orphans, imprisoned disbelievers, tortured them upon the rack and burned them at the stake; has devastated cities and swept them from the face of the earth, desolated lands, blotted out nations. Masonry has done none of these things. Freemasonry has no armies, no ravies, no arsenals and no magazines, nor implements of war or death. On the contrary, if all men were good and true Masons, there would be no more war. Its sons are the hosts of peace; its aims, good deeds; its banner Love, and its countersign and battlecry, "Peace and good will upon earth."—Grand Master Bell, of Texas."

How often do we see items like the

above in our York contemporaries, and how often do York Rite spell-binders give voice to sentiments similar to those of our Texan brother, sentiments so beautiful in themselves that makes it the greater pity they are misapplied, it may be that they are only used in a Pickwickian sense and the Bro. does not mean to be taken literally, or it may be that he talks of what should be, not of what is, or that he has in mind the Universal Masonry of the world at large; not the sectional and Local Masonry of the American York Rite, the latter seems the only reasonable explanation.

Our good Bro. says that unlike religion; Masonry has never persecuted dissenters (disbelievers), this is true of Universal Masonry but what of the Masonry of the Bros. own State where a considerable portion of the people speak Spanish as their mother tongue yet are refused the privilege of conducting Masonic work in that language, and when they the granted charters by a neighboring Grand Lodge are persecuted and refused fraternal recognition, and what of our own BB. of the Scottish Rite Symbolic who are continually lied about, misrepresented and persecuted, deprived of the right to labor and support their families, our Deputies arrested on trumped up charges, sometimes as in Los Angeles without even the formality of making a charge. But says the Yorkist these people are not Regular!

Was this not the plea, on which the fires of Smithfield were lit? The Quak-

ers persecuted in New England? and on which the infamous Torquemada supplied the Antoda-Fe with victims? has it not ever been the plea by which ignorance, bigotry and tyranny has justified its persecution of those who differed from them in opinion?

Yes there is but one "Freemasonry" which is truly "Universal" it knows no geographical boundaries, no ethnological, lingual, racial or religious distinctions and closes not its doors against any worthy aspirant, its Lodge is indeed in length from the north to the south; its width from the east to the west and all men are equally brothers who tread the "Chequered Floor". If the Lodge of the American York Rite meet these requirements then are they part of "Only One Freemasonry" if they do not, then the words uttered by Grand Master Bell are empty and meaningless they are but as a "sounding brass and a tinkling cymbal."

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A SURVEY OF THE SCOTTISH RITE.

The following article taken from the "Tyler-Keystone" gives the York Rite view of its side partner. The bogus Scottish Rite of the southern and northern jurisdiction, that two-thirds of it is false and the balance incorrect is to be expected in our August issue one will give a true survey of it.—Ed.

The month of May is an important one in the history of the Ancient and Accepted Scottish Rite. On the thirty-first of that month in 1801, the "Mother Supreme Council" was formed at Charleston, S. C., and on the first, fifteen years before that date, the Constitutions were ratified by Frederick the Great of Prussia, who was at that time the supreme head of the Rite.

After the establishment of the three degrees by the Grand Lodge of England, shortly after the organization of that body, many so-called higher degrees were formulated, for the most part on the

continent, but they were shortlived. From them, however, grew out the twenty-two additional degrees which were to become the foundation of the Scottish Rite as we know it today. These twenty-five degrees were brought together under the head of a chapter of the Rite of Perfection, by the Chevalier de Bonneville, which he established in the College of Jesuits of Clermont, an asylum for the adherents of the House of Stuart, who were, for the most part, Scotchmen. One of the degrees of the Rite was called "Scottish Master," and it was from this influence that the Rite was given its present name by the body organized in Charleston in 1801, altho at no time was it a strictly Scottish organization.

The Marquis de Lenais introduced the degrees to Berlin in 1758, where they were adopted by the Grand Lodge of the Three Globes, and in the same year the rite of Emperors of Paris under the authority of "The Council of Emperors of the East and West." A split occurred soon afterwards, due to jesuitical influence, but in 1781 both factions were incorporated with the Grand Orient of France.

In Germany the Rite flourished under the patronage of the king, who is said to have drawn up the Grand Constitutions of 1762, and afterward reorganized the rite and ratified and signed the Constitutions of 1786, by which he resigned his position as the Grand Commander of the Princes of the Royal Secret and Supreme Chief of the Scottish Rite of Perfection. His Masonic prerogatives were by the same document deposited with a council for each nation to be composed of nine Sovereign Grand Inspectors-General of the thirty-third and last degree of legitimate Freemasonry, limited in number to that of the years of Christ on earth. The intimate connection of King Frederick to this degree has been a subject of controversy, but many of the leading scholars in the

Rite, including Albert Pike, are sacrificed of his interest and influence.

The double eagle insignia of the Rite is the same as that of the reigning house of Prussia, and bears witness to the influence of the Great German ruler on the system. The double eagle is also the emblem of the Russian ruler, and is very similar to that of the Scottish Rite. A member of the Michigan Consistory while traveling in Russia found the emblem a talisman, although Masonry in any form is forbidden. He had occasion to visit several places in the Czar's domain that were quite off the beaten path of travel, and being unfamiliar with the language, anticipated some trouble in getting about. He found to his surprise, however, that he was treated with a great deal of deference for which he could not account until he discovered that a 32 degree ring which he was wearing was regarded with great respect and curiosity. At first, knowing that Masonry was frowned upon in Russia, he was minded to take it off, but seeing how effectively it worked he resisted the impulse and for the rest of his stay in those remote parts was regarded and treated as a special agent of the Czar.

The Rite was brought to America by Stephen Morin about 1762, his commission granting him power to create Inspectors in all places where the sublime degrees were not already established, being dated the year previous, August 27, 1761.

Morin went first to San Domingo and afterwards to Kingston, Jamaica, where he appointed Henry Francken a Deputy Inspector-General, and commissioned him to extend the rite. Soon after his appointment Francken came to the northern colonies and appointed Moses M. Hayes a Deputy Inspector-General at Boston, and established a Lodge of Perfection of the 14th degree at Albany. This was the first Lodge of Perfection on the continent of North America, but

the body did not thrive and soon died out, remaining quite forgotten until the original charter was discovered in 1822 by Giles Fonda Gates.

Brother Hayes of Boston in the meantime appointed Da Costa Deputy Inspector-General for South Carolina; Solomon Bush for Pennsylvania; and B. M. Spitzer for Georgia. A Council of Princes of Jerusalem was constituted at Charleston and in 1796 some refugees from San Domingo at Philadelphia started a council of Knights Kadosh. The following year a Chapter of Rose Croix was established in New York. In this year, 1797, the Constitutions of 1786 were received at Charleston from Germany and their validity was recognized. In 1801 a Supreme Council of the 33d and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry was organized by John Mitchell and Frederic Dalcho and before the year was out the full quota of members, nine, had been admitted.

The constitutions which gave the authority for the additional degree up to the 33d have been the subject of extended controversy. They were first published in French in 1832. Two years later a Latin text appeared which differed in many of its details from the French version. It is believed that the Latin is the original and that the French was a copy designed for the use of the Craft in that country. Albert Pick went into the matter at length in his "Historical Inquiry" and established to the satisfaction of most scholars that the Latin document is genuine and that it was actually subscribed to by King Frederick. From the variations in the two versions of the Constitutions have come the difference in the work of the Northern and Southern Jurisdictions. The Northern work is based on the French transcript with the emphasis in the degrees laid on the Knighthood of the Crusades, while the Southern work, conforming to the Latin document, lays greater stress on

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he historical and philosophical teachings.

In 1813, the year in which the Ancient and Modern Grand Lodges of England were united into one body, the Scottish Rite in America was separated into two. The Supreme Council for the Northern Jurisdiction was established in New York on August 5, of this year by special Deputy Emmanuel de la Motta, and D. D. Tompkins, Vice President of the United States, was made Grand Commander. A few years later the seat of government of the Northern Jurisdiction was changed to Boston. This jurisdiction includes all the territory north of the Ohio and east of the Mississippi, the Southern Jurisdiction reserving to itself all the rest of the territory of the United States.

Like the rest of Masonry the Scottish Rite has not been allowed to pursue its course through untroubled waters. Several attempts have been made to organize spurious Supreme Councils both in the north and in the south. They have been short lived however, and, with the exception of the body organized by Joseph Cerneau in New Orleans and New York have ceased to exist. The Cerneau controversy is too long to enter upon at this time. If the reader is interested he can find the gist of the matter in "The Ancient Accepted Scottish Rite of Freemasonry," by William Homan, or in his book on "The Scottish Rite and the Cerneau Wrong."

The Scottish Rite is hierarchial in its form of government. The Supreme Council of the Rite is the governing body over all the degrees but confers but the one, the 33d. As the membership of the Supreme Council is limited to 33 in the south and to twice that number in the north, honorary degrees or titles have been provided for those Princes of the Royal Secret whose services warrant special recognition. In the Northern Jurisdiction an honorary 33d degree is conferred, and in the Southern Jurisdiction a "Court of Honor" has

been established. This consists of two degrees or ranks, Knight Commander, and Knight Grand Cross. A man must be a member of one of these honorary grades before he can be elected an active member of either Supreme Council.

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MORE OF OPERATIVE MASONRY.

By Clement E. Stretton.

In these pages for March the editor asked for more definite information upon the subject of the Operative Rite of Masonry, as existent in England. Bro. Stretton has very promptly and courteously replied. In answer to our question as to existence of records antedating the "revival" of 1717 Brother Stretton makes partial answer. We are now informed that such records are held by the Operatives, and securely guarded. It would surely work no injury to the society that proper portions of this material should be made known. The scholars of Speculative Masonry are not concerned with the secret archives of such association, but are desirous only to substantiate historical truth. We give Brother Stretton's communication, without comment, further than to hope that clearer light may yet be vouchsafed:

I have read the March issue of the American Freemason with great interest. On page 232 reference is made to my being under the Operative OB. as well as the Modern—I therefore send you a copy of what the Operative "Oath of Nimrod" is. With reference to the Traditional History it is read to every new Fellow also once a year. Every Guild Mason believes that it is absolutely true and no Operative Mason would think of calling it in question. We have it written on scrolls three, four and five hundred years old, and we regard it as the foundation stone—the commencement of our guild system. We are taught to deliver the Traditional History without any notes whatever.

I beg to direct your attention to the Co-Mason, for January and April 1910. in which a correspondent, Anson, gives the clearest possible outline of the Guild Mason's ritual.

The Operative Masons today continue to use the ritual which was signed by Robert Padgett, Clerk to the Worshipful Society of Free-Masons of the City of London in the second year of the reign of King James the Second of England,—1686—that is long before the days of Anderson or the formation of Grand Lodge in 1717.

If we place the Operative ritual of 1686 and the modern ritual as used in Speculative Lodges today, side by side, it is quite easy to see that the latter is a part copy, and part "adaptation," of the former. The Operative Constitutions of the 1686 period undoubtedly came into the hands of James Anderson, and when he made his "digested" constitutions in 1723 he did not make alterations of great importance. The chief part of the 'digestion' was to strike out the parts which in his opinion were too technical. The words "But as we are not all Operative but rather Free," etc. etc. were introduced in the 1714-1715 period when Anderson made some gentlemen Free Masons in the Operative Lodge, and then the Brethren present were "not all operative," as some were Operative and others non-Operative.

It is remarked on your page 234 "If now by aid of the present ritual of the Operative Society Brother Stretton can explain and amplify the authorized 'work' of English Speculative Masonry . . . it is indeed marvelous."

Brother Stretton's reply is that by means of the Operative ritual he can solve the difficulties of the modern speculative Free Masons because the modern 'adaptation' is far shorter than the original Operative ritual. As an instance the Operative system has no less than seven Arch and Seven Square degrees, and the writer has passed through the whole fourteen, during the past forty-

three years.

With regard to the publication of the there are several difficulties:

(1.) The information is contained in a strong room from which it may be removed and into which room no person below the rank of a Master Mason VI degree may ever enter.

(2) Much of the information is in the Master's cipher which on no account will they permit to be made known.

(3- No official application has ever been made to the Operative Masons to show their documents, therefore it is not possible to say what might be the result of such an official application.

(4) We also have to remember the words of the Oath of Nimrod. I will not—publish, discover, reveal, or make known any part or parts."

Many of the Operative Free Masons consider that this O.B. should be carried out to the most strict letter of the law. They believe that too much has already been given, and hence they ask, "Why belong to the Society if everything be made public?"—The American Free-Mason.

ITALIAN FREEMASONRY.

Italy, before the "Union," was composed of a number of States which were independent of each other, and Freemasonry, while it was introduced into all of them, had a hard struggle to live. Rome, the seat of the Papacy, had a Masonic Lodge as early as 1735. Its presiding officer was J. Colton. But in 1737 the Inquisition seized its "serving brothers" and it was closed. It was in 1738 that Pope Clement issued his bill prohibiting Freemasonry. In 1739 an edict was issued prohibiting the practice of Freemasonry in the Papal States under the penalty of death and the confiscation of worldly goods.

In 1787 another Lodge was established in Rome, but its property and archives were seized by the Inquisition, and it was also closed.

In 1861 a Lodge was opened under the Grand Orient of Turin, and now there are probably a thousand Masons in Rome who are men of ability, character, and standing.

The Mayor of the city of Rome, Ernest Nathan, is a Freemason and a Jew. He was elected by an overwhelming majority in the Council. His family were true friends of Garibaldi, and devoted to the cause of Italy.

Freemasonry was introduced into other parts of Italy in 1729 and many Lodges were established in Tuscany. In 1737, Gaston, the last duke of the family of the Medicis, prohibited all Masonic assemblies, but he died within a short period of time afterward, and the Lodges continued to meet and work. The Roman Catholic clergy appealed to the Pope, Clement, who commissioned an Inquisitor of Firenze and Lorraine.

But Gaston's successor, Francis Duke of Lorraine, who was afterward Francis, second Emperor of Austria, and the husband of Maria Theresa, liberated them. The duke was himself a Freemason. He had joined the fraternity in Holland, and during his reign as duke and as Emperor he protected the Craft. Lodges sprang up in all parts of Italy—in Padua, Milan, Venice, Verona. There is authority for the statement that a Lodge which worked in the English language existed at Rome with the knowledge of the Pope.

In 1751, Charles III, King of Sicily, prohibited Masonry in his domains, but the next year he exchanged his opinion and committed the education of his son to a priest who was a Mason and also his confessor.

Ferdinand IV prohibited Freemasonry, it is said, because the blood of St. Januarius did not liquefy in 1776, as was usual, and the trouble was laid to the Machinations of the Freemasons. But his wife, Queen Caroline, was a daughter of a Mason, the Emperor Francis, and she secured the repeal of the law. But in 1781 it was renewed and Masonry died out.

Garibaldi was Grand Master of Masons, and while he refused the greatest honors and decorations of nobility, he was one of those who thought that the decorations of Freemasonry were more "honorable than the Star and Garter." In 1864 he wrote to the Masonic magazine, Chain of Union, from Saprera, his island home:

"I have received and have read with much satisfaction your Masonic journal which I hope will be a power in contributing to the progress of Universal Masonry. . . . Your journal, to be useful to the cause of human regeneration, ought not only to favor this union but also to defend it with energy against those who oppose the march of humanity and the freedom of conscience, and who, by their opposition, give us to day, both worlds a spectacle so discouraging."

On August 26, 1906, the Masons participated in the ceremonial when the monument to Don Giovanni Verita was dedicated. He was the humble priest of Mogdiana who saved the life of Garibaldi when he fled from Rome in 1849.—The New Age.

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The Proceedings of the Grand Lodge of Alabama, one of our contemporaries says, show "that the Grand Secretary read a letter from the widow of a Master Mason in distress, appealing for aid. The Grand Tyler was requested to take up a collection from the brethren as they passed out, and the sum of \$54 was thus raised for her relief. On the following day a member read a communication from a worthy brother, stating his distress and giving certificates from physicians showing that the facts were as stated and moved that the brethren be allowed an opportunity to contribute to his relief. Two brethren were appointed to receive contributions, and \$119.19 was raised for the distressed brother, whose name was not mentioned.

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EDITORIAL.

With the present number is begun a new volume of the "Universal Freemason" and we have entered upon the third year of our labor as Editor in chief. How those labors,—ably assisted as we have been by Bro. Spence, co-Editor—have been appreciated by our readers is shown by our ever increasing circulation and the numerous letters of approval and encouragement we receive. The increase in the number of our subscribers make us hope that in the near future we will be able to make our Magazine larger, and the promise of able Brethren to contribute articles to its columns will make it more interesting and instructive.

In the future as in the past all our efforts will be in the direction of upbuilding the cause and promulgating the tenets of Universal Masonry, and while we believe this cause can be best served and the end we strive for best attained thru the Ancient and Accepted Scottish Rite, we gladly extend the right hand of fellowship to all regular Masons be they of whatever Rite they may and invite them to aid us in the grand design. Thus with benevolence to all and malevolence for none we will all strive as true "Chil-

dren of the Widow' to spread abroad the bright effulgent light of true Masonry knowing neither clime, creed or race, save the Fatherhood of God and the Brotherhood of Man. With Liberty, equality and Fraternity our motto.

It is our pleasant duty to chronicle the birth of eight new Lodges in the Federation during the past month, four in the U. S. A. and two in Central America. The State of Michigan has now five Lodges, and California fifteen; so does the good work progress.

How often does joy and sorrow tread upon each other's heels, our hearts expand with joy and pride when we realize the rapid strides with which Universal Masonry has advanced; but how much that joy is dampened and that pride lowered when we learn of some Bro. by foolish, thoughtless actions bringing discredit upon the Fraternity. That a brother of our Rite should seek to visit a Lodge where he knows he is not wanted is caddish in the extreme. To gain admission to such a Lodge by false representation is criminal and subjects the offender to sever penalties, if a member of our Rite honestly believes he made a mistake in affiliating with us, and Demits with the intention of joining another we may regret the step he had taken but we accord him a freeman's right, letting him settle with his own conscience the binding power of his obligation, but that anyone while a member of a Scottish Rite Lodge should assume the character of a profane and seek reinitiation in a Lodge of the York Rite renders such a one unfit for membership in any Lodge, but one instance of the kind has occurred in our history and the Lodge to which the offender belonged has cost him forth from their midst while the York Rite Lodge having discovered his perfidy after he had been entered, denied him further advancement refusing to accept him as a

member, verily the way of the transgressor is hard.

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We welcome to our exchange table "The Los Angeles Freemason and Scottish Rite Review" the number received is the 7th of the 14th volume; quite a respectable age at which we do not wonder as it is readable and interesting from first to last, and contains news concerning all branches of the American York Rite.

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Another welcome visitor was "The American Freemason" a new departure in York Rite Journalism.

The Editor Bro. Jos. E. Morecombe, was for years the Editor of the "Tyler-Keystone" and is deservedly ranked among the leading Masonic Journalists of America, and that he is assisted by Bro. A. G. Pitts, formerly Editor of the Palestine Bulletin is enough to insure the readers of "The American Freemason" that each issue will be fresh, racey and instructive. The number before us is the sixth number of the first volume, it has as a frontispiece a portrait of Bro. Pitts given as one of the "Makers of the Freemason". The contents are varied and cover a wide field beginning with the continuation of an article by the Editor on the "General Grand Lodge dealing with the subject from its earliest inception this article will run through future numbers until the subject is exhausted.

Bro. Pitts has also a continued article the subject "The Constitutional Law of Masonry", is admirably handled but as the evils which Bro. Pitts seeks to cure are peculiarly American York Rite ones a Scottish Rite Mason can have only an Academic interest in the subject.

Other articles are "Masonic Symbols"; "Leaves from a Freemason's Note Book" Extracts from the proceedings of Grand Lodges. Bro. Roe Fulkerson corrects errors and drives truths home in his usual style.

An article on Foreign Masonic Bodies and their recognition by American Grand Lodges (for American read York) is dealt with at length, we are of opinion that this problem will be settled in a different way and by a different factor than is anticipated by the writer and that will be by the Scottish Rite Lodges multiplying to such an extent that the Foreign Masons will find a congenial Masonic home in the Lodges of his own system in every large city of our country and the York Rite will be the isolated instead of the isolator. May God speed the day. In the "Contents of the Query Box" problems of a more or less knotty character are answered while the absence of local Lodge reports makes the whole more interesting to the reader who seeks solid reading.

We have been so lengthy on this subject because we like "The American Freemason" ourselves and recommend it to our readers who wish to see what the most able writers the York Rite have got to say, "test all things hold by that which is good" a man who is of the Scottish Rite because he knows no better is not worth having.

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With the approach of Saint John's Day and the semi-annual election of officers in the Daughter Lodges various queries are propounded by the BB. a few of the more important we answer here as they are of general interest.

All the officers of a Lodge are elected. The officers are installed by the Lodge Deputy who also gives the installed degree to the proper officers.

Each Lodge is entitled to be represented in Grand Lodge by its R. W. M. S. and J Wardens.

No Bro. can be suspended or expelled for non-payment of Dues.

— o — A LITERARY LODGE.

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A few months ago we noticed and commended a project of some of our York Rite BB. to form a Literary Lodge on

lines similar to Lodge "Quator Coronati" (the four Crowned Martyrs) of London, England, we do not know whether this project has got beyond the talking stage yet; but we are pleased to be able to chronicle the birth of a Literary Lodge in the American Masonic Federation, Vivaka No. 5, Detroit, Mich., while seeking to follow in some measure the same lines as its big English Sister in so far as study and research in the less trodden paths of Masonic knowledge will unlike it conduct the ordinary work of the Lodge as well, that is it will Enter Pass, Raise and Mark and pay due regard to the Esoteric and Ceremonial Lodge work, but will not consider that as its only or even principal business, as at each Lodge meeting a lecture will be given or a paper read on some one of the less known points of Archeology, Symbolism or History.

We expect from time to time to publish some of the papers in the "Universal Freemason". We wish "Vivaka" and Bro. Thomas its R. W. M. all success.

Peiory, the successor of a body which succeeded from Grand Encampment in 1812 This report was premature as the Union was never effected, the negotiations have been suspended without much likelihood of being renewed.

The Frateres in Seattle, Wash., at present working U. D. expect soon to be Chartered.

Encampments are also in course of formation in Chicago, Detroit and Washington D. C.

San Francisco Encampment continues to grow, each meeting showing an increase in membership.

KNIGHTS TEMPLAR.

The increasing interest displayed by the BB. in "Chivalric" degrees of which the Knights Templar is the head has decided us to give a few notes occasionally under this heading.

In our June issue the "Roll of Grand

Masters" on page 152 should have been printed on page 182 completing the article on Templar Masonry in Scotland.

The Templar grade can only be given to a Knight Kadosh.

Some time ago we reprinted a report from a contemporary reporting a union between the ancient Grand Encampment of the Temple and Malta in Scotland and the Grand.

WHAT IS THE GENUINE SCOTTISH RITE A WARNING TO THE BRETHREN.

As the title "Scottish Rite" or "Ancient and Accepted Scottish Rite" is not patented or copyrighted, no one body could sue another for using it, hence there are numerous bodies in this country who wrongfully lay claim to the title which each denies the others right to use, while as a matter of fact none of these conflicting bodies have a right to the name which they only use to disgrace it. If therefore behooves our BB. and particularly our younger BB. to be careful and not be misled by imposters. First be sure that the body styling itself "Scottish" works in the Symbolic Grades if not be sure it is not of the true Scottish Rite but only an appanage of the York Rite, then find if it is one of the Scottish Rite bodies in affiliation with the "American Masonic Federation" if not better be careful as the chances are it is irregular, communicate with your Lodge where you will get reliable information before you seek to visit such a Lodge.

Space prevents us entering fully into the history of these self styled "Scottish" bodies, and less would be misleading therefore we will defer this until another occasion which we trust will be in the near future as we believe the subject is one which will interest our readers, meanwhile let the BB. pay heed to our warning and recollect that our's is the only true Scottish Rite Body in America as it is the only one established by authority from Scotland.

THE EDITOR'S VISIT TO THE EAST.

Taking advantage of our visit to Chicago where in company with Ill. Bro. F. Keeler Grand Secretary of the Grand Lodge of Illinois A. A. S. R. we represented the A. M. F. at the Convention of Masonic Grand Bodies on the 11th of May. We visited the Lodges in the Federation in the Eastern States. The report of the Convention given in the last issue of the U. F. M. was so full that little remains to be said on that head, suffice it to say that perfect harmony characterized the two days session the representatives of the contracting powers striving only which could most contribute to accomplish the end sought viz: The furtherance of the cause of Universal Masonry. That I was chosen president of the Executive Council then formed and Bro. Keeler the secretary was at once an evidence of this spirit and an acknowledgment of the prominent part taken by the A. M. F. in furthering that glorious aim. The Convention and the work it has accomplished is epoch-making in Masonic History and will go down through the ages as the first tangible result of the many efforts made to effect Masonic Union.

The labors of the convention being over I left Chicago on the evening of the 12th and met with the BB. of Michigan Lodge No. 1 on the 13th, this Lodge is in first class working condition and as Bro. Hungerford its able R. W. M. has the enthusiastic and whole hearted support of the BB. there is before it a great future.

On the 14th I met with Acacia No. 2, of Wyandotte Michigan and had the pleasure of installing the first elected officers under their charter they having been before working U. D. A pleasant feature of the evening's program was the presentation on behalf of the BB. of a splendid portrait of the R. W. M. Dr. Sprague which was ordered hung on the Lodge by the Charter. From Wyandotte I went to Boston and Mal-

den Mass., and spent an agreeable and profitable time arranging for the spread of the work there.

From Boston I went to Washington, D. C. arriving there on the 20th in the evening I met in special session with the BB. of Union and King Solomon Lodges leaving at midnight for New York where on the 21st I met with the BB. of King Solomon Lodge and had the pleasure of entering seven Apprentices, there are no back numbers among the BB. of this Lodge all are enthusiastic workers from Bro. Lefkowitz the R. W. M. to the youngest occupant of the north east corner a handsome and tasteful present was given to the Lodge as a souvenir of the occasion by Bro. L. Hirschowitz in the shape of a large flower wreathed easel on which was a carved compass and square with the letter G finished in gold and colors.

On my return journey I met with the BB. of the higher grades of the Rite in Detroit and had a pleasant re-union with the Illinois BB. in Chicago.

PUBLICATIONS RECEIVED.

"The Palestine Bulletin" Detroit, Mich. is the official organ of Palestine Lodge No. 354 F & A M and while primarily devoted to the interests of "Palestine" is replete with articles of general interest. We note in the May number under the caption "Much ado about nothing" an article written to minimise the loss the "Bulletin" sustained in the resignation of Bro. Ptts so long its Editor.

The "Masonic Trowel" published at Little Rock Ark., edited by Bro. George Thornburgh with Lucy B. Thornburgh in charge of the Eastern Star department. The "Trowel" is published monthly at \$1.00 a year.

The "Tennessee Mason" published monthly at Nashville, Tenn. in the interest of Freemasonry and general literature, price 50 cents a year. Editor and Proprietor W. H. Bumpus.

"Our Canadian brethren of the Northwest will do well to keep out of a certain law court in the future, for Judge Beck of the Alberta Supreme Court recently declared in a public address that he would not believe a Mason under oath where the interests of another Mason were concerned. This engaging frankness on the part of the judge displays a not infrequent attitude of mind enmity of the narrower Catholics toward the fraternity. Such an attitude is to be regretted but its expression in the manner of Judge Beck can only hold such individuals up to ridicule, for the principles of the fraternity and its beneficent influence are too well known to the majority of profanes to need defense. The local effect of such an utterance, however, is serious—for the judge, for its only effect will be to warrant every Mason to demand another trial judge, as friend Beck is admittedly prejudiced. We extend our condolences to the Canadian government that they are reduced to such narrow gauged timber for their judiciary."

The above is from the "Tyler Keystone," an American Rite expounder of Masonry, and an enemy of Universal Masonry. We comment upon it and refer to the various legislative enactments in the several states, to support us, notably the "Wyoming Statutes of 1909," where it is made a penitentiary offense, to even be a Mason unless you are made by a Masonic Lodge in that State. This law was passed at an afternoon session and the roll call demonstrated the only ones voting were American Rite Masons—of this more by and by.

We commend the words of Judge Beck, and if the Gospel was ever uttered in sincerity he uttered it. The Savior of men, whom we adore and to whom we ascribe, glory, honor and wisdom, was daily assailed by the class of religionists which should have been His friends, who were worshipping the same G. A. O. T. U.

The American Rite of Freemasons are so far gone in their desire to destroy that it does not matter that their alleged enemies have knelt at the same altar, are bound by the same obligations—bound by the same ties of brotherly love, that they are crying for the blood of those who will not fall down and worship the Golden Calf, they have set up—Intolerance, injustice, unwarranted cruelty, is heaped upon the heads of the "Scottish Rite Freemasons, for this, and no other, reason. In the Phillipines, during the Spanish war, an American officer and his men were in the hands of the enemy and were condemned to death. The commanding officer of the enemy discovered the American to be a Mason, he released the squad from the jaws of death, and sent them away. A short time after peace was proclaimed these officers met in Manila. They were friendly in social intercourse but when the native desired to visit the "Military Masonic Lodge," his friend told him that he could not be admitted as he was working under the "Grand Orient of Spain" and the "American Rite" did not recognize them as Masons. "Consistency thou art a jewel."

"Ever Stronger on the Strongest Side," have enacted laws, that if published, would place the blush of shame on the face of every honest man, and cause, even the American Rite body to bow its head. It was this that called forth the remark of Judge Beck, and we, under the goad have been made to wince and though not pessimistic, have been brought to the same snubbing post, as Judge Beck who is being brought to task by the intolerant "Tyler Keystone" and the charge laid at his door that the "Catholics" have influenced his judgment—"American Rite Masons," be for shame."

CORRESPONDENCE.

Loggia Giuseppe Garibaldi No. 3.
A. e A. S. R. F. M.

Seattle, Wash., 26 Maggio 10.
Stimato Fratello:—Lunedì prossimo 30 corrente mese nella Maccabee's Hall 4th e Pine street alle ore 8 P. M. preciso, il rappresentante del grande maestra, Ill. mo fratello A. E. Lucas unito a altri grandi ufficiali dell' Ordine, con segnerà a questa loggia la patenta (Charter) per cui vi notifico di esservi presente e mi obbligo, cioè di rispondere a tutti gli appelli della loggia, Sara una riunione da ricordarsi pel futuro e tanto più, che vi sarà un fotografo, per fotografare il gruppo di tutti i membri presenti, per cui è sicuro che non trascurate una tale occasione.

Fraternamente vi saluto in L. U. e F.
M. PESCE, Seg.

MASONRY IN OTHER LANDS.

Daughter Lodges on the Registry of the Grand Lodge of the Scottish Rite in Germany.

Mitteilungen über die Wahlergebnisse in den Tochterlogen der Symbol. Grossloge des Schottischen Ritus in Deutschland.

Bei denjenigen Logen, von welchen das Wahlergebnis noch nicht gemeldet sind die im Vorjahre gewählten Br. wieder aufgeführt.

1. „Zum Osterland“, Or. Altenburg.
2. „Zum Apfelstamm“, Or. Apolda.
3. „Zum Doppeladler“, Or. Arnstadt.
4. „Zur Ortenburg“, Or. Bautzen.
5. „Viktoria von Preussen“, Or. Berlin.
6. „Roland“, Or. Bremen.
7. „Eberhardt zu Liebe und Vertrauen“, Or. Breslau.
8. „Archimedes zu den drei Zirkeln“, Or. Chemnitz.
9. „Zur siegenden Wahrheit“, Or. Cuxhaven.

10. „Eintracht“, Or. Danzig.
11. „Ascania zur sprossenden Eiche“, Or. Dessau.
12. „Zur wahren Freundschaft“, Or. Dresden.
13. „Johannes zum flammenden Stern“, Or. Dresden.
14. „Zur Ykernborg“, Or. Eckernford.
15. „Zur Warte auf dem Berge“, Or. Eisenach.
16. „Zur deutschen Treue“, Or. Erfurt.
17. „Zur Brudertreue“, Or. Glauchau.
18. „Zur aufgehenden Sonne“, Or. Gotha.
19. Mauererklub, Gotha.
20. „Balder zu den drei Flammen“, Or. Halle.
21. „Friedrich zur Bruderkette“, Or. Hamburg.
22. „Fels im Osten“, Or. Kattowitz.
23. „Tom Kiel“, Or. Kiehl.
24. „Zur festen Burg“, Or. Köln.
25. „Zur Eiche“, Or. Leipzig.
26. „Astria“, Or. Leipsig.
27. „Zur Birke“, Or. Lubeck.
28. „Zu den drei Sternen“, Or. Meerane.
29. „Isarfels“, Or. Munchen.
30. „Zu den zwei Turmen“, Or. Plauen i. V.
31. „Eidora zum Schwan“, Or. Tonnig.
32. „Zum Burgfried“, Or. Triptis.
33. „Zu den zwei Turmen“, Or. Wernigerode.
34. „Barbarossa“, Or. Wittstock.
35. „Ziza“, Or. Zeitz.
36. „Für Licht und Recht“, Or. Zwickau.

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LODGES IN THE OBEDIENCE OF THE UNITED GRAND LODGE OF MEXICO.

Cuerpos de la Jurisdiccion que trabajan en este Oriente

- Lunes— R. Log. “Faperanza” V. Maes M. Pincherli, Sec. L. Pineda.
- Id— R. Log. “Xiconteclat” V. Maes L. Gimenez, Sec. J. Manzano.
- Martes— R. Log. “Fraternidad” V. Maes L. Arellano, Sec. C. Puig.

Miercoles— R. Log. "Armonia" V. M. A. Santa Rosa, Sec. B. Garcia.
 Miércoles— M. R. "Gran Logia" Resp. G. Maes. R. I. Ramirez, Gran Sec. M. Pincherli.
 Miércoles— S. L. C. de Perfection "Liber- tad num. 4" Sap. Maes. P. I. Ramirez, Sec. A. Magana.
 Miércoles— S. C. "Rosa Cruz Redencion" Dr. Maes. C. Fernandez. Sec. R. Magana.
 Miércoles— R. Log. "Excelsior" Ven Maes. F. Lopez de Escalera, Sec. M. Garcia Arechaga.
 El Symbolism Libre.

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

To all Regular Free and Accepted Ma-
 sons Dispersed around the Globe, S.:
 U.: Greeting Force Union

Know that this 27th Grand Session
 of the United Grand Lodge of Mexico
 annually celebrated 31, March 1910, in
 this Orient has seen fit to elect and in-
 stall the following Grand Officers:

Most Resp. Grand Wt.: M.: Bro.
 Plutarco I. Ramirez Most W.: Deputy
 Grand Master; Pedro Z. Pernia, Most.:
 Senior Warden; Gonzalo Isunza, Most.:
 Junior Warden; Jose P. Rivera, Most.
 V. Grand Secretary; Manfredo Pincher-
 li, Most Grand Treasurer; Adolph Ca-
 reres, Most Grand Master Ceremonies;
 Arturo Aguirre Falcon, Most.: Grand 1st
 deacon; Augusto Lecourtóis, Most.:
 Grand 2nd deacon; Antonio Pernas.

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BRO. COL. SPENCE, V. D.

Another Masonic honor has been con-
 ferred upon Bro. Col. Spence, V. D., an
 honor we feel sure that he will worthily
 adorn. He has just been commissioned
 by Bro. Col. R. King Stewart of Murdos-
 town Castle to fill the office of Depute
 Provincial Grand Master of Lanarkshire
 (Middle Ward.) Bro. Spence is a native
 of Airdrie, where he first saw the light
 of day on 3rd January 1847. He was in-
 troduced to Freemasonry by his father

when he was only 19 years of age. he
 and his brother William being initiated
 in Lodge New Monkland Montrose, No.
 28, in the year 1866. From the hour he
 "saw the light" he became enthusiastic,
 and was an early office-bearer. In 1883
 he was appointed R. W. M. of his mother
 Lodge which office he filled for three
 years. Since then Bro. Spence has been
 Depute Master of his mother Lodge. He
 was the last commissioned Provincial
 Grand Junior Warden and the first elec-
 tive in the Provincial Grand Lodge of
 the Middle Ward of Lanarkshire; the
 second elective Grand Senior Warden;
 Past Sub. Provincial Grand Master. He
 is Proxy Master of Lodge Strathendrick,
 No. 780, and a member of committee of
 the Grand Lodge of Scotland, on which
 body he has been of great service to the
 brethren in this district. He was exalted
 a Royal Arch Mason in 1886 in New
 Monkland Chapter 201, and afterwards
 received the appointment of Proxy Z.
 for Chapter 251; Landon, Newmilns.
 E. G. 4.: Depute Provincial Grand Su-
 perintendent for Mid Lanark; member of
 Supreme Committee; and Grand Chan-
 cellor in Supreme Royal Arch Chapter of
 Scotland. He is also a member of the
 Rosicrucian College, Glasgow, and a
 Past Grand Master of the Temple and
 Malta in Scotland. Bro. Spence is also
 a much further advanced Mason and
 fills such offices as M. Ill. Sov. Grand
 Master, 47th degree. Scottish Grand
 Council of Rites; M. Ill. Sov. Grand
 Commander, Supreme Council; Sov.
 Grand Inspectors Gen. 33rd degree, and
 as such head of all the rites and degrees
 controlled by the Scottish Grand Council
 of Rites. No brother spends more time
 in the interest of Masonry than Bro. Col.
 Spence, and yet with all in company with
 his brother and three sons carries on a
 most extensive business as brass founder
 plumber, heating, sanitary and electrical
 engineer, a business that is now known
 all over Great Britain—The Airdrie and
 Coatbridge Advertiser.

MASONIC GEOGRAPHY.

Under this title we published in our "Bulletin" No. 21, an article, which has been reproduced by most of the European and American Masonic papers, and which has brought us two interesting communications:—

Firstly, from Hungary. Bro. Wilhelm Murai has remarked that Hungarian Masonry, as far as its method of work is concerned, resembles Latin Masonry much more than German Masonry, and that it should figure rather in that Group.

Secondly, from Luxemburg. Bro. Junck Grand Master of the Grand Lodge of Luxemburg, declares that the Luxemburg Masons also belongs to Latin Masonry, and that, not only by their method of work, but by their origin.

"We received the light," says he, "through the Grand Lodge of Mons on August 28th 1776, and by an edict of Joseph II. of May 15th 1786, it was interdicted. The 41st brigade of the army of the French Republic which came to take possession of the fortress of Luxemburg in 1802, and, which has in its suite the Lodge 'Concordia,' gathered together the Masons that were scattered abroad, and helped them to create the Lodge 'The Children of Concord.' This Lodge was installed by a Commission of the Grand Orient of France, and it was under the protection of this Masonic Power that we continued to work until we became fully independent."—Swiss Bulletin.

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**'CHAIN OF TITLE OF SATE
GRAND LODGES**

WASHINGTON. Name:—"The M. W. G. L. of Free and Accepted Masons of Washington." The Grand Lodge of Oregon Established a lodge at Olympia, Steilcoom, Grand Mound and Washington all prior to the year 1858. Delegates from these four Lodges assembled at Olympia and on the 9th day of December of that year, organized the Grand Lodge

of Washington territory.

OREGON. Name:—"The M. W. G. L. of Ancient Free and Accepted Masons of the State of Oregon." Free Masonry was introduced into the Territory of Oregon from the neighboring jurisdiction of California. On August 16th, 1851 delegates from three lodges assembled in Oregon City, who consummated and organized Sept, 15th following in the adoption of the constitution and installation of Grand Lodge officers.

CALIFORNIA. Name:—"The M. W. G. L. of Free and Accepted Masons of the State of California." Petitions were sent eastward for authority to establish lodges. These were granted respectively by the Grand Lodges of Connecticut, Missouri and the District of Columbia and in April 1850 an organizing convention was held at Sacramento and the preliminary steps taken for the organization of the Grand Lodge of California, which was consummated on the 15th day of April 1850.

MISSOURI. Name:—"The M. W. G. L. of Ancient Free and Accepted Masons of the State of Missouri." Free Masonry was introduced into this state by the Grand Lodge of Pennsylvania. As early as 1807 a lodge was established at St. Genevieve. This was followed by the warranting of several lodges in other parts, by the Grand Lodge of Tennessee and on May 4th, 1821 the delegates from three lodges met at St. Louis and organized the Grand Lodge.

CONNECTICUT. Name:—"The M. W. G. L. of the State of Connecticut." The oldest lodge, Hiram No. 1. received its warrant from St Joseph Grand Lodge at Boston in 1750. Other lodges were set up at different places in the state, some under the authority of Massachusetts, some of New York. Confusion from the variety of constitutions and rituals naturally followed, which led to a fraternal assemblage of delegates at New Haven and the formation of the Grand Lodge

July 8th, 1789.

DISTRICT OF COLUMBIA. Name: "The Grand Lodge of Free and Accepted Masons in the District of Columbia." Freemasonry was introduced into this jurisdiction by warrant from the Grand Lodges of Maryland and Virginia. An organizing convention was held by delegates from three lodges, a constitution framed and officers elected. These were installed February 19th, 1811, which is given as the date of the birth of this Grand Lodge.

MASSACHUSETTS. Name:—"The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the Commonwealth of Massachusetts." Freemasonry was introduced into the Colony of Mass. Bay directly from London by a commission, which never existed, but claimed to have been issued to Henry Price, during the year 1733. On July 30th, 1733 Price organized "St Johns Provincial Grand Lodge" and through this, in Boston, a lodge of the same name, yet extant, but having no number, a deficiency due to an unfortunate custom, originating only in that jurisdiction by designating lodges by name and locations only.

It will be readily seen from the foregoing that all the State Grand bodies are "self-constituted" and organized without any authority whatsoever, receiving no charter or any other authority from any source whatsoever.

Of Henry Price, who seems to be the fountain head of American Masonry, Masonic history speaks as follows:—

"Masonry throughout the world is united into 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 seced-

ed 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 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" 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 irregu-

iar, in 1706 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 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."

E. P. E.

A TOAST TO THE LAMBSKIN.

The following old toast we find in our esteemed contemporary 'The Los Angeles Freemason,' we commend it to our readers as a good specimen of the Masonic Poetry of the last generation.—Ed.

Here's a toast to the Lambskin. more
ancient by far

Than the fleece of pure gold, or the
eagles of war.

'Tis the badge of a Mason more noble
to wear.

Than the garter of England, or order
so rare.

Let the King wear his purple, and point
to his crown.

Which may fall from his brow, when
his throne tumbles down.

But the badge of a Mason has much
more to give,

Than a Kingdom so frail. that it can-
not long live.

Let the field Marshal boast of the men
he can guide,

Of infantry column and hero's who
ride,

But the white leathern apron his stand-
ard outranks,

Since it floats from the east to death's
river banks.

'Tis the shield of the orphan; 'tis the
emblem of love.

'Tis the charter of faith from the
Grand Lodge above.

While the high and the low, in its
whiteness arrayed,

Of one blood and one skin, by magic
are made.

Cities fall to the earth; nations crumble
to dust,

Men are born but to die, swords are
made but to rust.

But the white leathern apron through
ages passed on

Has survived with the Lodge of the
Holy Saint John.

So a toast to the Lambskin. which level
uplifts,

To the white leathern apron most price
less of gifts.

'Tis the badge of a Mason, more noble
to wear,

Than the garter of England or order
so rare.

THE GOD IN WHOM MASON'S TRUST.

The Supreme Being, the Adonai, the I am That I Am, in whom Freemasons trust, is Jehovah and they revere Him as Adonai-Elohim, Lord God; as Jehovah Shalom, giver of peace and prosperity as Jehovah-nissi, the banner of each one trusting in Him—"the Lord my banner;" as Jehovah-jireh, He who will provide; as Jehovah-tzid-kenu, He who is their righteousness, and as Jehovah-shannah, He who is the Holy City—the New Jerusalem—in which is "the temple not made with hands, eternal in the heavens." and He is also in the heart of each person who loves and worships Him in spirit and in truth. This is the God whom all true Freemasons accept and worship, and there is none beside Him in whom they can implicitly trust.

JOHN W. BROWN,

THE UNIVERSAL FREE MASON

Volume 3

AUGUST, 1910

No. 2

MASONIC PHILOSOPHY.

Of the myriad known created things, one only, has the power to lend a voluntary, conscious helping hand to the Great Architect in His work of perfecting a universe. That "thing" is Man. Grasp the significance of this truth, my brother; for, in it you will find all the philosophy—all the wisdom, all the religion worth bothering about. Think well upon it. But, think with your brain, not with your solar plexus; not emotionally, sentimentally, religiously. Above all, avoid the process theological—fuliginous, soul-consuming mental turbulence, rioting skyward in vain, fantastic effort to illumine a Celestial chimera—filling a world with smoke and fog.

Think rationally. You are in a world of physical matter, a universe of material things. You are a part of this physical matter and one of those material things. This is the universe the Great Architect is evolving and perfecting through His unifying processes; and it is here and now, and not in an impalpable Beyond nor in the abyssal depths of inscrutable eternities that your finite mind may learn His purposes and what is expected of you in the furtherance of them. This is the only world you know anything about or that you can know anything about while you are an inhabitant of it. If you wish to know the works of Deity at all, if you desire to know "your duty while here placed," and to perform that duty, you must observe these physical things, their causes and effects, their relations

to each other and yours to them—and think about them; for, you can neither observe nor rationally think about anything else.

You have five physical organs of sense and one physical organ called a brain. It is important that you should have a clear conception of the uses to which you should devote these organs. Therefore, early in your Masonic career, you were given some good and wholesome instruction therein, especially concerning the function and the relative importance of the five senses. But, were you told that you might profitably employ them in gathering knowledge from heavenly or spiritual things? Certainly not. And why? Because they are physical instruments belonging to a world of physical matter; and, for that very reason, they are utterly incapable of performing their functions in, about or upon anything that is not of and belonging to the physical.

No human eye has ever beheld a spirit. No human eye, ear, nostril, palate or hand has ever come into sensible contact with a spirit thing, place or condition. These organs are part of the physical body; and, like all other parts of the physical body, they can only be employed upon and about purely physical things, going into the grave when the unknown thing we call the spirit takes its departure. Manifestly, these sense organs would be as useless in a world of spirit as the stomach and the liver and the other organs of the body; and so, when they have ceased to be of further use to the spirit or soul, as material implements in a ma-

terial world, they are cast aside with the stomach, liver and other organs to return to the physical elements from whence they came. The stomach can no longer take in and digest physical food. The organs of sense can no longer take in physical facts. Had they been adapted to the discernment of spirit phenomena, doubtless the spirit would have had some use for them in the regions Beyond, and provision would have been made for taking them along.

Even those psychic wonder-workers who claim to be in direct communication with the spirit world and to be able to call up (or down) your departed friends, revealing them to your physical sight, are careful to explain that you do not behold the actual spirit substance. They tell us that the spirit has been "materialized," that, in some mysterious manner, through the instrumentality of the "medium" the spirit entity has been empowered to gather into, or surround, itself with visible physical matter, fashioning it into human form and retaining both matter and form for a few brief moments; that this matter is of refined, ethereal, evanescent quality; thus accounting for its ready disposition and disappearance. But this they cannot possibly mean anything more or less than that the departed spirit has once more returned to earth and become an inhabitant of a physical body in "human form divine." The brevity of its sojourn in nowise detracts from the logic of the conclusion; nor, for that matter, from the possible verity of the premises; for, it is very possible, indeed. But, the important fact to be noted (if these phenomena are really genuine) is this: That the thing seen is not spirit at all, nor is it claimed to be such; that it is a physical body composed of particles of matter—the one essential conditions required to bring it within the sphere of physical sense perception. In like manner may be explained all other claimed psychic phenomena, however observed, whether

through one or all of the five senses. If, as claimed by others, the whole performance is a humbug, a fraud, the wiley performer or "medium" seems to be fully alive to the fact that it would be useless to attempt to impose his trick upon any rational mind without advancing the "materialization" hypothesis as a scientific foundation for the possibility of the thing.

Primarily, all human knowledge is derived from physical phenomena through the physical senses. All human knowledge must, then, be physical knowledge. From this it inevitably follows that all human knowledge, the world over, contains not the smallest modicum of first hand spirit fact. How can it be otherwise? So far as man's perceptive faculties are concerned, spirit (or soul) substance, form and motion are utterly unknown to them, and that which cannot be perceived as substance, form or motion cannot be perceived at all—cannot be known at all—not even the physical.

The human brain is also a physical organ and a part of your physical body. It is composed entirely of physical matter and, like the organs of sense, like the heart, the lungs, the arteries, veins, nerves, etc., it was evolved and brought to its present state of efficiency to aid you in maintaining a physical existence; to arm you for coping with the difficulties and dangers of a physical environment; to provide you with facilities for directing and employing your physical activities (mind activities included) in, among and upon physical objects, causes and effects—all for the sole benefit and advantage of your Physical Body.

Materialist and spiritualist, physical scientist and meta-physical philosopher, adept and fakir, all admit that you cannot employ your physical senses in gathering percepts of spirit objects, causes or effects, in procuring facts which are not physical facts. Is it not equally evident that you cannot successfully engage that other purely physical organ, the

brain outside the realm of physical matter of which it is a part? Then what is the lesson? Is it not that you keep the senses actively employed in performing the functions for which they are adapted; in gathering those facts which alone you have reason to expect may respond to their activities; that you should devote your physical brain to a harvest of thoughts concerning these facts if the universe of matter—the universe where, for the present at least, you are awarded a constant place the better to observe the same, and from which alone you must learn your duty while there placed, if you are to learn it at all?

"What," you exclaim, "should I give no thought to my soul or to its future state." Well, what do you know about its present state? What do you know of its properties, qualities or essential characteristics? What do you know of its wants and needs apart from the conclusions you may have drawn from your experiences of what is good and what is not good for the physical body? Again, I say, be honest with yourself, and you will confess that you have not the slightest acquaintance with that elusive entity which you call your soul—you would not recognize it if you met it in the street. Now, in order to give intelligent, fruitful, rational, thought to a thing you must first know something about its nature. In order to form a rational judgment concerning the future state of a given entity you must be in possession of some facts which indicate its present or past state. Your soul at this moment stands at the conflux of two governing entities, the eternity where it came and the eternity whither it travels. Scan ever so diligently the abyssal depths of that eternity whence came the Something which you call your Soul, and your search will not be rewarded with one fact to apprise you of the source—the nature or conditions of its existence. If you know nothing of its past existence or environment of a thing, if

you know nothing of its present properties, qualities or essential characteristics, how, in the name of all that is knowable, can you hope to affect, for good or for ill, its status or environment in an unknown region throughout an inconceivable eternity by a process mentation which is not physical, and which, for that very reason, must ever remain to your brain-mind nothing more than a mere name for an unknown source of energy? No; you should not give thought to your soul; in truth you cannot. You have no thinking machinery to do it with. It is to you a thing, inconceivable—unthinkable. To engage your thought mechanism in efforts to reap a mental harvest from untrinkable fields is one of the mental methods which leads to madness. As well may you employ a woodman's axe to hew and fashion a current of electricity; which diversion you will admit, may be a bad business indeed—for the axe.

But the phenomena of this material universe, their forms, their activities, their causes and effects, you may, in a measure, discern; and you may also deduce much of the real knowledge which their relations and the trend of their several activities present to the attention of your sensory organs for the consideration of your finite brain. There is no essential existence that does not manifest itself. God is manifested in the phenomena of the material universe—not the essential nature, substance or form, but the mere fact of His Being. Keep this distinction clearly in mind, for it is of the first importance. You cannot conceive what God is like, because, in the first place, you are forced to concede that He is not like anything else; for, if He were, He would not be God. We say that He is Infinite, Absolute, etc. But what do we know of the attributes which these terms are supposed to denote? You have no conception of an Infinite existence—an existence without beginning and without end. The same is true

of the Absolute—an existence which can bear no relation to anything else that exists. You can only know a thing because of its relations of likeness and unlikeness to something else which you know. All your knowledge is relative, and must be so. How then can you know the Absolute which is simply the non-relative? These terms (Infinite, Absolute, etc) have no other significance than the confession of the finite mind that we not only do not, but we cannot know anything at all about the nature, attributes or characteristics of Deity. But it is different with the mere fact that Deity does exist, for this we do know. The physical senses have noted the phenomena of a physical universe and the brain has logically deduced the conclusion that every physical effect has a cause. The universe is a physical effect. To assert that this effect did not have a Cause would be tantamount to an avowment that the laws of nature admit of exceptions; that the foundation of all reasoning (the law of cause and effect) is an unwarranted assumption; that the ultimate premise of every attempt at logical reasoning is invalid; in which case, we would be justified in abandoning reason altogether.

And so, the soul is likewise manifested in the phenomena of its material universe—the physical human body. But, its existence only; not its essential nature. We know no more about the substance, form or motion of the entity called the soul than we know concerning those of God. We know that it exists, but that is all; and we only know this from our observance and study of those material entities of which the most instructive is yourself.

Then study yourself; but let it be that self which your senses can actually contact with and that your brain can rationally employ itself upon. The extreme folly of striving to project a purely finite mind outside the physical sphere to

which everything finite is limited by an immutable law, is seen in the fantastic vagaries of those modern "new-thought" cults whose "advanced souls" disport themselves so nimbly upon the nature of the "real self," the "inner self," the "higher self," and the bewildering array of other ajectival selfs—the latest contribution being a pompously heralded "subliminal self." I was once incautious enough to venture into this supposedly luminous atmosphere where, for a time, I groped about in the smoke and fog, until by rare fortune I chanced to stumble upon an extremely absurdinal self; otherwise, I have not the smallest doubt in the world that I might have gone on until I had "advanced" to the exalted state of a perfected hesidenal self. By what species of thaumaturgic mentation these earnest "souls" succeed in convincing themselves that the mere elongation or emasculation or mis-application of hitherto frank and well-intentioned adjectives uncovers hidden and important truths, I am unable to discover among the mysteries, veiled or unveiled, catalogued in Masonic traditions. Perhaps this is not one of them.

Brother, where is your constant place in this life?

In the physical universe.

Why is the physical universe?

As all attainable human knowledge is stored in the things of the physical universe, so stands my physical body and mind in that universe the better to observe the same.

Your duty while there placed?

To assist the G. A. O. T. U. in his constructive labors for cosmic Unity; to establish myself in harmonious relations with all other created things, particularly in unity with all the rest of my kind, through the bonds of Brotherly Love—the only real service in my power to give; the sole voluntary contribution which I am permitted to make to that universal peace and harmony which is

the strength and support of the grand ceaseless procession toward that Unity in the

"One law, one clement,
One far-off, divine event
To which the whole creation moves."

H. F. McDONALD.

Detroit, Mich., Aug. 1, 1910.

US OR THEM?

Our immortal Bro. Robert Burns says:

"When self the wavering balance
holds

"Tis seldom well adjusted."

And it is true now, as it has been in ages gone and as no doubt it will be in ages yet unborn; it is a trait in frail humanity to consider favorably the arguments which seem to support our side, while we deny their applicability to the contention of our opponent.

These reflections are called forth by reading the following from "The Los Angeles Freemason:—"

"In introducing the Knight Kadosr of the thirtieth degree in the "Morals and Dogma," Albert Pike commences with the aphoristic sentences:

"We often profit more by our enemies than our friends."

"We support ourselves only on that which resists and owe our success to opposition," and he continues as follows:

The best friends of Masonry in America were the Anti-Masons of 1826, although at the same time they were its worst enemies.

Men are but the automata of Providence, and it uses the demagogue, the fanatic, the knave (a common trinity in Republics) as its tools and instruments to effect that of which they do not dream and which they imagine themselves commissioned to prevent.

The Anti-Masons, traitors and perjurers some, and some mere political knaves, purified Masonry by persecution, and so, proved its benefactors, for that which is persecuted grows. To

them its present popularity is due, the cheapening of its degrees, the invasion of its lodges that are no longer sanctuaries, by the multitude, its pomp and pageantry and overdone display.

In France Masonry was under the ban of the authorities for many years. The lodges were ordered to be abolished early in the eighteenth century.

In Italy, Masons were tortured to compel them to reveal the secrets of their orders and great cruelties were practiced both there and in Spain against those suspected to be of the fraternity.

The Dutch authorities, fearful of the growing numbers and power of the Freemasons, began to cause them trouble but their cursing turned to blessing when they got at the real facts and tenets of the order, which they did by the Burgo-master and all his hosts becoming Masons.

The authorities in Austria had their teeth drawn by the fact that when they began to prosecute the members as traitors and suspects, they became aware that the Emperor himself was a Past Master of the craft.

In Switzerland, by order of the authorities, one of the Republic's lodges was denounced, and members to save themselves from imprisonment and persecution, had to swear that they would cease the practice of Masonry and trample under foot the obligations they had taken torture being used in some cases to compel obedience.

And so it went on in many other countries, but Masonry, Phoenix like, profited by opposition and today is what it is, the greatest factor for the benefit of humanity on the globe."

In this our good York Rite Bro. argues that that which is persecuted grows, and cites instances to prove his contention. That he is right in this we do not deny, but wonder why our good Bro. does not extend the application. Is it possible that he and his BB. talk despitely of us, and persecute us, because they love

us and wish us to succeed? This is a view that until now we had not entertained. In Los Angeles where our Bro. resides and publishes his paper, a Deputy of the American Masonic Federation had labored for two months without much success, when the York Rite had him arrested (to be released six hours later) and as a result there is now a flourishing lodge there.

Great is Truth, and it will Prevail!

THE FIVE POINTS OF FELLOWSHIP.

Greetings to the Masonic Craft:
Hail! Greetings to the Masonic Craft,
her sage and ancient lore—
Her Wisdom, Strength and Beauty, so
renowned in days of yore;
Forever, may their brilliant light shine
glorious and sublime.

In this fair land of plenty and in each far
distant clime.

Long may the lore of Masonry its pristin-
tine rays impart.

Impressing the sense of true fraternity
in each Mason's heart;

And so leading him on cheerfully with
will to condescend.

To raise up a brother buoyantly and his
very rights defend.

Such has been the creed of Masonry in
every age we find;

To raise up one another and thus to help
mankind.

So, with the tenets of Freemasonry held
steadfast in view,

To the Supreme Ruler and established
laws the Mason is most true.

As the teachings of Freemasonry come
within the moral sphere,

With creeds or the dogmas of religion
they never interfere;

The path of moral rectitude—the love of
truth and right

Are the chief aims of Masonry as she
travels in her might.

So mote it be forever, as now nineteen
hundred ten,

May the Light of Freemasonry illumine the
minds of men,

To abolish errors and superstitions of
whatsoever form or kind,

And so imbue with the sense or reason
the races of mankind.

Then kind greeting to the brother who
may travel the frigid zone,

Wherein the inclement weather he might
stand alone;

Thrice greetings to Freemasons in what-
ever sphere they may be—

No matter in whatsoever station, on
either land or sea.

—Martin Joyce, Exchange.

IT IS EASY ENOUGH

It is easy enough to be happy

When happiness comes your way,

But he who laughs at sorrow,

Should wear the medal today.

If the heart is light from absent grief

And the future a clear blue sky,

No credit is due to the laughing few

That pass the dull world by.

Lift up the cross of a suffering friend,

Kiss somebody's tears away,

And the sun will shine in your life way

On the gloomiest kind of day

Take from the sun of your garden

A bowler to the shades of care,

And though it dies in the darkness,

A breath of its fragrance there

Will live for a while, and lighten

Some heart from its storm and pain.

And the plant from which it was taken

Soon blossoms with fragrance again

Lift up the cross of a suffering friend

Kiss somebody's tears away,

And the sun will shine in your life way

On the gloomiest kind of day.

—Selected

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Usually we have each month to chronicle the birth of new Lodges in the Federation; this month, in addition to three new Daughter Lodges, we also record the birth of one Grand Lodge, created by a division of the territory of another.

When the Premier Grand Lodge of Inter-Montana was created it was chartered for the Rocky Mountain and Pacific States. The territory was large, but the organization was young and though a healthy growth was hoped for the phenomenal growth of the past two years was not anticipated, and now the BB. in California believe themselves strong enough to walk alone and rich enough to bear the burden of a separate Grand Lodge establishment. They are good, honest and enthusiastic Masons, we believe they can do all they wish to do and we wish them God speed.

Bro. Lefkowitz reports success attending his labors in New York State. King Solomon Lodge meets every first and third Monday in Astoria Hall, 62 E. Fourth street, New York City, and every meeting is a success. Hudson N. Y. C. and Corinthian Long Island are also

flourishing, and a Chapter of the Adoptive Rite is in process of formation.

We have on several occasions cautioned the BB. against indiscriminate condemnation of our York Rite BB., such conduct is both unwarranted and un-Masonic, and it is no justification to say that members of the York Rite speak evil of us. That many of them lie about us and seek to do us all manner of harm is true; that many of them are loud-mouthed blatherskites, ignorant of the first principles of Masonry or gentlemanly courtesy, bigoted and intolerant in the extreme, is also true; and unfortunately this class is always more in evidence than the better element which composes the majority of the Rite, who have studied well the sublime lessons taught in our Ritual and applied the same to their every-day life. Of this class one of our District Deputy Grand Masters says in a letter recently received by us: "I have made it a point to disclose the fact that I belong to the Scottish Rite Symbolic to a number of my old acquaintances who are of the York Rite, and I want to say emphatically that I have not met the slightest indication of antirathy or annoyance in any one of them, nor any hesitancy on the part of a single one of them to discuss fully any and everything Masonic." In this case those BB. were liberal-minded gentlemen as well as York Rite Masons, and there are tens of thousands of such. Unfortunately it is the other kind who are most in evidence, and who are as impenetrable to the beauties of Masonic teachings as a duck's back is to the falling rain; whose only idea of loyalty to the Order is to persecute all who differ from them. Some such caricatures on Masonry recently caused the arrest of Bro. Thomas Perrot at Spokane, Washington, where he had succeeded in establishing a Lodge of our obedience. Such despicable tactics will only result as they have done before in exposing the malicious ignorance of those bigots and

causing fair-minded men to enquire, with the result that we gain a healthy increase in members. We append the letter sent to the local press by Bro. Perrot in reply to his detractors:

ANSWERS ATTACK ON MASONS.

Thomas Perrot Explains Right to Sell Degrees.

To the Editor of the Spokesman-Deview:

If you will permit me space in your valuable paper, I shall be pleased if you will publish the following statement of facts in answer to my many detractors of the Masonic fraternity in this city.

It is an unpleasant duty for me to discuss Masonry through the medium of the public press and it is un-Masonic conduct for anyone to do so. But in order to correct false and misleading statements that have been made I am forced to do so. After this statement I will give out nothing further for publication, but at the proper time and place I will submit my cause and prove conclusively that I have more right to practice Masonry than any other Masonic body in this city, both from a legal and Masonic point of view.

As a member of the Ancient and Accepted Scottish Rite of Free Masonry, the oldest Masonic body in the world, and the only one working in this state under charter from first to 33d degree. I wish to say that the members initiated into our body have a legal and Masonic right, as Masons, to sign their names as such, with either a prefix or affix; that all members or prospective members are told in no uncertain terms that becoming members of our order gives them no right to enter a lodge of York Rite Masons or State Masons, in any other self-constituted body of Masons. At the same time we do not admit that if these Masonic bodies were practising the true, pure universal Free Masonry there would be no question as to their admission. However, our members do not wish to gain admission into any other Masonic body inasmuch as we have lodges and Grand lodges linked from coast to coast.

Referring to an article in your issue of this date (on page 16, under the caption, "Masons May Aid in Perrot Trial," Dr E. D. Olmstead—if he is correctly quoted—has made many misstatements of facts, and if he knows no more about the practice of medicine than he appears to know about Masonry, then God help his patients.

The doctor may have received the Masonic secrets from the first to the 33rd degree, yes, he may even be entitled to wear every badge of the order, even the purple of the fraternity, but it would not appear that he has experienced Masonry, nor given much attention to the obligation of a knight of Kadosch.

Now, answering the doctor's remarks concerning the "southern jurisdiction" having rights over Scotland, at least one historian says that "it is the grand lie of the order." As a matter of fact, not one of the Scottish Rite degrees are of American origin; every one of them, from the first to the 33d, including the mark, were known by name and conferred in Europe many years before Masonry was introduced into the United States, and anyone doubting this fact can verify my statement at most any public library by looking up Masonic history.

Chavelier Michael Andrew Ramsey, who was born in the town of Ayr, Scotland, June 9, 1868, whose father was deacon of the baker's guild and a Burgess of the town, received the degrees of Masonry in the Ayr Kilwinning, St. John's lodge. Brother Ramsey introduced the degree into France, the first country receiving the degrees of Free Masonry outside of Great Britain and Ireland.

Referring to the doctor's statement with regard to the shrine, "He even offered to set them right down in the shrine, the center of Masonry, without their having taken previous degrees." This statement I brand as a deliberate falsehood, for we do not confer or offer to confer the shrine until a member has received all of the preceding degrees, be-

ing 32 degrees with the mark.

Masonry inside of the United States is united in one family, and all are working in harmony to the glory of the great architect of the universe, and doing unto others as we would they should do unto us, as taught by the lowly Nazzarine on the shores of Gallilee.

THOMAS PERROT, 33d Deg.
Spokane, Wash., July 15, 1910.

The need for Masonic research and the establishing of Lodges for study and research on Masonic lines is receiving continued attention from the Craft in all sections of the country, and no one who has heard the usual Masonic Orator orate on Masonry will deny that such is a real necessity. New York has one such Lodge. Our Bro. of the "Texas Freemason" advocates the establishing of a Lodge of Research in the Lone Star State, and it may be that some day the average York Rite Mason will be able to speak as intelligently of Masonry as other Masons do.

A York Rite contemporary publishes the following item:

"A clandestine commandery was recently organized in San Francisco, claiming to have authority from the Grand Encampment of the Temple and Malta, in Scotland."

The reference is clearly to San Francisco Encampment. We had thought that the Frater there had been sufficiently open and had heralded the birth of their Encampment so as to avoid the charge of clandestinism, but then our York Rite BB. have a peculiar way which is all their own, of misusing common words. The use of the word "claiming" is also York, the intention being by inference to tell a lie without the risk of being called upon to produce proof.

Owing to press of business we have been unable to give the first installment of Scottish Rite History as promised in

our last issue. We will endeavor to have it for our September issue.

KNIGHTS TEMPLAR

In a recent issue of the "Universal Freemason" we published an item taken from a contemporary purporting to be an account of the union of the Ancient "Grand Encampment of the Temple and Malta in Scotland," with the "Grand Priory" which is a modern split from the Ancient body. When we published the item referred to we believed it to be a correct report of an actual occurrence, though greatly surprised that such a union should have taken place, knowing as we did the feelings of loyalty and veneration with which the Frateres of the Grand Encampment regarded it, and the jealous care with which they guarded its independence.

We subsequently learned in reply to letters sent to Scotland that no such union as reported took place, the facts being that certain of the Frateres among the number some of the Grand Officers, attempted to effect such a union without either obtaining or seeking to obtain the sanction of the Daughter Encampments, and did actually so far betray the trust reposed in them as to deliver such of the books and other property of the Grand Encampment as were in their possession to the "Priory," thinking no doubt that the Daughter Encampments would follow their lead. The majority of these, including all the ancient ones, at once disowned the act of the minority, and the senior Past Grand Master called a special meeting of Grand Encampment at which the vacancies in office were filled. A special meeting of Grand Encampment was called to meet in the Assilium of Ayr Encampment No. 3, on the 2nd day of July as per the following circular:

"Grand Encampment of the Temple and Malta in Scotland.

As arranged at the meeting held re-

cently in Ayr, a special meeting of the Grand Encampment of the Temple and Malta in Scotland will be held within Ayr Encampment, No. 3, in the Masonic Hall, Sandgate Street, Ayr, on Saturday, 2nd July, 1910, A.O. 792, at Four o'clock p.m.

Business:

1. Appointment of Office-bearers of the Grand Encampment.

2. Consideration of steps to be taken for the purpose of obtaining delivery of the Charter, books and property belonging to the Grand Encampment and illegally delivered by the late office-bearers of the Grand Encampment to the Great Priory.

3. Any other competent business.

ROBERT JAMIESON.

Interim Grand Recorder.

4. Fullarton Street.

Kilmarnock, 14th June, 1910.

Full attendance requested."

At this meeting there were 40 Frateres in attendance, representing 14 Encampments; three Encampments sent letters expressing loyalty to Grand Encampment and regretting their inability to be personally represented. This left only four Encampments unaccounted for, and showed that the Encampments were practically unanimous against the union with the irregular Grand Priory. It was further unanimously decided to enter suit in the Court of Session (the highest law court in Scotland) against the "Priory" to recover the property of Grand Encampment illegally held by said "Grand Priory."

The principal officers of Grand Encampment at present are:

Most Eminent Grand Master, Frater William Young, who was Grand Master from 1886 to 1889; and Grand Treasurer from 1889 to 1906; Right Eminent Grand Recorder, Frater R. Jamieson, who before held the same office from 1895 to 1906. M. McB. Thomson was again elected Grand Representative in the U. S. A. The other officers are likewise veterans who had long borne the heat

and burden of the day, and had hoped to enjoy well-earned repose; but, ever faithful, rallied at the call of duty to support the Order they loved so well. A few words explanatory might make the situation clearer to the Frateres in America, which we will endeavor to give as briefly as possible: In most of the Old World countries jealousies exist between the several sections or Provinces, especially where the people are of mixed races, and Scotland has been no more exempt from this feeling than other countries. Though it has been mostly expressed in rivalry between the less progressive East and the more energetic West. It was in the western district of Scotland that Masonry had its original home; there is located the ancient Mother Lodge Kilwinning; it was there that Chevalier Ramsey received the degrees which he transplanted to France and from which subsequently every high grade system was formed, and here also the first Knight Templar Encampments as a part of the Masonic curriculum were formed.

Prior to 1736, when the Grand Lodge of Scotland was instituted and for many years subsequent thereto, the Western Lodges which formed the bulk of Scottish Masonry, acknowledged the Mother Lodge, Kilwinning, as their head, and regarded the newly-formed Grand Lodge in Edinburgh as an innovation in the ancient system of government; while the latter, following as far as the Scottish character would permit, the example set by the Premier Grand Lodge of England, sought to gather the power within herself which had before been vested in the individual Lodges. The struggle between the new Grand Lodge and the old Mother Lodge ended by the latter joining the former in 1807 as number 'o' with various peculiar and exclusive privileges, thus ending the struggle for supremacy between the two sections so far as the Craft degrees were concerned. In the higher grades, however, the Western B.B. held tenaciously by their ancient system, and

the Grand Encampment of the Temple and Malta maintained its headquarters in Glasgow, the commercial capital of Scotland, while a modern opposition branch was located in Edinburgh, the political capital.

The latter body, which was organized under English patronage in 1812, killed itself in an effort to destroy the ancient body, and was succeeded in turn by three other organizations, two partly Masonic and one which admitted Masons and non-Masons alike. These continued the fight against the Grand Encampment and died ingloriously in the effort.

Another body was then formed which with the failure of its predecessors as an object-lesson, sought to gain by guile what it could never gain by force. The result was the defection of a few of the officers of Grand Encampment already referred to, which in turn has resulted in a general house-cleaning by Grand Encampment, the exclusion of useless and inefficient material, and restoring again to office the old and tried veterans upon whose loyalty the Frater relies.

JURISDICTIONAL JEALOUSY

It may appear the least bit odd to the newly made Mason to find that the institution he has been informed is universal consists actually of a number of quite different organizations established on a universal principle.

The Mason from a lodge in Wisconsin must show a duly authorized receipt for dues before he may visit a lodge in Illinois, on the contrary, a Mason from Illinois may visit a lodge in Wisconsin with no further proof required than that he pass a satisfactory examination with regard to his knowledge of Masonry.

There are other differences, but one is as good as a score in illustrating the point. Jurisdictional jealousy is the great wall that has so long prevented representatives of all Masons from coming together in authorized assembly and there

removing these obstacles to universal Masonry. The recognized principles of majority rule could be applied meaningfully in this matter.—Masonic Chronicle.

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The Grand Officers of the Grand Lodge of England were invested in office on April 27th, excepting the Duke of Connaught, Grand Master, who was absent from the country, and Bro. T. F. Halsey, Deputy Grand Master, and Lord Amphilh, Pro Grand Master, who remain in office at the request of the Grand Master. The following are the higher officers: Senior Grand Warden, The Right Hon. The Earl of Ronaldshay; Junior Grand Warden, Hon. W. Ellison Macartney, M.A.; Grand Chaplains, Right Rev. John Phillips Allcot Bowers, D.D.; and Archdeacon Avison Terry Scott, M.A.; Grand Treasurer, William James Nash, B.A.; Grand Registrar, John Strachan, K.C.; Deputy Grand Registrar, William F. Hamilton, K.C.; LL. D.; Grand Secretary, Sir Edward Letchworth, F.S.A.

A LODGE AT THE RUSSIAN COURT.

Initiation of the Tzarovitch Nicolas—The Tzarovitch is Great Inspector-General of the Thirty-Third Degree Supreme Grand Master of the Slavish Free Masonry.

It was the era of high expectations, of great devotion; the hour of sublime sacrifices . . . It was the aurora of the transfiguration of a people . . . or rather, we believed it.

In the great chaos of the colossal empire of the North, a very young man, weak, impulsive, nervous, very mystical, timid, dreaming, was attracting upon himself the eyes of all the intellectual Free Masons, who centered upon him their most cherished hopes.

Yes, the Tzarovitch Nicolas was the only firm hope for a time, of the liberals

in Russia, who were constantly trying to unite their efforts for the realization of a plan which was marvellously elaborated and faithfully followed.

Having succeeded in surrounding the noble heir, by devoted followers, the liberals wanted, as soon as he became their Emperor, to become the councilors, and later, the guides of that undecided prince. Such was the expectation of men of high political views, devoted body and soul to the cause of liberty for the Russian people, the emancipation of the idea, and the triumph of the human conscience.

Able surrounded, the Tzarovitch found himself carried almost against his will, to take decisive action, the purpose of which was to bind indissolubly by a pact of alliance, the Throne and Liberty.

One evening, the only heir of the ferocious muscovite Tzar, found himself among a large party of conspirators, and deafened by his own audacity of a moment, he was hailed a "brother" by the Secret Lodge of the Court, composed of high dignitaries surrounding the Tzar, of his high officers and other conspirators, holding their meetings in the very palace of the Emperor.

The Rubicon was crossed.

The future Tzar having committed an official act of revolt, it was becoming impossible for him to ever recede, for, backward, violent death was showing itself, ugly and threatening, while forward was the immortal glory of the Reformers and Liberators.

The undecided and weak Tzarovitch had then with him devoted councilors to whom he had to confide, in order to accomplish the resurrection of a people . . . the emancipation of a race . . .

That very day, an immense breath of freedom swelled the breasts of all the intellectuals of Russia . . .

Had the hour so ardently expected at last come for the unfortunate Slavish race? . . .

"Your Highness! if your firm desire

is still to make the happiness of your peoples, if you wish the glory of your name to be immortalized by history, your greatness, your power and security to be established forever with the benediction of freed slaves, if it is still your will to be the Savior of all the Russias, then, com~~e~~ . . . but, before this, allow me to blindfold you; it is the order . . ."

On a move made by the Tzarovitch, Prince Z—— bowed low before him, saying:

"Your Highness . . . my life and that of my family will answer for my fidelity and loyalty toward yourself. Think that from the moment you have made the first step, you will be no more for us the Imperial Highness of Russia, but only "Brother Nicolas," knowing absolute obedience to the orders of the chiefs, only for the period of the trial, but afterwards, of course, all power will be returned to you, and, in being the Most Powerful Sovereign Grand Master of our Order, you will become more powerful than the kings and emperors of the balance of the world . . .

Agitated by many different thoughts, hesitating and divining at the same time, humiliated in his pride of a Caesar, still, willing to obtain a greater power, he saw himself, the one timid and poorly judged by the Court, belittled by his father, the being that was adjudged insignificant and treated as such, he felt himself penetrated all of a sudden by a powerful wave of will-power, . . . and the pride of the moment gave way to the ambition of all night. . . . he made a step toward Prince Z—— and with a troubled voice, he said: "Go ahead!"

The Tzarovitch, uneasy, but blindfolded, his arms hanging, followed Prince Z——, who held him by the shoulder.

They walked for a long time . . . suddenly a door opened and a draft of cold air struck the Tzarovitch's face; he made a move as if to retreat, but Prince Z—— hastened to quiet him. They

went down, then up; a second door opened and closed and then Prince Z — said :

"No matter what happens, bear it with fortitude; a man must never tremble"

The cheeks and the forehead of the Tzarovitch blushed a little, and he bowed his head.

"When you hear an alarm on the door you will take the handkerchief off your eyes, but not until then. Now, have courage! and he left.

Left alone, the Tzarovitch lifted his hand to the handkerchief, but he dared not remove it and waited.

Soon three knocks were given on the door; the Tzarovitch with a firm voice answered: "Come in!" and he removed the handkerchief.

The room where he was, was small, lighted only by a small candle set in a human skull, placed on a table covered with a great black cloth with silver fringes.

Before the skull was a Bible kept open on a sword; on the floor, was a coffin containing a skeleton, the chest of which was pierced by a dagger.

Two minutes later a man entered . . . clothed in black, wearing a long apron of white leather depending from his waist to his feet. Around his neck was a special collar, and he wore a black mask over his eyes.

In a cavernous voice, he asked the Tzarovitch: "Why, thee, incredulous to both, blind to the light; why dost thou come here? What dost thou seek? What dost thou want of us? Is it Wisdom, Virtue, Progress, or Freedom that thou art seeking?"

Suffocated by this addressing as "thou" the Tzarovitch answered: "Yes, I want that! "Very well," said the Brother. Hast thou any idea of the means we dispose of to help thyself to attain thy aim? "I, hope," he illuminated . . . guided . . . want to regenerate myself . . . —,

What dost thou think of Freemasonry? —."

. . . . I do not know answered the Tzarovitch with an altered voice, beginning to become frightened, or, rather, yes, I know . . . I believe that Freemasonry wants the good of the peoples, teaches virtue to men, and respects the rights of others . . .

— "Very well, said the Brother, who was scrupulously observing him; then thou art looking for truth to submit thyself to the laws of life; consequently, thou searchest for Wisdom and Truth.

— "Yes, said the Tzarovitch, deeply.

The Brother Deacon crossing his arms on his chest, said slowly: — "My duty is to initiate thee in the main aim of our Order: if it is in accord with the aim thou desirest to attain, thou mayest become a very useful member.

"The base upon which it rests, and from which no human force can tear it, is the keeping and transmitting to posterity, of important mysteries, of precepts that came to us from bygone centuries, and upon which the fate of all humanity depends; but no one can know them and profit by them before teaching oneself their meaning by a slow and constant purification.

"Our second aim is to help our B.B.' with our lives and our blood; to help them to ameliorate their hearts, to purify their souls, to get themselves learned by the means discovered by the sages and transmitted to us by tradition; and last, to prepare oneself to become worthy of that initiation that thou desirest.

"In purifying, in correcting our B.B.' we are purifying and correcting the whole humanity, by offering them up as living examples of honesty and virtue; and we employ all our force to fight the evil of this world.

"Think the matter well over!" . . . and he went out.

Half an hour later, the B.B. Deacon ventured to initiate the Profane to the Seven Virtues of which the Seven Steps

of Solomon's Temple are the symbol, and that each Freemason must try to develop in himself.

These seven virtues are:

- 1 The most absolute discretion, so that secrets if the Order cannot be divulged and the reunity of the B.B. jeopardized.
- 2 The passive obedience of the Chief of the Order, under penalty of death.
- 3 Victorious life.
- 4 The love of mankind.
- 5 Courage.
- 6 Generosity.
- 7 The abnegation of one's life, without fear of death.

"In order to conform with the 7th ordinance of our Order. Think of Death often, look at it in the face with confidence, with the knowledge and the faith that it can do nothing against thy immortality, and that there it should lose its terror; that it should cease to become the enemy, to become the friend who delivers from this life of making the soul burdened by the toils of virtue, to convert it in the place of rewards and eternal peace. He went out.

In another half hour, the B. Deacon came in again to ask him for the third time if his decision is still the same and if he is still willing to submit himself to all that will be asked of him?

"The Tzarovitch then answered with a firm voice," "Yes, I am ready".

"I must also tell thee," said the Deacon "That our Order has other means, more powerful than words, to spread its truths to those that seek wisdom and virtue. The pictures in this "Room of Thoughts" if thy heart is sincere, teach you already more than my speeches could do. Our Order, like the Secret Societies of old, spreads its teaching by means of hieroglyphics which are the meanings of the abstract thing, and that contain in themselves the very properties of the objects they are the symbols of.

"If then, thou art firmly decided, I am going to proceed to thy initiation . . .

et, to show thy abnegation, give me all that is precious on thyself."

—The Tzarovitch made a repulsive gesture, but, by an effort of the will, he handed to the Deacon all the jewels he had.

—"As a sign of obedience, said the Deacon, I beg thyself to undress." A cold sweat showed itself on the Tzarovitch's forehead, as he believed that his last hour had come, and that they wanted to dispose of his cadaver more easily by taking away his clothing which might have revealed his personality; however, in order not to look a coward, he submitted himself to it.

He took off his coat, his vest, his left boot; the B. Deacon tore his shirt on the left side of his chest; and, raised his trouser on the same side, higher than the knee, and gave him a slipper for his left foot.

Ashamed, humiliated, the Tzarovitch was waiting, head bowed, for the Deacon's orders.

"For the last time, he said, I conjure thee, in the name of the living God, to enter deep into thyself, to put a stop to thy passions, and look for happiness, not in them, but in thy heart; for the spring of happiness, said the Turk, is in ourselves. . . . He blindfolded the Tzarovitch, took a naked sword and continued him.

After long turns, they arrived at the door of the Lodge. The Deacon knocked in a special manner; he was answered by three knocks of a maul, and the door opened before him. A voice asked him who he was, where he came from, what he was looking for. Then he was conducted further on, heard voices speak to him in allegories of the difficulties of his travel, of holy friendship, of the G. A. O. T. U., of the necessary courage in dangers and toils. The Tzarovitch understood that he was addressed as "He who is seeking," "He who suffers," "He who asks," and at each appellation, the swords and the mauls sounded in a dif-

erent manner.

His right hand was then placed upon an object that he could not see, and in his left hand a compass was placed, that he had to press upon his left breast in repeating the Oath of Obligation to the Order, that a B.L. was reading to him. When all the lights went out; the handkerchief was removed from his eyes; the room was only lighted by a small candle, and he was told that he was now only the M. Then he saw seven B.B.L. before him pointing their swords to his breast.

The Tzarovitch did not move; the swords went up. He was blindfolded again and was submitted to numerous other trials.

"Now, said a voice, I am going to give you the G. The candles were lighted again, the handkerchief was removed and seven B.B.L. sang aloud, three times: "Sic transit gloria mundi!" The Tzarovitch then saw twelve B.B.L. clothed like the B.L. Deacon, standing round a table covered with a black cloth. At one end of the table was an old man, having around the neck a collar somewhat different of that of the other B.B.L. and holding a maul in his hand.

On the walls, clothed in black also, was the shining star. On the altar were, on one side the tools of Masonry, and on the other side, the Bible and a skull. Behind the altar were seven big candlesticks, each holding seven lighted candles.

Then three B.B.L. took the Tzarovitch to the altar, placed his feet in a square, the left foot forward; he was then told to lay down, as if to sacrifice his body at the entrance of the Temple.

A minute later he was assisted to get up, he was given a white apron similar to that of the other B.B.L. and three pairs of gloves.

The W. M. then told him to keep immaculate the white color of that apron, symbol of strength, of work and purity;

the trowel was to uproot from his heart the roots of all evil, and to bring back to virtue the heart of his neighbor. He was to keep the first pair of gloves without knowing their significance, and wear the second pair during meetings; the third pair was to glove a woman: "You will, Dear Brother, offer it to the woman that you honor above all; it will be for her, a warrant of the purity of your heart—so he careful not to give them into impure or unworthy hands."

Then a Brother took him before a blackboard and read in a book the meaning of the different symbols that were written therein: the sun, the moon, the stars, the maul, the plumb line, the trowel, the ashlar, the columns, the three windows, the sacred letters, etc. He was then escorted to a seat; he was made acquainted with the signs, the password of the week, and then he was allowed to take his seat.

The W. M. then read the by-laws, as follows: "We know in our Temples, other Degrees that thou wilt soon know, also Degrees which separate virtue from vice, truth from lie, liberty from tyranny.

"Fear to commit any act which may destroy our equality.

"Run to the help of thy Brother, no matter who he is; bring back the one who walks from the right path, aid the one who falls; be kind, good, humble at heart—kindle in all hearts the fire of virtue.

"Have thy happiness with thy neighbor; see that envy never comes to trouble fine pure feeling.

"In fulfilling those supreme laws, thou wilt bring back the traces of thy ancient, but lost highness."

In saying those words, he gave the "accolade" to the Prince. Every week thereafter, the meetings were renewed, but working each time on a higher grade, so that several months later, the Tzarovitch was the Supreme Grand Master of the Slavish Order.

And all the Russian B.B.L. having kept

their promises, it was necessary for him to keep his.

Alas!!

Supreme Grand Master of the Slavian Free-Masonry, militant, revolutionary, intermediary placed between men of progress and his father, chooses by them to transmit in an occult fashion their decisions, active member of the terrible "Executive Committee," bearing even between the sheets of the superficial bed its proclamations and judgments, the Tzarovitch was all that and did all that.

By what chain of mysterious circumstances did the Tzar learn, on his death bed, the terrible secret, and the part played by his own son? Nobody ever knew. All that ever transpired of that terrible drama, is that which took place between the dying father, still all powerful and bearing that indomitable will that he kept until his last breath, and his revolted son was an awful and atrocious pathos

It is said that during that secret meeting between father and son, a meeting which lasted for hours, the Tzar revealed to Nicolas that he knew perfectly well of what disease he was dying and who was his murderer, and that he was a Free Mason. He cited exact facts, irrefutable proofs . . . The Tzarovitch, half mad, threw himself to the feet of his father cried begged . . .

In his terror of an ignominious death, he acknowledged that he was the Grand Master of the Order . . . he gave all desired information, but denied any plot He gave out names, . . . meeting places, . . . and, with an infernal cunning, he found the means if including in his denunciation, personal enemies who had nothing to do with politics.

What other triumphs, the Tzar Alexander, Tzar more than ever at that supreme hour, did he ever gain over that human wretch, crouched on the floor? What were the other capitulations of his conscience?

Mystery!

For such a price, the Tzar pardoned him . . . and by an act of deep politics and by a deep spirit of vengeance, he kept to the Russian people the Free-Mason, traitor and renegade to the Order . . . He then gave orders to servants to carry his son on their arms to his room where he had a violent nervous crisis, which lasted many hours.

From that day, the Tzarovitch was a prisoner in the palace, he was given to the iron hand of Pobiedonoseff and other Russian Torquemadas, and soon, he felt in himself the re-awakening of that old barbarous atavism, and became what he is today.

Dominated by his father on his death bed, he did not remain the Tzar he had promised to be; but he had to a certain extent, to stoop before events that were stronger than he, and before Free Masonry, of which he fears, not without any reason, the Tribunal of the PAVARÉ, of which he had learned the activity, the strength and the ability in executing irrevocable decisions which said Tribunal takes when public safety commands it.

COUNTESS

VERA MARY RADLEWSKA, 33d

Secy General of Russo-Polish
Freemasonry

(Translated by Dr. G. H. Juilly).

MASONRY IN PUERTO RICO

The Sovereign Grand Lodge of Puerto Rico elected the following officers at its recent annual communication: W. F. Lippitt, grand master; R. A. Nadal, deputy grand master; Jose Caranzo, grand senior warden; Frank Rodriguez, grand junior warden; Fernando Schluter, grand treasurer; Jose G. Torres, grand secretary; Arturo Moreno Calderon, grand master of ceremonies; Joseph C. Spear, grand senior deacon; Antonio Peacheo, grand junior deacon. The grand master was elected unanimously. The attendance was larger than ever before, and great interest was manifested.

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MASONIC PHILOSOPHY

The parish priest of Austerlitz

Climed up in a high church steeple
To be near God, that he might hand
God's sword down to the people.

In Sermons grave he daily wrote
What he thought was sent from
heaven;
And dropped this down on the peoples
heads
Two times one day in seven.

In rage God said, "What meanest thou?"
And the priest cried from the steeple:
"Where art thou Lord?" The Lord re-
plied:
"Down here, among my people."

(Anon.)

O favored priest of Austerlitz. Would
that all the priests, preachers and pre-
lates of thy generation had acquired thy
listening ear. What a wealth of silent
tongues, what a harvest of retentive
hearts might not a world have garnered
then. And the multitude of steeple climb-
ers—sky-dwellers "to be near God—
who have flourished since thy day. How
mercifully a distracted humanity might
have been spared an avalanche of per-
plexing hallucinations "dropped down up-
on their heads two times one day in
seven," had these but donned the simple
towel of the lowly Craftsman ere soar-
ing to heights where God is not.

Indeed, there is nothing extraordinary
in the fact that this parish priest climbed
so high to be near God; nor, in the fact
that he wrote grave sermons on what he

"thought" was sent him there from
heaven; nor, in the further fact that he
dropped these sermons down on the peo-
ple's heads twice every seventh day. For
in all this he but consumed his days ac-
cording to the precise manner of every
sermonizing zealot, great or small, the
world over, since sermonizing began.
But, that he actually heard the Voice be-
low while he was still perched above, is
the really marvelous, almost incredible
thing in this rhyming tale. Surely it is
to be greatly doubted that cloud-Perched
priest, with eyes and ears, with heart and
brain straining aloft for fancied messages
from heaven was ever, before or since,
known to catch the faintest rumble of that
insistent, thunder-toned demand from
earth:—"What meanest thou?" Here and
there, in the pages of history may be
found one who, becoming wearied of los-
ing his head in futile contemplations of
a vacuous empyrean, descends to earth for
relaxation; whereupon, great is his as-
tonishment to find there the God who
had so completely eluded his grasp in the
ether. Lucky mortal he if he does not
lose his head irretrievably—for having ad-
vertised the discovery.

Man's constant place in this life is on
the earth—body, mind and soul. Why
on the earth? Manifestly, the better to
observe the same. And yet, vain, fatuous
creature that he is, man must ever seek
to desert his station, to transnort him-
self to unknown and unknowable regions
in space, as far away as possible from
place assigned him by his Master, the
Great Architect, deliberately shirking his

duty while there placed, and accomplishing neither more nor less than gross neglect of the labors expected of him. He cannot separate himself, nor any part of himself—neither his body nor his mind, nor his soul—from the earth and the things of the earth, even by so much as the breadth of a single hair, while the lodge of life for him stands open, nor until the Supreme and Master elects to close the same.

And yet, I say, notwithstanding the abundance and the conclusiveness of the proofs that man is placed in the material world "the better to observe the same;" that he is provided with five physical senses enabling him to note its phenomena and its phenomena only; that he has no other means than these physical senses of taking accurate observations of anything; that he has never been able to bring himself into mental contact with a single verifiable fact that is not a physical fact; that every human concept of the nature of God, or of the soul, or of heaven, or of spirit is well known to be the merest figment of the picturing power of the human brain, impossible of verification by an appeal to facts; that even this picturing faculty is incapable of divorcing itself from the physical world and unable to produce any sort of picture that is not based on a physical fact already stored in the memory, that is not essentially a physical image, however resplendent or sombre, symmetrical or incongruous, commonplace or grotesque it may be, or by whatever name it may be called—I say that, despite all this humanity, for the most part, has ever consented to be led by a class of steeple climbing enthusiasts who have insistently and persistently sought to direct the minds of men away from this world of sense and knowledge and into a realm of dreams and visions, of longings and strivings to comprehend the incomprehensible, to forestall a Destiny which cannot even be conceived and which is, therefore, none of man's business.

Socrates defined Justice as "that which impels every man to mind his own business and not to intermeddle in the affairs of others." Thus far, no one has been able to improve on this definition. If a man minds his own business and does not attempt to muddle in the affairs of others, there is small chance for injustice in anything he may do. But, why should Justice be deemed the only virtue which must result from the minding of one's own business? Does not the habitual centering of the mind upon the things which come within the legitimate sphere of the individual's exclusive business appear to apply with equal force to every virtue in the catalogue? How, for example, can Prudence or Temperance or Fortitude be said to be lacking in one who consistently applies his activities to that which is, unquestionably, his business? On the other hand, what virtue can he truly be said to possess while he knowingly meddles in the affairs of others? Or, for that matter, if he merely neglects his own? The more one ponder upon this simple recipe for virtuous living, the more he becomes impressed with the seeming wisdom of it; then, marvel much that it has not received more general recognition. Perhaps there is no reason.

Simple as this Socratic formula may at first appear, when we undertake to analyze it we readily discover that it contains elements of weakness which interfere with its practical application to the complex and conflicting affairs of men. For instance, how are we to determine, with anything like precision, the legitimate boundaries of any individual's "business"—beyond which he must be deemed a trespasser against the rights of his fellowman? If one, in pursuance of what he conceives to be his lawful business, encroaches upon what I believe to be my exclusive preserve, brand him as unrighteous. From my point of view he has committed wrong; from his standpoint he has done right. Who is to decide? The majority? It

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one locality the decision will be with me. In another the decision will be his. Then, too, although his act be universally applauded as virtuous today, tomorrow humanity may be a unit in deprecating it as vicious. History is replete with instances of men who were awarded halos of glory in their day, for deeds which today would bring them halters of hemp. An equally numerous throng may be found who ran afoul of the social vengeance of their times through merely standing up for principles which are today unanimously voted as virtuous. Contemporaneous opinion branded them "dangerous"; posterity canonizes them as saints or glorifies them as heroes. The "undesirable citizen" of one generation becomes the idol of the next; while his heroic detractor is transformed into the real "undesirable." That he is strictly minding his own business and not in the least meddling in the affairs of another, is equally the firm conviction of the fanatic with the torch and the stoical victim at the stake. To be sure, each is likewise satisfied that it is also God's business; for, isn't God's business the first concern of every man?

Well, the steeple climbers have always told us that it is, and they surely ought to know; for, have they not climbed up high "to be near God," and for the express purpose of attending to God's business—to "hand God's word down to the people?"

But in all seriousness, do they really know that God's business is every man's business? Masonry answers, No. Furthermore, if you study its mysteries as deeply as you ought to study them, you are quite likely to become convinced that God's business is no man's business; that if there is such a sin as sacrilege, attempting to meddle with the affairs of the Creator is that sin; that if there is such an offense as blasphemy, it consists in the ridiculous claim that men have been "called" to assist God in His affairs, involving, as it does, the equally

ludicrous assumption that the Great Architect could not succeed quite so well in the business of running a universe without the intervention of the "divine services" of special promoters.

Many weird notions concerning the purposes of Deity have men hitherto accepted as truths—"divine" truths. However, it does not appear that any considerable number have at any time gone the idiotic length of making direct, formal claim to knowledge of His ultimate designs or ends. Practically, all mankind has, in every age, tacitly at least, conceded that man cannot know the Future. Still, the general attitude toward this question has been something of an anomaly. That is to say, it has always been quite generally admitted that the Future must ever remain a blank to man's finite mind; yet few are those who have not conformed their lives, in some measure, to conduct based upon the assumption that some men know a great deal about it indeed, and that all may know much more about it than they do know. This general (though hardly generous) concession to the exclusiveness of the plans of the Great Architect, this express admission that His ends are not and cannot be known, must be accepted as truth, notwithstanding the prevalent adverse conduct. And to these unknown and unknowable ends we have applied the term "Destiny."

Destiny, then, appears to be God's undisputed business; the business from which the finite mind of man is excluded by a law of his being which no effort on his part may abrogate for a single instant, nor alter in the slightest degree. But, do not these Divine ends include the end to which man is travelling? Does not this unknown Future include man's future? And does not this Destiny involve man's destiny? Certainly. Why, then, does man constantly seek to meddle in these matters? To admit that Destiny is exclusively God's business and, at the

same time to conduct himself as though it were not God's business alone, would seem to indicate that man is woefully lacking in due sense of proportion. Or, should it be termed a lack of a due proportion of sense?

For, when has he once ceased, even for a day, his abortive efforts to invade the Sanctum of the Designer, with the open and avowed purpose of filching from the tressleboard the secret plans which are not for his inspection? His is the place of a workman in the workshop of the material universe; and yet, his untoward ambitions constantly lead him to seek to desert his post, to neglect his work, to aspire to a station which is utterly beyond his reach and his capacities, to endeavor to comprehend Divine purpose which the smallest shadow of common sense should warn him are incomprehensible, and to follow the behests of visionary enthusiasts or pretentious dissemblers whose absurd claims to having gained entrance to the Holy of Holies and to having obtained views of the plans on the Celestial tressleboard are totally unworthy of serious attention.

The human brain has two sources from which to obtain the materials upon which to exercise its activities:—sensation and imagination. The one supplies the Facts, the realities, the verities of existence; the other furnishes the Fancies (phantasies,) the illusion of existence. The world of Fact is the brain's workshop; the world of Fancy, its Playground. When the mind goes to labor, it enters the workshop of Fact that it may have profit thereby; and when it goes from labor to refreshment, it seeks the playground of Fancy that it may have pleasure and profit thereby—labor and refreshment, each in its proper time and place and in due proportions, being good and wholesome exercise. But, when refreshment is turned into intemperance and excess, when the brain becomes intoxicated with the delirium of transcendent gratification, neglecting to remain within hail and

within the bounds of legitimate frolic, returning not to labor when the hour of refreshment is passed, then, indeed, it is more than probable that the Voice of the Overseer shall send forth to unheeding ears the imperious call: "What meanest thou?"

Detroit, Mich. Sept. 1st 1910.

M. F. McDonald.

FREDEDICK THE GREAT, THE "DOUBLE-HEADED EAGLE" AND THE THIRTY-THIRD DEGREE.

A Bro. of the York Rite asks us if it is not possible that we are mistaken in so flatly denying the truth of the "Frederick" theory, as put forth by the founders of the Charleston Council of 1801-2? and points to the use as an emblem of the Prussian Eagle in confirmation of the "Frederick" part, and the arrangement of the Degrees into a Rite of 33 as proving the claim of the said Charleston Council to be considered the originator of the Rite.

We are always glad to give a reason for the "faith that is in us" and will answer the three points raised by the Bro., endeavoring to show that our contention is the only true and tenable one.

First. To treat seriously the claim that Frederick was ever the head of Scottish Masonry, or that he ever drew up the pretended Constitutions of which the Charleston Council claimed to have a copy, would be to slight the intelligence of our readers. Every Masonic historian who has treated of the subject has declared it to be a lie, made out of whole cloth.

Lodge, "Three Globes" of Berlin, and a great French writer stigmatizes it as "the great Lie of the Order," and even the modern "Supreme Council of the Southern Masonic Jurisdiction of the United States," which falsely claims to be the same old fraud of 1802, considers the Frederick Lie no longer swallowable and has given it up, advancing in its stead

as great a lie, when it claims to be the Mother Council of the Rite for the World.

Second. The Double-Headed Eagle was a Symbol in Masonry before the Charleston Fraud was thought of, or Prussia adopted it as their crest, and its adoption as a National device is in no way peculiar to Prussia; the Eagle was a symbol of the most remote antiquity. The Egyptians, the Greeks, and the Persians held it sacred to the Sun. It was an emblem of Zeus, and a Symbol of the Supreme God of the Druids. The Prophet Daniel, and St. John the Revelator, use it as an exalted Symbol.

Marius the Roman general, used it as the Roman Ensign, B. C. 102, and on the division of the Roman Empire into East and West, a double-headed Eagle was substituted.

In Masonry the Eagle early took a prominent part in symbolism. One of the oldest jewels of the Rosy Cross depicts an Eagle with outstretched wings at the foot of the Cross, in which position it was considered a type of Christ, in his divine character, bearing the children of his adoption as on Eagles' wings toward their heavenly home.

The members of the Rosy Cross were anciently known as "Knights of the Eagle and Pelican," and this when Frederick's ancestors were simple Counts of Brandenburg.

The Degree of K-D-S-H, in ancient times given in, and considered part of, the Knight Templar Encampment work, was known as the "Knight of the Black and White Eagle," and the jewel was the double-headed Eagle—half black, half white. The jewel of the Commander of the Council was the same Eagle crowned. In the year 1758 it was officially adopted by the French Council of Emperors of the East and West as symbolizing the influence of Masonry over both hemispheres.

Third. The claim of the Charleston

Council to be the first to arrange the degrees into a Rite of 33, is equally false with all their other claims as the "Primitive Scottish Rite of Namur" had 33 degrees in 1770, and the Grand Orient of France promulgated a Rite of the same number in 1786; in both cases the number referring to the age of Christ.

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A BRIEF SKETCH OF SCOTTISH MASONRY.

In the caption of this sketch I have used the term "Scottish" Masonry instead of "Scottish Rite" Masonry, advisedly. The latter term has been so proscribed by false claimants to the title, who have used it only to disgrace it, and have by their wrangling and quarreling disgraced the Masonic name, as they have the Scottish name, to which they never had a legal claim.

That Masonry is the oldest existing of human institutions no thinking man will deny, and while chary of according to it the fabulous antiquity claimed by our Eighteenth Century B.B., it was certainly hoary with age long before the birth of its oldest competitor.

Contenting ourselves with what we can prove, it is certain that Masonry, much as we know it now (allowing for time's changes and evolutions), was known over Europe during what is known as the "Middle Ages." French and German writers have produced proof in the shape of old Charges, Examinations, and Legends, showing the close kinship of the branches in the different countries, all proving a common origin.

With the growing power of Feudalism on the Continent and the consequent curtailment of Civic and Guild freedom, Freemasonry was crushed out of existence; in Ireland it was practically unknown, in England it held a precarious and unorganized existence, and in Scotland only, of all the lands where Masonry once flourished did it preserve an organized existence. As to when

and by whom Masonry was first introduced into Scotland history is silent and Tradition is conflicting, the Masons of Melrose, Aberdeen, Edinburgh, Glasgow and Kilwinning all claiming the builders of their ancient Abbeys as the introducers of the Art; but to Kilwinning is given the palm of antiquity, and it is acknowledged the Mother Lodge of Scotland and the Premier Lodge in the World. It is true Kilwinning can not show as old a Lodge minute as the Lodge of Edinburgh "Mary's Chapel" can, owing to some of her oldest records having been destroyed by fire, but her antiquity is easily proven by Charters granted to Daughter Lodges, the oldest being that granted to "Perth and Scone" in 1193. The oldest record in its existing minute books of Charter granted, is "Cannongate Kilwinning," granted December 20, 1677.

None of the other three Lodges which rank as "Time Immemorial" were ever "Mother" Lodges; that is, none of them ever chartered a "Daughter" Lodge. The Lodge of Edinburgh, "Mary's Chapel," possesses the oldest Lodge Minute in the Masonic world, July, 1509, and reads as follows:

ULTIMO JULIJ. 1599.

"The qlk day, George Patoun, granted and confessit that he had offendit agane the dekin & mrs. for placing ane cowane to werk at ane chymnay heid for tua days and ane half day, for the qlk offenses he submitted himself to the dekin & mrs. gude willis for qt unlaw they pless to lay to his charge, and they having respect to the said Georges humill submission and of his estate they remittit the said offenses, providing alwayis that gif ather he or any vther brother comitt the lyke offense heirefter that the law shall stryke upon thame indiscretly witout exception of personis. This was done in pres of Paull Maissoun dekin, Thos. Weir, warden, Thoas Watt, Johnne Broun, Henrie Tailzefier, the said George Patoun and Adam Walker.

Ita est Adamus Gibsone, norius

Paull Maissoun, dekin

The oldest minute of the Lodge of Glasgow bears date, Dec. 31, 1613. The Lodge of Aberdeen while possessing proof of its existence as far back as 1541 has a minute dating Dec. 2nd 1670.

The oldest minute of the Lodge of Melrose is dated Dec. 28, 1674. These dates show the superior antiquity of Scottish Masonry over any other country in the World and while the Sister Kingdom of England relies on fables and legends to show antiquity, the Scottish Masons can show Acts of the Scottish Parliament, appointments of the Scottish Kings and existing Charters by which the Craft was legislated for and regulated.

In 1441 King James the second appointed William St Clair of Roslyn Earl of Orkney and Caithness to be Patron and Protector of the Masons in Scotland, the office to be hereditary; near two centuries later this appointment of the King to the Earls of Roslyn was confirmed to the then Earl by the Freeman Masons, Hammermen and Squaremen in "Letters of Jurisdiction" granted by them circa 1600-28.

The ancient method of Masonic Government in Scotland, which existed centuries before Grand Lodges were dreamt of, and continued in force for some years subsequent to the formation of the Grand Lodge of Scotland was by "Mother Lodges." The Mother Lodge in no way resembled the modern Grand Lodge, but occupied more the position of a Feudal Superior towards a Vassal, for example the Mother Lodge Kilwinning required the presence of one representative from each Daughter Lodge at its annual festival on the feast of St. Thomas and payment annually of the nominal fee of one Mark as a token of dependence.

Although the jurisdiction of the Mother Lodge was principally exercised within the "boundis of the nether Waird of Cliddisdail, Glasgow, Air and the boundis of Carrick" she granted Charters where-

ever applied for and in one of these "Ayr Kilwinning St. John" was initiated circa 690. Michael Andrew Ramsey who subsequently played so important a part in Masonry, especially in what is known as the "Higher Grades" and of whom we will speak more fully in a later instalment of this article.

(To be continued).

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Read before "Viveka" Lodge Detroit
Mish.

Dear Bros.:

While meeting socially tonight let us try to direct our thoughts and energies into a channel which may be of general benefit. There is no organization which has more universal spirit than Universal Masonry. Therefore, this seems to me to be the proper channel for our efforts. Let us have a definite purpose: the bringing together of earnest students of the laws of nature as expressed in the different fields of human activity, and uniting them in spirit by the cementing power of Masonic endeavor.

We may hope to succeed in this worthy enterprise by coming into contact with all, through the stimulant of universal sympathy which may enable us to rediscover the inner and true meaning of Masonic symbolism, and to find out if we can, what influence it had, has and will bear in the progressive development of human civilization.

Thus may we hope to gather the facts to be found in the voluminous records of the different sciences; take up, and apply to actual present needs, the messages given by the numerous philosophies and religions of the past as well as those of the present day; bringing to light the lessons of history and defining, with better understanding, the axioms and ethics presented in the sayings and customs of all nations and all people—decipher, as it were, the great theorems of life pro-

found in the utterances of all the seers, poets, prophets and philosophers of every epoch, interpreting them in the light of twentieth century knowledge. We may find that the great souls who suffered and sacrificed for humanity were but the "avant guard" or the voice symbolized in the Masonic Rite, and that they really belonged to the esoteric side of the various orders of the world, of which Masonry is the type.

All these facts, lessons, axioms and deductions we will put to gether, systematize, re-organize, and embody into a "working hypothesis" to be submitted to all the brethren for criticism or assimilation, and we feel certain that its manifold influences will be felt throughout the lodges, thence spreading to the family circle, to friends and associates, to the community and the nation, receiving its greatest beneficent impulse in its reaction upon the nations of the earth in a brotherhood of Universal peace and progress. For the whole of humanity's development is but resultant of all individual efforts converging toward its center of gravity, fixing thereby the balance for good or evil—a movement forward or retrogression.

It is true that the task is a very ambitious one—Herculean; but remember the words of the poet:

"Are you in earnest? Seize this very minute;

Boldness has genius, power and magic in it.

Only engage, and then the mind grows heated;

Begin, and then the work will be completed."

And so, let us begin; and with all the materials at hand, the aid to be received from all directions, we will surely be able, in the full measure of the intensity of our work and zeal, to bring about a coherent synthesis, generalization, that will make possible the practice of the

"working hypothesis," which is but another expression for systematic "personal efforts."

The science of symbolism will be the first "landmark" to engage our attention, and will form the natural basis of all our deductions to be applied to human conduct. This knowledge of symbolism has been brought down to us, directly, by the various organizations of the past, which were essentially if not outwardly Masonic in their nature, and outside of which the true symbolic teachings have been lost from time immemorial.

The symbols represented, in ancient times the inner meanings of life, were used to illustrate the one supreme law that works through the sublime harmonies of the universe, which ultimately shows its relationship to the Grand Architect. Anciently, they had their temples and their initiates. Priests and potentates, forgetting their divine mission and intent only on their selfish ends, destroyed the former. But they could not wholly destroy the works of the initiate. And so, the keys to the mysteries were never lost, but has been preserved inviolate to the present day though concealed in parables, allegories, signs, and symbols.

The language of symbols is universal, for it is the only method employed by the Creator in expressing Himself. He reveals His purposes only by way of His symbolic manifestations in all the things of earth, showing Himself according to the light which radiates from the quality and quantity of his radiation.

Mammon, the deity of gain, has full sway in this cycle of our civilization. But this is an experience that all nations and individuals must needs work out. The spiritual side of our natures is still in the background. But the eternal law of progress is growth from the lesser to the greater understanding; from the

physical to the spiritual; from the coarser material to the finer; from the sensual life to higher standards of morality; from the narrow selfishness to the broad usefulness; which latter attainment can be brought about only through a logical understanding of the great law of Cause and Effect to be found in the science of symbolism. This is the broad universal ground from which we should begin our work, that we may reach all men, without distinction of race, caste, family or relation and regardless of social levels and intellectual capacities.

There is no form, sound, or color; no propensity, sentiment, emotion, capacity or soul activity which has not its law of expression; but it is only through a knowledge of symbolism that man may be enabled to understand, speak and convey the meanings of the law and the potent forces lying behind all the phenomena of nature.

Masonry deals in symbolism. It is due to this wonderful institution that humanity has today in its keeping many of the most valuable records of past civilizations. What an immense field for enlightenment? Note these words of Burgoyne: "The Great Law is Symbolism; and Symbolism, rightly understood, is the one Divine Language of Mother Nature; a language wherein all can read, a language that defies the united efforts of both time and space to obliterate. For Symbolism will be the language of Nature as long as spirit expresses itself to the Divine soul of man." This work, then, is the heritage of Masonry; for it has ever stood for progress, for liberty, for enlightenment, for emancipation, and for the encouragement of personal effort on the part of the individual. And so it seems to me that the time is auspicious and the demand imperative that we should unite ourselves, if we may be permitted, under the banner of this Great School of Symbolism which is now reach-

ing out for Universal application of its stored wisdom of the ages. The brutish "continuous performance" (as Bro. McDonald call it) of priest and potentate is in its last throes. The world is ready for Light—the illuminating Light of Universal Freemasonry.

Masonry stands as the mediator between the conflicting isms of today, each of which claims to have all the truth. Our work among these will be constructive; we have no wish to destroy. We may assist in building around these old structures, for we believe that every religious sect, every form of government every sort of custom has and represents a basis of truth—a rung in the ladder of evolution. And so we must recognise their true and relative importance, each in its proper time and locality. The mental attitude of the world is today ready to size up the universal situation, and we may confidently cherish the hope that all these forces which have been striving to give Light may be brought together in a universal brotherhood of peace and understanding for the welfare of humanity. This is the work before us—the work of Universal Masonry.

Science is taking steps to establish new standards; the disquiet of the different religious organizations means a new standard of ethics; the unsettled conditions of labor and capital mean a new basis of industrial understanding; and all over the world there is an immense demand for brains to work out the problems of life. We cannot but feel that it is our duty to start this nucleus of combined endeavor here and now, that we may begin at once to contribute to the work of all other similar nuclei throughout the earth which are endeavoring, in the light of their knowledge, to bring about that universal state of contentment which we all desire between nations, between scientific bodies, between

different levels of society, between individuals, between man and woman.

These should be our aim:

1. Work, work, work unceasingly.
2. To enlighten ourselves.
3. To enlighten others.
4. To emulate the good and eliminate the bad.
5. To assist in establishing other similar centers.

We don't want to stand by ourselves, alone, self-satisfied, stupidly living in mutual admiration. We belong to humanity and so we must devote ourselves to the interpretation of the law for the sake of humanity, conforming our lives to it. We will wish to give and to receive advice that may help to clear the way, that the result of our work may be the wedge which shall open the brain, the soul and the heart which has become crystalized under the petrifying conditions of the past.

Mind you, it is a long journey which you are asked to undertake—a journey which measures with the standards of the universe, which ends with infinity, eternity. But what we sow now will bring a harvest to our own lives, to our community and to this generation as well as to generations to come after us, thus assisting in the preparation of happier life conditions for new humanities yet in the embryo.

Sacrifice and devotion to others means and spells success and real happiness in the long run. Masonry is charged with the grand duty of giving to all a universal language, which through true Brotherhood in the spirit of Christ may be taught and lived; and this is the key to all knowledge. Let us assist.

ODYLARD.

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EDITORIAL

Hot weather is proverbially bad for Lodge work, but even the hot weather of the past month could not altogether stop the progress of the A. M. F. and we have to record the birth of two new Lodges and so the good work continues.

The principal event of the month in Masonic circles has been the Triennial meeting of the Grand Encampment of Knights Templar in Chicago. The Conclave with its attendant preliminaries occupied almost the entire week beginning August the 7th and thousands of Dollars have been spent to make it the greatest spectacular display in the history of Masonic Knight Templary in America and so far as can be judged from the newspaper accounts the efforts of the promoters have been crowned with success.

This is the second time that the Conclave has met in Chicago, the twenty-first Triennial session having been held there in 1880. 20,000 Knights were present then, over 50,000 attended the present one, both the city of Chicago and the American Branch of the Templar Order has grown since then.

Some of the newspapers comments on Templary are amusing reading to the Student of Masonry, in dilating in the numbers and appearance of the Paraders we are gravely told that the sight would have astonished the ancient Knights, we believe it, and wonder what a Preceptory of the Ancient Knights clad in the white robes of their Order, with the Red Cross on breast and shoulder ledly their Prior or Preceptor marching to some function of the Order while their Chaplains raised their voices in some favorite psalm, would say could they see the present day monstrosities who misuse their name and caricature their ceremonies.

We note also that some presumable history is retailed, professing to give its origin, the vicissitudes through which it has passed and especially the history of American Templary, but nowhere in any of these accounts have we seen the fact mentioned that the first Charters granted by a Grand body to form Encampments of Knights Templar in America was granted by a Supreme Council of the Scottish Rite.

We also observe stress laid on the fact that one Commandery is composed exclusively of "Millionaires" we wonder if these pseudo Knights ever heard of the ancient boast of the Order, "Fero non auro se muniment?" which might be freely translated to read "it is the man and not what the man has that counts."

We had the pleasure of a personal call Ill. Bro. A. E. Lucas the zealous and indefatigable Deputy in charge of the State of Oregon and Washington. Bro. Lucas reports good progress in his field, the opposition of the Yorkists for from hurting is causing fair minded men to enquire, and every open minded enquirer becomes a convert to Universal Masonry." Bro. Lucas besides being full of zeal and energy is earnest and enthusiastic and deserves the commendation of the BB.

We also had the pleasure of a visit from Bro. F. Avanzini of the "Human Rights," who had just finished organizing a Lodge at Goldfield, Nevada. Bro. Avanzini reports that he had a tough time of it; with the thermometer at 115, and the local Yorkists correspondingly hot, pressure had been brought to bear upon the owners of the Hall, in the town, so that he could not hire one. Nothing daunted, Bro. Avanzini declared his intention to organize the Lodge, if it had to be done in a livery stable. One of the local Yorkists asked him if he was not ashamed to do so. To this Bro. Avanzini replied that if Christ thought it no disgrace to be born in a stable, it could surely be no disgrace to a Masonic Lodge to be organized in one, he was not however reduced to this extremity by his determination conquered and he got a hall.

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The Masonic Observer of Minneapolis Minn. commenting on the persecution of Bro. Perrot by the Spokane Wash. Yorkists opines that "the degrees are probably being conferred under the Egyptian Rite" the "Observer" is wrong in his supposition, they were conferred under the authority of the "American Masonic Federation" which derives its masonic authority from a source which was known and recognized before Minn. had a White Sulphur, and its civil authority by incorporation under the laws of the State of Idaho. While its Higher Degrees are given under Charter from the Parent of all Scottish Rite Masonry. The Grand Council of Rites of Scotland.

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A good Bro. sends us a copy of the "Masonic World" with a paragraph marked under the caution "James D. Wilson of Masonry" the paragraph proceeds to state the said "James" is Mentally and morally unreliable" if this is so we have no hesitation in saying, (from personal knowledge) that the traits are inher-

While our BB. delight to dilate on the ancient Grand Masters and prominent members of the Craft spoken of in tradition who were Jews, how few of them tell of the part played by the Jew in modern Masonry, in the Higher Degrees especially. Since the Chevalier Ramsey took the Degrees of the Scottish system to France and the Grand Lodge of France gave the Jew "Morin" the Commission to spread a knowledge of these degrees in the Western Hemisphere, the Jew was for years a prime factor, it was five Jews who invented the Frededick the great Fraud and founded the Charleston Supreme Council in 1801-2. It was a Jew "Emanuel de la Motta" who founded that other fraud the Supreme Council for the Northern Jurisdiction, and its sole member for near forty years was the Jew J. J. J. Gourgas. It was two Jews (the Bros. Bedarride) who introduced the Rite of Misraim into France; and it was a Jew who invented the Rite of Memphis, (Sam Marconis) that these men were but Charlatans, a disgrace to the name of Masonry is true, but need cast no reflection on their Race, the Jew, the Christian and the Mahhomadan have a like good and bad among them and if the Jewish Race has produced Masonic Charlatans, to them belongs the credit (if such it be) of giving the first Grand Master to the first State Grand Lodge in this Country in the person of Moses Michael Hayes, who was elected Grand Master of the Grand Lodge of Mass. on June the 6th 1778 and since then many of our brightest and best members have been of the seed of Abraham.

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In another column will be found an interesting letter from Bro. A. E. Lucas on the persecution of Bro. Thomas Perrot by the local York Rite caricatures on Masonry at Spokane Washington. We congratulate the BB. who were in charge on their success in at last forcing our opponents to a superior Court where freed from that atmosphere of bigotry

and prejudice so much in evidence in the lower Courts, twelve good men and true (and none of them of the York Rite) will give impartial decision according to the evidence presented.

We have been favored with a copy of the transcript of the Court proceedings, from which we note that the prosecution no longer denies that the American Masonic Federation has the right to establish Lodges and confer Masonic Degrees, the accusation against Bro. Perrot being that he had said that a member of our body could visit the Lodge of the York Rite for evidence of this the prosecution depended on the word of a man who acknowledged that he had been hired by the local York Lodge to trap Bro. Perkins into saying something upon which a charge could be based, that this thing masquerading as a Mason was prepared beforehand to perjure himself was shown by the fact that a detective (also a York Rite tool) was waiting at the foot of the stairs with a warrant ready to make the arrest.

During the hearing at the preliminary examination even more than the usual amount of ignorance was displayed by the York witnesses, some of them prominent men and leaders among them.

One of these a Dr. Olmstead who stated he was a 33 of the Southern jurisdiction said that Council had a Charter and that they got it from Germany, and that the York Grand Lodge of the State of Washington had also a Charter though he did not know whence they got it (to balk at one additional misstatement is surely a case of straining at a knot and swallowing a Camel").

Another gentlemen named Rush who testified that he had presided over all the bodies of which he was a member and modestly affirmed that he was familiar with the laws of Masonry from the 1st to the 33rd and to prove his knowledge asserted that Scottish Rite Masonry did not originate in Scotland; and that the

Knights Templar did originate in America. This is history perhaps as it is known and taught in the York Lodge and to the York Mason; that it is not correct the merest tyro knows, but it is well known that when history does not agree with York Rite claims, history must be wrong and has got to be altered to suit. We do not believe these men willfully lied, but that they were utterly ignorant of the subject of which they spoke.

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Our thanks are due Ill. Bro. Col. P. Spence for a copy of the proceedings of the Grand Committee of the Grand Lodge of Scotland, of which executive Body Bro. Spence is an honored member.

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THE GRADES BEYOND THE CRAFT

A. A. S. RITE

An ever increasing interest is being manifested in the higher degrees of the Scottish Rite and many of the BB. are seeking "more Light" San Francisco Council of K. Dr. S-H, which is the largest Council in this Country working under the Parent Grand Council of Rites of Scotland, reports a healthy condition and a gratifying increase in membership during the month, the degree teams are quite proficient in the work the BB. exemplifying the Royal Arch and Rosy Cross degrees being specially proficient.

Pacific Council Seattle has gained an increase during the month of 20 members Ill. Brother Dr. Ronald Strath the able E. C. of the Council expects the Degree teams to be able to put all the working Degrees on in full form by the time Pacific's Charter will be installed next month.

The "Angeles" Council of Los Angeles reports conditions good, with a bright outlook for the future, Ill. Bro. Stapleton E. C. is at present visiting in the East and Ill. Bro. Sasso leaves short-

on a business trip to Egypt, while gone Bro. Sasso intends visiting the foreign Grand Bodies with whom the A. M. F. affiliates. We wish Bro. Sasso good times on his journey and a safe return.

The dormant Charter of De Molay Council No. 21 has been granted to Salt Lake City, which promises to be the foremost Council in the Rocky Mountain region.

The Council in Diamondville, Wyo. and the Eastern councils in Chicago, Detroit and Boston have but little to report, the excessively hot weather being against them, when the cool weather comes bringing with it better attended meetings those Councils will show results.

KNIGHTS TEMPLAR

The institution of Encampments of the Chivalric Orders of the Temple and Malta under the jurisdiction of the Grand Encampment of these orders in Scotland dates but from a few months back and there is still but three Encampments existing, the premier in San Francisco and the others in Salt Lake and in Seattle, Wash; these, 3 however, are much alive and doing good work, and other Encampments are in process of formation notably in the Cities of Los Angeles, Cal., Chicago, Detroit and Wyandotte Mich. and it is expected that in a short time there will be enough Encampments to elect for a District Grand Encampment Charter.

Bro. A. E. Lucas has been nominated to the Dignity of a Knight Grand Cross of the Temple, this is an honor that is un-purchasable, only given "Honoris Causa" and carries with it perpetual membership in Grand Encampment. We extend to Brother Lucas our congratulations.

The thirty first Triennial Encampment of American Knights Templar was held in the city of Chicago beginning on the 1st of August and lasting most of the

week, it is estimated that between 200 and 250,000 took part in the Parade, showing to what extent the Chivalric Grades are prized by our York Rite BB.

The official programme was as follows:

SUNDAY—Divine service, Orchestra Hall, 10:30 a. m.; sacred concert, Grant Park, foot of Congress street. 8 p. m., illumination of official badge and Templar way.

Monday—Three hundred unmounted, and one hundred mounted knights to meet and escort arrivals. Triennial dinner of The Mutuals, Chicago Athletic Club, 4 p. m. Military concert, Grant Park, 8 p. m.

TUESDAY—Parade, 10 a. m. Thirty-first triennial convales, Music Hall, 203 Michigan boulevard, convenes. Reception in evening.

WEDNESDAY.—Competitive drills, National league ball park, Harrison and Lincoln streets, 10 a. m. Equestrian exhibition, Mizpah Commandery, International Livestock Pavilion, 1:30 p. m. Banquet to Grand Officers and members by Illinois Grand Commandery, gold room, Congress Hotel. 6:30 p. m., receptions.

THURSDAY.—Competitive drills, National League ball park, 10 a. m. Chicago Association of Commerce luncheon to grand encampment members at Union League Club, 1 p. m. Evening, receptions and entertainments; open house at local commanderies, with orchestra, musical programmes. Concert, Grant Park, following award of drill prizes after a parade at park.

FRIDAY AND SATURDAY.—Informal gatherings and entertaining visitors.

GRAND MASTERS OF ANCIENT KNIGHTS.

Of the ancient knights Hugh de Payens was the first elected grand master, being raised to that office in 1118. Then followed in the order named: Robert of Burgundy, elected in 1136; Everard de Barri, 1146; Bernard de Tremellay, 1151; Bert-

rand de Blanquefort, 1154; Philip of Naplous, 1167; Ododur St. Armand, 1170; Arnold de Troye, 1180; Gerard de Ridefort, 1185; Brother Walter, 1189; Robert de Sable, 1191; Gilbert Horal, 1195; Philip de Plessis, 1201; William de Chartres, 1217; Peter de Montaigu, 1218; Herman de Perigord, 1236; William de Sonnao, 1245; Reginald de Vichier, 1252; Thomas Berard, 1256; William de Beaujeu, 1273; Theobold de Gaudini, 1291; James de Molay, 1297.

With the Martydom of De Molay on the 12th of September 1314 ended the history of the Templars as a world wide United Order, they were persecuted and dispersed in every country in which they had houses with the exception of Portugal where they continued to exist indeed, but with their name changed to that of the "Order of Christ," in that part of Ireland not then under English domination, and in Scotland where they were protected by the King Robert the Bruce whom they had aided in his decisive battle against the English at the Battle of Bannockburn fought in the June preceeding their Grand Masters death there they retained their name and existence until the reformation when those of them that remained with the old religion where scattered over Europe while the others were merged with the Masonic Fraternity where many of them had affiliated centuries before. The Scottish Templars are now the oldest Knight Templar body in the world.

UNION OF KNIGHTS TEMPLAR

Since the meeting of the Triennial Conclave last month there has been talk of a Union effected between the Knights Templar of the United States and Britain, this is a case in which the wish is father to the thought, and the statement is at the least premature.

The position is that the Earl of Euston Pro-Grand Master of the English (not British) Templars entered into a provi-

sional agreement with the American Grand Encampment; this agreement before it become operative must receive the sanction of the English Grand Priory, this will no doubt do; and it is quite possible the Irish and Scottish Grand Bodies may follow the lead set by England, Masonic Union is to be desired in all Branches and every true Mason will hail with joy the day when we will as Brethren should "dwell together in unity" and all Masonry will be as "Universal" in fact as is in theory.

To the Editor "Universal Freemason"
Dear Bro:

I wish to call the attention of the readers of the Magazine to a recent transaction in Spokane, Washington: which un-masonic, unmanly and ungentlemanly I wish to say that I sent Thomas Perrot to Seattle to Spokane last June to organize a Lodge.

He arrived in Spokane on June 29, 1910, and organized "Thistle Lodge, No. 6, A. & A. S. R. F. M." and opened his office. Br. Louis G. Meeks was his first candidate followed on June 30th Bro. G. C. Travers on July 3rd by Bro. C. A. Covern and on July 10th by Br. John Neuru and O. R. Nestos. On Monday July 11, Bro. Perrot was arrested and placed in the strong box of the Spokane City Jail, charged with offering to confer the Knight Templar degree on one R. Gwyder. Perrot was placed in jail in lieu of \$1000 bonds. In about three hours time Perrot was released under \$500 bonds, furnished by a York Rite Master of the city of Spokane. On July 12, Bro. Perrot, who is President of the Fraternal Order of Eagles, for the state of Washington, left for Yakima to attend the State Association of the Eagles, which was held on the 12th and 13th of July, 1910, and on Thursday, July 14th, he returned to Spokane. On July 17th, Br. Barney P. Rucker and H. W. Earle were raised Master Masons, on August 1st Bro. Del Carey Smith was raised to the Sublime Degree of Master Mason.

The above shows that the BB. named did not take the "hot air" from a so-called Masonic Order of Modern Masons, but they believed what they saw and could read.

Upon Bro. Perrot's return from Yakima he appeared in Court on July 15th, gave a new bond, thus releasing the York Rite Mason from his bond, as he knew full well that the York Rites would be very bitter against one of their brothers going on this bond. BB. Louis G. Meeks, John Neuru and O. R. Nestos qualified for Bro. Perrot's bond, as they thought it would be better in every way to have the bond given by our own BB., and since Bro. Perrot's arrest, five or six BB. have gone the limit and taken their high Degrees; and I wish to say also that the BB. I have named above cannot be given too much credit, because they are staunch and true Masons, and I would rather have eight or ten like them than 100 you would not know where they were at. In other words, than 100 and 99 of them cowards.

Del Carey Smith, who is one of our High Degree Masons, defended Bro. Perrot to the best of his ability. Nay, I will not say to the best of his ability, but he did all that was necessary to do, as we knew we had the Court against us from the start, and we did not care if he was against us.

Now, on August 12th, Bro. Perrot was held to the Superior Court by the Police Magistrate under \$500 bonds, and the same BB. quoted above, went on his bond again for his appearance in the Superior Court. I wish to say here, there was not any evidence whatsoever to show that Bro. Perrot was guilty of any crime. He was arrested for taking \$60 to raise a York Rite Mason to the Knight Templar Degree, which they claim Bro. Perrot has no authority to give, but which I assert and all others who know the circumstances will assert, that he had full power and authority to give the Knight Templar Degree and all Degrees in Scottish Rite, up to and including the 32 Degree, and Shrine, upon anyone who can prove him-

self a Master Mason in good standing in a legitimate body of Masons, as I think all other Masons will decide, but Bro. Perrot did not dub this man a Templar. He did not intend to give him any higher Degree until Gwyder had taken the oath of fealty to the Scottish Rite, but first he wanted to see if his character would stand investigation before he would accept him at all. He has a history from Kentucky, as I understand it, which we will know more about, and he has a history here at the time of Cleveland's administration, which has never been made public, and we did not so choose to go into that in the Police Court, and in other words, his testimony can be impeached. I wish to say also that this was planned and conspired between three or four Yorkists, to put up a job on Brother Perrot and have him arrested, thinking that would scare him out, and possibly the poor fools were so ignorant of Masonry they thought they had him on the hip and would cinch him, and besides I wish to mention that after Brother Perrot was arrested and taken to jail, he was searched and his keys taken from him, and everything else, and one of the police detectives took the keys and went up to the office and tore copies of our charter and incorporation papers off the walls, and entered his desk and took all books and rituals and paraphernalia out and packed them through the streets in his arms, and these were thrown around in the Police Department and Police Court so any one Mason or non Mason could read.

Now this officer entered the office without any search warrant or authority, and if it is not a case of burglary, I would like to know why, but he thought Brother Perrot had no friends and no one would stand by him and did not know what he was running up against when he took these chances. I want to say to all readers, it was the dirtiest, high-handed piece of business I ever saw perpetrated by officers of the law, and I want to say still further, that your incorporation papers stand for naught before such rascality and high-handed work. As I am

here on the ground, I know from A. to Z what has transpired and I ask all good Masons who read this letter from now on and forever more to stand by the American Masonic Federation of the Ancient and Accepted Scottish Rite of Free Masonry of the World, and furthermore, I wish to say, that the high degree State Masons in this city claim there is no Scottish Rite Free Masonry outside of their own, nor has there any one outside of the Southern Jurisdiction a right to confer the high degrees, in this country, and they have the right over all Europe, and that the Scottish Rite belongs to the United States, and also the Knight Templar and the Shrine, and I wish it to be known far and wide that this great Southern Jurisdiction claims the right of the world, as the testimony was given in the Police Court in Spokane, August 12th.

From the beginning of the case to the end, we knew we had the Court and everything against us, and we did not try to have Bro. Perrot acquitted by producing our original charters, because we want a Court of record, nor did our Attorney ask the court to dismiss the case, but after Brother Perrot was held, I shook hands with the Judge and told him that his decision in the case was worth more to me than if he had given me a thousand dollars. I thanked him for it and I meant it. This Judge Mann is a very nice fellow but he is a York Rite Mason and consequently knows very little about Masonry, he is running for office this fall and did not want to get in bad repute with his body, and as he really did what we wanted, we have no kick coming against him, so I extended the thanks of the American Masonic Federation, which I represent here.

With the true feeling of a Mason, I think it is no more than right for us to let these innocent Craftsmen who belong to the Modern Masons, know the position they are in, in the body they belong to, as it is only a question of time before they

will be demitted from their body into Universal Masonry.

Our good work goes on in the Northwest and will go on as long as I have anything to do with it, and after I am out, I am in hopes of having enough brothers in the Order to carry the good work along.

I am,

Fraternally yours,

A. E. Lusas, 330.

o

OLD SCOTS MASONIC SONG THE MASONS APRON

Tho' Cowans sneer and coofs decry
The honors o' the mystic tie
Theres something mair than meets the eye
About a Masons Apron.

Chorus—

May ne'er misfortune steer them,
Nor carking care come near them
But friends aye round to cheer them,
That wear the Mystic Apron.

The social sympathetic glow,
The love of Brothers high and low,
Are truths that none can ever know
Until they wear the apron.

Chorus.

The high in rank the great in mind,
The noblest of the human kind,
Are proud around their loins to bind
The merry Masons Apron.

Chorus.

And who that loves the "mystic art",
In every Lodge, in every part,
But loves the honest manly heart
Who's proud to wear the apron.

Chorus.

The beaming smiles, the bitter tears,
The sorrows, joy, and griefs and fears
Will ne'er alarm the man that wears
The Master Masons Apron.

Chorus.

THE UNIVERSAL FREE MASON

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A BRIEF SKETCH OF SCOTTISH MASONRY

(Continued)

Since writing the preceding portion of this article we have learned that an old minute book of the Aitcheson Haven Lodge has been discovered, the oldest minute bearing date January 1598 eighteen months older than the oldest preserved minute of Mary Chapel Lodge which had heretofore been considered the oldest existing Lodge record).

Although the old Scottish Lodges were without exception operative (composed of working—stone masons) yet for two centuries prior to the era of Grand Lodges we find non operative members being admitted, some of them holding office in the Lodges.

In the Lodge of Scoon and Perth in the King James the sixth was made a Mason by John Milne the Royal Master Mason or Architect. The Earls of Eglington and Cassils and the Lords of Kilnrock were from early times connected with the Mother Lodge of Kilwinning. A. D. 1600 Boswell of Auchinleck the proprietor of Johnston's Biography) member of the Mother Lodge was present at a meeting convened at Holyrood there by the Warden General of the Lodges, and the records of the Lodges in Edinburgh, Aberdeen and Perth abound with instances of non-operatives being admitted members. This increasing non-operative or speculative element in the Lodges was no doubt one reason why

the Scottish Masons desired to form a Grand Lodge similar to those of their English and Irish Bretheren.

The Lodges in Edinburgh took the initiative and convened meetings at which the Grand Lodge project was discussed, the Scottish Masons saw clearly the weakness of the position of the English and Irish Grand Lodges, both these bodies being self-erected with no authority other than they arrogated to themselves, and desired that the proposed Grand Lodge of Scotland should be launched regularly and in order; to achieve this end William St. Clair the representative and descendant of St. Clair of Roslin the hereditary Patron and Protector of the Scottish Masons gave to the Lodges a formal resignation of his rights as granted to his ancestors by the Scottish Kings and confirmed by the Craft in the St. Clair Charters already referred to.

This deed of resignation reads in part. "I, William St. Clair of Roslin, Esqr., taking to my consideration that the Masons of Scotland did, by several deeds, appoint William and Sir William St. Clair of Roslin my ancestors and their heirs, to be their Patrons, Judges or Masters, and that my holding or claiming any such jurisdiction, right or privilege might be prejudicial to the Craft and vocation of masonry whereoff I am a member—do therefore for me and my heirs, renounce all such claim etc.

This deed of resignation was written at Edinburgh and dated November 24, 1736, six days before the meeting of

the Lodges which constituted the Grand Lodge of Scotland.

To this meeting more than 100 Lodges had been invited to attend of these 33 accepted the invitation and were represented. The deed of resignation was read and the Bretheren unanimously elected Bro. William St. Clair to be first Grand Master Mason of the Grand Lodge of Scotland on the 30th of Nov. 1736.

The Grand Lodge was not then nor for many years thereafter considered by the old Scottish Lodges to be the supreme head of the Craft in Scotland and it was years before all the Lodges in Scotland gave in their adhesion to it, the Lodge of Melrose only joining in with the Grand Lodge in 1891.

Though the Mother Lodge Kilwinning was represented at the organization of the Grand Lodge, her proxy was instructed to vote for the formation of a Grand Lodge only on condition that its meetings should be movable as had always been the customs in Scottish Masonic courts before, the proxy however voted for the Grand Lodge without this proviso thus binding the Mother Lodge to a one-sided engagement in which she never acquiesced and which lasted only nine years, when the Mother Lodge withdrew and resumed her old position. Her connection had been more nominal than real at any time as witness the granting of a Charter of Election to the East Kilbride Lodge in 1738, and the withdrawal seemed to cause no particular hard feelings as we find Lord Kilmarnock being at the same time R. W. M. of the Mother Lodge and Grand Master of the Grand Lodge. Of the Charters granted by the Mother Lodge one, that granted to Scoon and Perth is lost though the Lodge still works and claims its Kilwinning origin, another that granted to Canongate, Kilwinning though held by that Lodge to be a Charter would hardly be considered so now; besides these two she granted between the years 1729 to 1803 30 charters,

of which 2 were granted to America, 1 to the West Indies and one to Ireland, of the latter we will have occasion to speak more fully later.

In 1807 five Brethern from the Mother Lodge and an equal number from the Grand Lodge met in Glasgow and agreed upon the following treaty of union.

"1st That the Mother Lodge Kilwinning will renounce all right of granting charters and come in along with all the lodges holding of her to the bosom of the Grand Lodge of Scotland.

2nd That all the lodges holding of the Mother Kilwinning shall be obliged to obtain from the Grand Lodge confirmation of their Charters, for which a fee of Three Guineas only shall be eligible.

3rd. That the Mother Kilwinning shall be placed at the head of the Roll of Grand Lodges, under the denomination of Mother Kilwinning, and her daughters shall in the meantime be placed at the end of said roll, as they apply for confirmation, but under this express declaration, that as soon as the roll shall be arranged and corrected, which is in present contemplation, the Lodges holding of Mother Kilwinning shall be entitled to rank according to the date of their original Charters, and of these granted by Grand Lodge.

4th. That Mother Kilwinning and her Daughter Lodges shall have the same interest in, and management of the funds of Grand Lodge as the other Lodges now holding of her; the Mother Lodge Kilwinning contributing annually to the said funds a sum not less than Two Shillings and Six Pence for each entrant, and her Daughter Lodges contributing in the same manner as the present Lodges holding of Grand Lodge.

5th. That the Master of Mother Kilwinning Lodge for the time shall be ipso facto Provincial Grand Master for the Ayrshire District.

While Scottish Masonic terms and titles still differ somewhat from those used in other systems they have been considerably modernized from those used

in Ancient times. The chief officers of a Lodge anciently were the "Deacon or Masterman", an office created by Act of the Scottish Parliament in 1424, two "Wairdens" (who were his co-partners in authority) a "Box Keeper" and a "Clerk" (Treasurer and Secretary), the latter was always a Notary Public who was required to take the oath of Fidelity and Secrecy; this was also exacted of the Clergyman, who was "Jachin," or Chaplain of the Lodge.

Much discussion has arisen over the meaning of the word "Free-mason" and long articles wise and otherwise have been written on the subject. The minutes of old Scottish Lodges clearly show that a "Free Masson or Freeman Masson" was one who had served a just and lawful time as Apprentice and has made "Free" of his trade. The term was and is still commonly used in speaking of one who has served his Apprenticeship to any trade to say he was "Free."

The word "Cowan" is shown from the same sources to be a Mason who was not a Burgess or Guild Brother.

In a Lodge of Scottish Masons there are three Masters who represent the three Ancient Grand Masters of Temple fame, and the three are mentioned in any Act binding the Lodge.

We append the Schaw Manuscript before spoken of as the oldest authentic code of Masonic laws in existence:

"xxviii December, 1599.

"First. It is ordanit that the wardene within the boundis of Kilwynning, and theis places subject to thair ludge, salbe chosin and elect zeirlic be mony of the masteris voites of the said ludge, vpon the twentie day of December, and that within the kirk at Kilwynning as the said first and second ludge of Scotland, and hereafter that the generall warden be elect zeirlic quha is chosin warden of the ludge, immediately efter his election.

"Item, it is thocht neidful and expedient be my lord warden generall, that

every ludge within Scotland sall have in tyme cuming the auld and antient liberties therof vsit and wont of befor; and in speciall, at the ludge of Kilwynning, second of Scotland, sall haif thair warden present at the election of the wardenis within the boundis of the Nether Waird of Cliddisdail, Glasgow, Air, and boundis of Carrik; with power to the said warden and dekyn of Kilwynning to convene the remanent wardenis and dekynis within the boundis foirsaid quhan thay haif ony neid of importance ado, and thay to be judgit be the warden and dekyn of Kilwynning quhen it sall pleis thame to convene for the tyme, either in Kilwynning, or within ony vther part of the west of Scotland and boundis foirsaid.

"Item, it is thocht neidful and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming as of befor, the first and principal ludge in Scotland; and that Kilwynning be the second ludge, as of befor is notourlie manifest in our awld antient writtis; and that Stirueling salbe the thrid ludge, conforme to the auld privileges thairof.

"It is thocht expedient that the wardenis of everie ilk ludge salbe answerable to the presbyteries within thair schirefdomes for the maissounis subject to the luges anent all offensis ony of thame sall commit; and the third part of the vnlawis salbe employit to the godlie vsis of the ludge quhair ony offens salhappin to be committit.

"Item, that ther be tryall takin zeirlic be the wardenis and maist antient maisteris of the ludge, extending to sex persons, quha sall tak tryall of the offensis, that punishment may be execut conforme to equitie and justice and guid conscience and the antient ordour.

"Item, it is ordanit be my lord warden generall, that the warden of Kilwynning, as second in Scotland, elect and chuis sex of the maist perfyte and worthiest of memorie within (thair boundis) to tak tryall of the qualificatioun of the hail

mason's within the boundis fairsaid, of thair are, craft, scyance and antient memorie; to the effect the warden deakin may be answerable heirafter for sic personis as is committit to him, and within his boundis and jurisdiction.

"Item, commissioun is gewin to the warden and deakon of Kilwynning, as secund ludge to secluid and away put furth their societe and companie all personis disobedient to fulfil and obey the hail actis and antient statutis sett down of befoir of guid memorie; and all personis disobedient ather to kirk, craft, counsall, and otheris statutis and acts to be maid heireftir for ane guid ordour.

"Item, it is ordainit be the warden generall that the warden and deacon to be present of his quarter maisteris, elect, cheis and constitut ane famous notar as ordinar clark and seryb; and that the said notar to be chosinge sall occupye the office, and that all indentouris discharges and vtheris wrytis quhatsumever, pertaining to the craft, salbe only wrytin be the clark; and that na maner of wryt neyther tityll nor other evident to be admit be the said warden and deacon befoir thame, except it be maid be the said clark, and subseruyit with his hand.

"Item, it is ordainit be my lord generall, that the hale auld antient actis and statutis maid of befoir be the predeces-souris of the masounis of Kilwynning, be observit faithfullie and kept be the crafts in all tymes cuminge; and that na prenteis nor craftsman in ony tymes heireftir, be admittit nor enterit bot onlie within the kirk of Kilwynning; as his parochie and secund ludge; and that all bankattis for entrie of prenteis or fallow of craftis to be maid within the said ludge of Kilwynning.

"Item, it is ordainit that all fallows of crait at his entrie pay to the common bokis of the ludge the soume of ten pundis mone, with x. s. worthe of gluffis, or cuir he be admittit, and that for the bankatt; and that he be not admittit without ane sufficient essay and pruiſe

of memorie and art of craft, be the warden, deacon, and quarter maisteris of the ludge, conforme to the foirmer; quhair throw thai may be the mair answerable to the generall warden.

"Item, that all prenteissis to be admittit quhill thai first pay to the common bankat fairsaid the sowme of sex pundis money; utherwyse to pay to the bankat for the hail members of craft within the said ludge and prenteissis thair of.

"Item, it is ordainit that the warden and deaconis of the second ludge of Scotland, present of Kilwynning, sall take the aythe, fidelitie and trowthe of all maisteris and fallows of craft within the hail boundis commit to thair charge zeirlic, that thai sall not accompanie with cowanis, nor work with thame, nor any of their servandis or prenteissis undir the pain of the penaltie contenit in the foirmer acts any pying thair of.

"Item, it is ordainit be the generall warden, that the ludge of Kilwynning, being the second ludge in Scotland, tak tryall of the art of memorie and science thair of, of everie fallow of craft and everie prenteiss according to ather of their vocationis; and in cais that they have lost on'e point thair of, eurie of thame to pay the penaltie as followis for their slewthfulness, viz., ilk fallow of craft, xxs., ilk prenteiss, xis., and that to be payit to the box for the common we'll zeirlic, and that conforme to the common use and pratik of the common luggis of this realm.

"And for the fulfilling, observance, and keeping of this statutis and all thair actis an statutis maid of befoir, and to be maid be the warden, deaconis, and quarter maisteris of the luggis fairsaidis, for guid ordour keeping, conforme to equitie, justice, and antient ordour; to the making and setting down quhair of, the generall warden hes gevin his power and commission to the said warden and others abvuevritten, to set down and mak actis conforme as accordis to the office

and law. And in signe and taking thair of
I, generall warden of Scotland, hes sett
down and causit penthir actis and stat-
utis, and hes subseriut the samynis with
my hand efter the testimoniale.

Be it kend to the warden, dekyne, and
to the maisteris of the ludge of Kilwyn-
ning, that Archibald Barkloy being di-
rectit commissioner fra the said ludge,
comperit in Edinburgh, the twentie seven
and twenty awcht of December instant,
quhair the said Archibald in presens of
the warden generall, and the maisters of
the ludge of Edinburgh, producit his
commissioun; and behaift himself verie
honestlie and cairfullie for the discharge
of sik thingis ass was committit into
him; bot be ressonne of the absence of
his maistie out of the toun, and that
thair was na maisteris but the ludge of
Edinburgh conven't of this tyme, we
culd nocht get sik ane satlat ordour
as the privileges of the Craft requyris
tane at this time; bot heirefter, quhan
occasion sall be offerit, we sal get his
Maisties warrand, baith for the author-
izing of the ludgeis privileges, and pen-
altie sett downe for the dissobedient
personis and perturberis of all guid or-
dour; Thus far I thoct guid to signifie
vnto the hail brether of the ludge, vnto
the neist commoditie: In witness heirof,
I have subseriuit their presents with my
hand, at Halyrudhous, the twentie awcht
day of December, the zeir of God Im Vc
fourseoir nynetene zeirs.

WILLIAM SCHAW,

"Maister of Work,

Warden of the Maisonis."

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AN ANTI-MASONIC OPINION.

That there are broad-minded and liber-
al Roman Catholics who thoroughly ap-
preciate the noble and elevating work
which Masonry is doing for the world
is beyond question. But the following
"Masonic Catechism" from a Catholic
paper in San Antonio, Texas, shows the
methods employed by a certain element

of the priesthood to deceive the ignorant
masses of the Roman church, even in
this enlightened land:

What is Masonry?

An association of all modern heretics;
a syndicate of the most vile ambitious;
the association of Satan.

Why do we say that it is a secret
society?

Because their true intentions are kept
dark, and if they were known they would
provoke universal aversion.

What is its object?

War against God, and the destruction
of the church and society.

What are its morals?

The satisfaction of the passions and
the deification of the flesh.

What are their doctrines?

The denial of all truths; no God; no
Heaven; no hell; no redemption, no im-
mortal soul; nothing but stomachs and
bellies.

What are their mediums of action?

By lying and corruption to deceive the
people; to corrupt the family by means
of the theatre, the ball, the fashions, the
novels, and the newspapers; they degrade
woman, poison the child in the public
schools, brutalize the young man by
their rationalism, positivism, material-
ism, or, in one word, atheistic lectures.

What are the fruits of Masonry?

In religion, atheism; in politics, an-
archism; in science, positivism; and in
sentiments, the death of all noble and
generous sentiment, like the clove for
one's country.

Can you give a recent proof that Free
Masons have no patriotism?

That which happened in which the
Spanish Freemasons were the greatest
traitors to their country, sacrificing thou-
sands of their countrymen's lives.

Hasn't each Freemason a personal end
in view?

Yes; to take by assault public office
and fortune, the back of the fools serving
as stepping stones.

Is it a sin to be a Freemason?

Yes; it is a grave sin and a crime; all Freemasons have been excommunicated.

What is the duty of Catholics in regard to Freemasons?

They must expose their plans; must not associate with them; must not read their impious periodicals, nor attend their meetings or fetes, not even for curiosity, and pray for those unfortunates who are condemning themselves in their attempt to condemn others.

Does the church fear the Freemasons?

No; she feels pity for them.

Will there be Freemasons forever?

Until the end of the world there will enemies of Christ and His church, may they be called Freemasons or by any other name.

Who was the first Freemason?

Lucifer.

Who will be the last?

The Antichrist—Corner Stone, N. Y.

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SCOTTISH LEGEND OF THE COPE STONE.

In one of the old Scottish Degrees, called the "Marked Master," now only given as one of the Degrees of the "Early Grand Rite," and only known to Masonic Students, the following curious Legend is related:

When our first parents were, as a result of their disobedience to the divine command, expelled from Paradise, the Angel who guarded the entrance stood upon a stone, which was afterwards preserved by Adam and his descendants as a Palladium, reminding them of this former high estate, their present fallen estate, and a future glorious restoration. It was sacredly guarded by the ancient Patriarchs and by them transmitted together, with the knowledge of its history, to their successors; and so it came in turn to Abraham the Father of the chosen family of Adam's children. Upon it as an altar, Abraham in the supreme test of his faith and obedience, bound his son Isaac as a sacrifice; it was the pillow upon

which Jacob's head rested when the Lord gave him the vision so dwelt upon in Lectures.

It accompanied the Fathers of Tribes to Egypt and their children the Land of Promise, and when Solomon built the Temple of the Lord in Jerusalem it fittingly crowned, or coped, the edifice.

And when in after years the Temple was destroyed by the Heathen enemies of Israel the stone was miraculously saved from being destroyed.

Holy Writ tells us that when, in consequence of his rebellion against Necho, Zedekiah was blinded, his sons killed, no mention is made of any other member of his family. Masonic tradition informs us that he had a daughter named Scota, and that she was saved by intercession of Jeremiah the Prophet and by him caused to be conveyed from the coast of Dan, southwestward to the Isles of the Sea, where the ships of the great King had been gone in search of the Tin from which the Bronze of the Pillars was made.

The refugees landed in what is now Ireland, which they found peopleless, descendants of the Philistines who had been driven out of Palestine by Joshua. These were ruled over by a colony of Israelites of the tribe of Dan, who were preserving their racial distinction, and religiously affiliated with the Hebrews over whom they ruled.

The King of the country on whom Scota became desirous of having her a wife. To this the Priest in charge of the company would only consent on condition that the King together with some of his subjects as were of Israel, should be circumcised and return to the faith of their Fathers and the worship of the one and living God. This was agreed to, and according to Jewish custom a mound was built to commemorate the event; this was called "Beth Taurah" and is now known as the hill of Tara.

In after years the noblest of the Children of Israel under the leadership

of Fergus, a descendant of Scota the Daughter of Zedekiah, taking with them the Stone, which had accompanied their Ancestress from Jerusalem, crossed the narrow sea dividing the island from the larger one adjoining, landed in the northern half and established a Kingdom, which, as the descendant of Scota, Fergus named "Scota Land," afterwards shortened to "Scotland."

The "Stone of Destiny" as it was afterwards known, was deposited at Scone, in the north of Scotland, and on it the Kings of Scotland were crowned for generations, until it was taken by Edward of England to Westminster, Edward knowing the veneration in which the stone was held by the Scots and aware of the Tradition that "Where the Stone was found the Scottish Race should reign," thought it's possession would materially aid him in subduing the Scots and adding their ancient Kingdom to his English, French, and Irish possessions. The prophesy proved true, though not in the way Edward expected, as, instead of the English ruling the Scots through having the Stone, the Scots followed the Stone when the Scottish King James became King of England.

The Stone still forms part of the coronation chair in which the British Monarchs are crowned, and can be seen in Westminster Abbey.

This is the "exoteric" part of the legend; there is another and "esoteric" part which belongs to the Lodge and can only be related within its tiled precincts.

REVIEW.

Following the lead of the Universal Free Mason, in its campaign for the restoration of Masonic principles and practices to their pristinest purity, innocence and vigor, many of the more sincere and progressive of the Craft periodicals have recently shown decided tendencies in the direction of a more fraternal attitude toward other regular Masonic bodies than these same journals were

want to exhibit but a few short months ago. There can be no mistaking the fact that there is of late a healthy and growing disposition among the better informed and truly Masonic BB. to frown upon the unholy antipathies sought to be engendered and fostered by a coterie of entrenched, Craft governing oligarchs, to whom Masonry has no meaning other than those contained in the power and pelf to be harvested for themselves, that our labors for Masonic harmony, unity and universality, although begun under conditions most discouraging, when the obstacles to be overcome where thought by many to be practically insurmountable, are bearing early and abundant fruit, beyond our most optimistic expectations, is a fact which is becoming more and more apparent every day we live.

One of the most encouraging signs of the new awakening, coming to us since our labors began, is in the form of a new monthly periodical, entitled "Universal Masonry, a Magazine for Masons throughout the world," published at Chicago, by the Rajput Press, the first number of which is at hand.

As a finished specimen of the printer's art, alone, this initial number is deserving of the highest commendation. Cover design, paper type, press-work, arrangement of matter—all combine to present to the eye a quiet and wholesome dignity of mien, extremely refreshing, and in striking contrast to the flash-light methods and the cheap, "yellow" bid for attention which are the distinguishing features of so many of the more recent magazine ventures. In short, to our way of thinking, the publishers have attained as near perfection of journalistic form as it seems possible to reach through a union of ink and paper. Nothing to compare with it has hitherto appeared on the Masonic literary horizon.

But, it is not to its exterior aspect that we wish to direct especial attention. That for which it purposes to stand, the sublime message of unity and harmony

which it carries to the Craft universal, its consecration to the study of the "inner meaning of the history, symbols and ritual of the fraternity, above all, its clear recognition of the fact that the field is prepared and the hour arrived for the general cultivation among 'Masons throughout the world' of a higher and nobler conception of Masonic duties and principles than that hitherto prevailing in certain branches of the Order under the tutelage of the false prophets of the fraternity—these are the features which elicit our sincerest admiration and approval.

However much we might be inclined to differ in opinion from views of minor importance set forth in some of the selected material, the laudable spirit which prompts, and the general purposes which appear to animate the promoters of this highly creditable venture, are entitled to unstinted praise and to the encouragement and material support of every loyal lover of our ancient Order and of every devoted student of its sacred mysteries. We quote the following from the introductory foreword:

"We maintain that the true secrets of Masonry are such as are to be discovered only by those willing to devote to them profound study and thought under the auspices of competent teachers. It is the purpose of Universal Masonry to devote itself to the inculcation of these general principles.

Furthermore, we are impressed with the fact that there might well be established among all Masons a general unity as to common basis of recognition of one another by the students of Masonry the world over, at least in so far as concerns the common study of its real meaning.

But most encouraging is the divine life which can be felt to flow through its inner activities and which animates the work of its members. Every sensitive Mason has recognized this fact and we believe, moreover, that an increasing influx of spiritual life is sure to be poured through the fraternity if its work is rev-

erently conducted.

Already Masonry is breathing a freer air. Her beneficent purposes are more widely recognized and her outward expression more generally respected than ever before.

Universal Masonry will especially study the inner meaning of the history, symbols and ritual of the fraternity and will sedulously devote itself to furthering among men the influence of the Order."

Among the selected articles is a full page appreciation of Albert Pike; while in our appreciation we are unable to appreciate knowing the subject as well as we do. But, to the hero-worshiper (who, by the way, usually knows next to nothing of the hero or his achievements) this may furnish edifying pabulum and will doubtless greatly please him. Moreover, the insertion serves to emphasize the broad fraternal policy of the Magazine: that of giving full recognition to all Masons—even to the father of the "grand lie of the order."

A literal translation, by Alida Leeuw, of a chapter from Ragon's "Maconnerie Occulte" occupies seven pages. As it ends with the announcement, "To be continued," we surmise that the entire work is to appear by instalments in subsequent numbers. In the realm of occultism, Ragon's Occult Masonry has probably never been surpassed. To those interested in the mystic side of life, it will furnish a rare intellectual treat.

A comprehensive descriptive article on "The Obelisk," giving also its historical rules of construction, purpose, symbolic meaning etc., is contributed by the editor with illustrations. It will be found to contain much that is of interest to the student of Egyptology.

"The Square, the Compass and the Book, an Interpretation by a M. M." offers some original suggestions regarding the symbolic meanings of the Lights—suggestions which furnish much excellent material for profitable reflection.

Annie Besant contributes a brief disser-

ation on the "Objects of Co-Masonry" which is notable for its failure to say anything at all about the "objects," but does give a short summary of the history and the birth of the order, together with a somewhat rosy prediction for its future.

Under the caption, "Alumni From Egyptian Mysteries," are rendered brief, paragraphical sketches of Seti, Rameses II, Joseph, Moses, Pythagoras, Herodotus, Plato, Augustus Caesar, Plutarch and Aurelius, all of whom are claimed as "prominent Alumni" of the Mysteries.

Not the least instructive of its pages are those devoted to an entirely original train of speculations "On the Origin of the Level and Perpendicular," contributed by Sarah Belzonn. The author argues with much ingenuity that these Masonic jewels were first used in the building of Babylon; and it must be admitted that she makes out a very plausible case, indeed. There is added, by way of editorial comment, the following: "Assyriology and Cuneiform translations are rendering these speculations more probable."

"Aprons" is the title of a brief account of the origin of the Masonic emblem of innocence, referring the same to a period antedating King Osymandias the Great, of Egypt.

A department under the title "Bricks and Stones" is assigned to the recording of the more important of recent Masonic events. Herein are set forth, in this initial number, an account of the authority granted the several Grand Lodges of Germany, by the Grand Lodges' Union, (Grosslogenbund) to enter into amicable relations with the Grand Orient of France; statistics showing the growth of the Order of the Eastern Star in New York; the grand Fete tendered the "Young Turks" by their Masonic BB of Hungary on the occasion of the recent journey of a large body of the former through Hungary "for the purpose of noting and showing their followers the progress still needed to be accomplished at home a concise summary of the achievements of the International

Bureau of Masonic Affairs (devoted to the interests of universal Masonry)—these are a few of the prominent subjects treated. In this department is also given an account of the Convention of Masonic Grand Bodies held in Chicago, on the 11th. of May last, at which the A. M. F. was represented by its President, M. McB. Thomson, who was there chosen president of the Executive Council of the fraternizing Grand Bodies. The account closes with these editorial words of cheer: "May the spirit of Brotherhood, as here shown, continue to spread in all branches of the Craft." So mote it be.

The remaining pages are given over to book reviews and advertisements.

CORRESPONDENCE.

Seattle, Wash.,

Sept. 1, 1910.

Dear Sir and Brother:

Permit me to send you a few lines for the magazine. I believe every lodge ought to send a little report, and help the cause along, for boost and praise are crowned with success; and if you don't believe it watch Kilwinning No. 2, the future banner lodge!

Lodges will prosper when the brethren of the community make a united effort. Unless we work together, results are disappointing; only those prosper whose brethren are prosperous; nothing succeeds like success. Lodges thrive and flourish only when they deserve to—when their own brethren neglect no opportunities.

"Join the booster's band and boost
Don't stay home and go to roost.

Keep awake and make a speil,
Put your shoulder to the wheel;

Try to help your lodge along—
Boost it loud and boost it strong.

Everybody attend the lodge at Sunday
noon;

Come and join the booster's band, Kil-
winning No. 2.

Yours in Fr. Bel.

S. D.

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All letters or articles for insertion to be sent to M. McB. Thomson, 3 Center Avenue, Salt Lake, not later than the 20th of each month.

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OFFICIAL.

Seattle, Wash., Sept 5, 1910.
To the Grand Secretary General
American Masonic Federation,
Evanston, Wyo.

Dear Sir and Brother:

I hereby advise you that this lodge has suspended Brother Isaac Cathcart from membership for conduct unbecoming a Mason. You will please record same. He was initiated December 14, 1909. I have advised him of the fact and also if he wishes to appeal to refer to you.

Fraternally yours,
W. F. LLOYD, Secy.

The attention of our readers is called to the experience of Bro. Dr. V. Guagliata, R.W.M. of Columbus Lodge 792, in the obedience of the Grand Lodge of Illinois, A. A. S. R., while visiting in Italy and Tunis, as recorded in another column.

It is incidents such as these which show in very truth that we belong to the family of Universal Masonry, and that the Universality of Masonry is a living fact and not merely a figure of speech

whose only use is to round off a sentence in a lecture.

We regret that Ill. Bro. Lucas, D. G. M. for the States of Washington, Oregon, has been compelled to lead a simple life for a time. Over-work, combined with La Grippe proved too much even for our energetic Bro. We are glad to learn however, that he will be able again to take the field.

We are in receipt of a renewal Commission of Grand Representative of the Grand Encampment of the Templars and Malta in Scotland for the U. S. Canada and South America, dated 2nd, A. D., 1910, A. O. 792.

Our readers will certainly be as much pleased as we are with the beautiful artistic design which embellishes the cover of the "Universal Freemason" for the month. The artist, Bro. Thomas R.W. of Viveka Lodge of Detroit, Michigan has expressed in the one design a whole compendium of symbolism. The Blue and White Eagle of Kadosh symbolizes the advanced degrees of our Rite. The Globe on which rests the Compass and Square illuminated by effulgent light from the Eye of Omniscience, expresses the Universality of Masonry, while the head of the Compass and Square resting on and starting from Scotland and coming from thence the whole Earth is the symbol of the wide spread influence of Scottish Masonry. An idea also expressed by the Scottish Thistle and the American Goldenrod at the bottom of the design.

The absolute freedom of Scottish Masonry from sectionalism and intolerance is expressed in the scrolls around the pillars which surmounted by Liberty, Equality and Fraternity form a sure and firm support for Universal Masonry. The plate designed and drawn by Bro. Thomas is the joint gift of him and Bro. M. F. McDonald of Michigan Lodge 1, also of Detroit.

Ladies to the Front. It is our privilege and pleasure this month to record the birth of a new Lodge of the Scottish Rite of Adoption, under the style and title of Balkis Lodge of Adoption, Seattle, Washington. This will be the first Lodge of the Rite in the northwest and we predict for it a great future.

The ladies after much deliberation as to the respective merits of Eastern Star and the Rite of Adoption, decided in favor of the latter and cite the following reasons for their decision:

The Rite of Adoption is a Scottish Rite System; it has a beautiful, full, instructive and elaborate Ritual; it is ancient (over 200 years old) and thoroughly non-sectarian, possessing five degrees of Work, it allows selection of material and has the added advantage of Universality. Whereas the Order of Eastern Star, though pretty in its simplicity, is a thing of yesterday, narrow and sectarian in its teachings, and geographically local, fit only for the York Rite by whom it is mostly used.

Three years have now passed since the incorporation of the American Masonic Federation and its first Triennial meeting has been held. The names of the officers elected will be found under the caption "Official" in another column. During the three years of its existence the A. M. F. has made more rapid strides than has ever been done in Masonry before; and that in the face of opposition the like of which was never encountered by any Masonic Body before. The "Book" says that "the way of the transgressor is hard," and the lesson that history teaches is that the way of the Reformer is equally hard; and the B.B. of the A. M. F. have had it hard indeed. With the Yorkists on the one side invoking the aid of State Legislatures to pass repressive and retro-active laws which York Rite Magistrates enforced, and on the other side it has, by its straightforwardness, incurred the enmity and opposition of those grafters

who disgrace the name of Masonry with wild-cat and irresponsible organizations. All this we have surmounted and the goal is in sight for which we have striven.—Universality of Masonry.

A good Italian Brother is exercised because some one has told him that an officer of one of the Grand Bodies of Italy has written that he does not know of the A. M. F. Does our good Brother know that there are in Italy no less than four Supreme Masonic Powers that we know of (there may be more, of which we have no knowledge); of these, two are in Rome, the Grand Orient and Symbolic Grand Lodge; Antichi Ed Orthodoxo Supreme Council of Naples, Supreme Council of Milan, and a Sovereign Sanctuary of Memphis and Miramir at Naples.

Not one of these Bodies is recognized by the American York Rite Grand Lodges and no York Rite Mason dare speak masonically to one of their members, as witness what one of the leading York Rite journals said of Col. Roosevelt's reception by the Italian Mason while in Rome:

The reception of Italian Masons by Colonel Roosevelt in Rome has received some notice in this country but much more in Europe, where it occasioned several scathing articles in the columns of the Royalist and Catholic papers who took pains to congratulate the Vatican that Colonel Roosevelt was not received in that august presence. Brother Nimrod received the leaders of both Scottish Rite and Grand Orient, it is said, and accepted an honorary title from the former. Now he is not a member of the Scottish Rite, and his Grand Lodge does not recognize the Grand Orient of Italy, yet the visits of both official heads is a matter for congratulation; as a personal tribute to a noted American and Mason, and as a proof that in the conception of both parties Masonry is a state of mind as well as a political or geographical organization. To visit a Ma-

sonic lodge under the jurisdiction of the Italian Grand Orient would be Masonically wrong."

From the foregoing excerpt our Italian Bro. will observe that the Yorkist in Italy will complacently accept any honors the Italian BB. may give, but he may not visit their lodges nor can the Italians visit the York Lodges in America. Rather humiliating for the Italians!

The status of Masonry in our sister republic of Mexico is again being discussed in American York Rite circles, and the Mexican Masons are again being denounced as "off-color" and not of the right brand. The present trouble seems to be that the Mexicans persist in believing that the Mexican Family Masonry is as good if not better than the hybrid Americo-York system that the alien American residents in the City of Mexico seek to impose on the Mexicans. It seems that of the various Mexican Grand Lodges one, "The Grand Lodge Valley of Mexico," had some Lodges composed entirely of Americans. These latter had an agreement with the Mexican Lodge to divide the Grand Lodge officers except the offices of Grand Secretary and Treasurer, which were to be held by Mexicans. At the 1909 election the alien party being temporarily in the majority, broke this agreement and elected one of their number as Grand Treasurer; as a result the Mexican Lodges refused to recognize the election, called another meeting of Grand Lodge which the American Lodges refused to attend, elected officers and continue business at the same old stand as the Grand Lodge Valley of Mexico. Thus there are two parties claiming to be the Grand Lodge. The native Mexicans who are in possession of the books, seals, and archives of the Grand Lodge, and the alien American, whose principal strength lies in the super-abundance of gall; their only claim to recognition being that they are the only York Rite Masons in Mexico. Their claim will without doubt be acknowl-

edged by their Brother Yorkists in the States. "Hamlet without the Prince of Denmark," will have lost its significance as a paradox compared to a Mexican Grand Lodge whose chief claim to regularity is that there are no Mexicans in it. Already, when speaking of it a York Journal says:

"The generally recognized Mexican grand body is not Mexican at all, but is American Masonry transplanted, and apparently is not favorably regarded by the vast majority of native Masons. Though in uncongenial soil, Grand Lodge Valle de Mexico represents real Masonry and should have the hearty support of every Masonic body with which it is in relation."

Bro. Heil of the "Texas Freemason" is continually saying good things, and witness:

"A Grand Lodge is not a representative body of masonic membership, but of masonic lodges."

This is part of the fundamental law of the A. M. F. which says that the Grand Lodge shall be composed of the R. W. Master and Wardens of each Daughter Lodge in its jurisdiction, and it is only while a Bro. actually holds one of these offices in the Daughter Lodge that he is eligible for membership in Grand Lodge; thus the Lodge always controls the Grand Lodge which is according to Ancient Masonic custom.

Bro. Heil also says:

"Universal masonry is as yet little more than a dream; but a dream which will be a reality some of these days."

That, Bro. Heil, is what the American Masonic Federation is working for, and which it hopes to help bring about; and it flatters itself that it has already done some good work in that direction.

RESOLUTION OF THANKS

Sept. 10th, 1910.

Whereas Our Most Illustrious Brother Dr. V. Guagliata, W. M. of Columbi-

Lodge, 792, A. A. S. R. and member of our Most Worshipful Grand Lodge A. & A. S. R. of Illinois, U. S. of America has just returned from Italy and experienced a most typically Masonic Welcome from the officers and members of Palermo Lodge, A. & A. S. R. of Palermo, Italy;

Therefore, Be It Resolved, that the officers and members of our M. W. Grand Lodge of Illinois A. & A. S. R. in special session assembled, duly appreciate the kind courtesies extended to our worthy Brother, Dr. Vincent Guagliata, and hereby tender the said officers and members of Palermo Lodge of Palermo, Italy, their most sincere thanks, being at all times ready to fraternally reciprocate, should any member of Palermo's Lodge be found sojourning in our country.

Fraternally,

F. KEELER,

R. W. Grand Secretary, M. W. G. I.
Of Illinois A. & A. S. R. U. S. of A.
1312 W. Randolph Str., Chicago, Ill.

RESOLUTION OF THANKS.

Sept. 10th, 1910.

Whereas Our Most Illustrious Brother, Dr. V. Guagliata, W. M. of Columbus Lodge, 792, A. A. S. R. and member of our Most Worshipful Grand Lodge A. & A. S. R. of Illinois, U. S. of America has just returned from Italy and experienced a most typically Masonic Welcome from the officers and members of Central Lodge, A. & A. S. R. of Palermo, Italy;

Therefore, Be It Resolved, that the officers and members of our M. W. Grand Lodge of Illinois A. & A. S. R. in special session assembled, duly appreciate the kind courtesies extended to our worthy Brother, Dr. Vincent Guagliata, and hereby tender the said officers and members of Central Lodge of Palermo, Italy, their most sincere thanks, being at all times ready to fraternally reciprocate, should any member of Central

Lodge be found sojourning in our country.

Fraternally,

F. KEELER,

R. W. Grand Secretary, M. W. G. I.
Of Illinois A. & A. S. R. U. S. of A.
1312 W. Randolph Str., Chicago, Ill.

RESOLUTION OF THANKS.

Sept. 10th, 1910.

Whereas Our Most Illustrious Brother, Dr. V. Guagliata, W. M. of Columbus Lodge, 792, A. A. S. R. and member of our Most Worshipful Grand Lodge A. & A. S. R. of Illinois, U. S. of America has just returned from Italy and experienced a most typically Masonic Welcome from the officers and members of G. Mazini's Lodge A. & A. S. R. of Tunis Africa.

Therefore, Be It Resolved, that the officers and members of our M. W. Grand Lodge of Illinois A. & A. S. R. in special session assembled, duly appreciate the kind courtesies extended to our worthy Brother, Dr. Vincent Guagliata, and hereby tender the said officers and members of G. Mazzini's Lodge of Tunis Africa, their most sincere thanks, being at all times ready to fraternally reciprocate should any member of your G. Mazzini's Lodge be found in our Country.

Fraternally,

F. KEELER,

R. W. Grand Secretary, M. W. G. I.
Of Illinois A. & A. S. R. U. S. of A.
1312 W. Randolph Str., Chicago, Ill.

AN APPEAL FOR A HIGHER JUDICIARY.

By Charles F. Catlin.

(The documentary history of the General Grand Lodge movement, which has been a feature in these pages, is here interrupted to allow Brother Catlin to present his arguments in favor of a higher body. Those of our readers who

have followed the narration of frequent efforts made for establishment of such a body, will now be able to grasp this argument understandingly. Editorial comment and opinion are reserved for a final summing up, after all that can be urged for and against the proposition has been presented. It is not needed that we inform readers of Brother Catlin's quality and his ability to handle the subject. He has given long and close study to the question in all its phases, and is fully aware of the conditions which seem to require remedy.—Editor Freemason).

It has been my privilege from time to time to present to readers of various Masonic publications a series of articles under the title, "An Appeal for a Higher Judiciary," or in other words, for a National Supreme Grand Lodge, which should be composed of and represent the higher intelligence of every Grand Lodge of the American Rite Freemasonry, and constitute the supreme legislative, executive and judicial body of the Craft, for the general government of all Grand Jurisdictions in matters not entirely local in their character, and by reason thereof be recognized as the highest Masonic authority in the world.

In my articles I have endeavored to show the deplorable condition which now exists among the various Grand Lodges by reason of conflicting laws and usages, and the entire lack of uniformity in matters of vital importance, in which absolute uniformity should prevail. Such instances are too numerous to mention, and the facts with respect to them are too well known to require more than passing notice.

It will be my purpose at this time to show that the creation of a National Supreme Grand Lodge was original design of the founders of the institute of Freemasonry in the Colonies and the States of the Union, and that the present law of Grand Lodge territorial jurisdiction is an American innovation, and is

wholly an unwarranted assumption of the authorized power.

The historical and documentary evidence with respect to the various efforts which have been made to create a National Supreme Grand Lodge in the United States, which has appeared serially in the American Freemason, is of the greatest importance, and cannot fail to possess a peculiar interest for the student of Masonic history, and will prove of inestimable value to a proper understanding of the objects sought to be attained and the issues that are involved.

This history clearly demonstrates that from almost the first introduction of Freemasonry into the American Colonies a National Supreme Grand Lodge was not only deemed advisable, but was regarded as an imperative necessity for the proper government of the Craft, to thus insure uniformity and harmony among the various Grand Lodges.

We find that as early as 1779, within three years after the Declaration of Independence, a meeting of the Craft was assembled at Morristown, on the anniversary of St. John the Evangelist, with that object in view. On that occasion George Washington and many other prominent members of the Craft were present. A resolution was at that time presented, expressing regret "that the misfortunes of war had separated them from the Mother Grand Lodge of England, and deprived them of the benefits arising therefrom." The resolutions also deplored the unfortunate conditions which then existed among the Craft in America, by reason of the growing irregularities, resulting from the differences then existing between the "Ancient" and "Modern" Grand Lodges of England, and from other causes, and a communication was issued, addressed to the various Provincial Grand Masters, "requesting them to take measures looking to the unification of the Craft and the appointment of a Grand Master for the United States." Upon that occasion,

also, a committee was constituted, and duly authorized to meet as a Convention Lodge for such purpose on the 6th of March following.

In compliance therewith this committee assembled at the appointed time. A communication was then prepared, setting forth the perils and dangers which, under existing conditions, threatened the institution of Freemasonry in the United States and urging the imperative necessity for speedy action, looking to the creation of a National Supreme Grand Lodge. George Washington was recommended for appointment as the first M. W. Grand Master, with jurisdiction and authority over all Lodges and the whole Craft in the thirteen States of the Union; which was unanimously approved, and ordered sent to all existing Lodges.

On January 13, 1780, we also find that the Grand Lodge of Pennsylvania convened a Grand Lodge of Emergency, to consider the subject of a Supreme Governing Body of the Craft. This action, following so closely upon the meeting at Morristown, clearly indicates that the sentiment of the times was favorable to the establishment of a National Grand Body, and that an equally strong sentiment prevailed in favor of George Washington as the first Grand Master.

No intelligent observer of American history will pretend to question the truth of the statement that the great Master Builders of this nation—the men who fought the battles of the Revolution, who signed the Declaration of Independence, who framed the matchless Constitution and laid the foundations of this government strong and deep upon the everlasting rock of Universal Liberty, Justice and Equality—these were also the foremost and representative members of the institution of Freemasonry in the then existing States and Colonies, and this government was erected by them upon the great principles which underlie our Ancient and Honorable Fraternity.

There can be no doubt that it was their great ambition and their deliberate purpose and aim that the government of the United States and the Institution of Freemasonry should thereafter work together in perfect accord, in the creation of a higher civilization and for the betterment of mankind upon the American continent, and that their respective systems of government should follow as closely as practicable along the same lines.

The chief corner-stone of our government is, and has ever been, the sovereignty of the people, and its supreme power and authority based upon the expressed will of the people. And this was also the key-note which inspired the illustrious founders of the Institution of Freemasonry in the United States. It was no longer to be a subject of, or acknowledge allegiance to, any Grand Lodge in a foreign land; nor was it to be a headless, powerless nonentity in the world, either at home or abroad. On the contrary, it was to assert itself, as the Institution of Freemasonry in America; possess a recognized national organic existence, and an authorized and duly constituted source of authority; which should acknowledge no sovereignty save that of the Universal Craft, irrespective of territorial jurisdictions, and no law but the expressed wish of that Craft.

In view, therefore, of the intimate relationship and mutual interests which, under these peculiar conditions then existed between the National Government and the Institution of Freemasonry, and following closely upon the formal Declaration of American Independence and the establishment of a republican form of government; and, also, in consequence of the estrangements which at that time naturally existed between the Craft composing the Grand Lodge of England and that of the United States, by reason of bitterness engendered by the ravages of war, it is most evident—in fact, there can be no doubt—that the great object and purpose of the representative mem-

bers of the Craft in desiring the creation of a National Supreme Grand Lodge at that time was three-fold, to-wit:

1. It was to be a formal declaration of American Masonic Independence and a severance of all allegiance to the Grand Lodge of England, under whose immediate jurisdiction they then were, and by authority of which (with one exception) all lodges, either directly or indirectly, derived their existence.

2. It was for the purpose of creating a Supreme National Executive Body for the government of the Craft within the United States, and to secure uniformity of laws and universal harmony among all Grand and Constituent Lodges of which it should be composed.

3. It was undoubtedly their desire and intention that the government of the Institution of Freemasonry within the United States should thereafter be modeled after that of the national government. It was intended that the constitution, laws and edicts of the National Supreme Grand Lodge should be the Supreme law of Masonry in all Grand Lodges and the Craft should be practically the same as that exercised by the federal government over the various states. It was intended that all Grand Lodges should thereafter be created and constituted by authority of the National Supreme Grand Lodge, and derive all their rights, powers and prerogatives from it, in practically the same manner as the states and territories were created by and derived their power and authority from the federal government. It was further intended that each Grand Lodge should be a constituent and component part of the National Lodge, the same as each state was a constituent and component part of the federal government and entitled to representation therein. It was also intended that each Grand Lodge should be the duly authorized rep-

resentative of the National Supreme Grand Lodge within its own jurisdiction for the promulgation, interpretation and enforcement of the laws and the furtherance of the purposes of masonry. Again, the intention was that all Grand Lodges should have the power to enact such laws and regulations for its government, and that of the Constituent Lodges, as they should deem advisable, and which were not in conflict with those of the National Supreme Grand Lodge. The plan was, further, that all Constituent Lodges within the jurisdiction of a Grand Lodge created after such Grand Lodges had been chartered, should thereafter derive their existence, as now, either by virtue of a Dispensation from the Grand Master or a Charter duly issued by the Grand Lodge, and become a constituent part of it and subject to its laws and edicts. All Constituent Lodges, thus created, were to have the right and authority to enact such by-laws and regulations for their local government as they might deem expedient, subject to the approval of the Grand Lodge, and in all such matters should correspond with the rights and powers of municipal governments within the State.

That this was the design and desire of the great body of the Craft, and of the lodges of which they were composed, at this important period in the history of American Freemasonry, there can be no doubt; nor that it would have been successfully carried into effect, but for the bitterness which at that time unfortunately existed between the two rival Grand Lodges of England (the "Ancients" and "Moderns"), both of which had chartered lodges in the different States and neither of which recognized or had fraternal intercourse with the other. For this reason no unanimity of action could be secured.

(To Be Continued)

THE UNIVERSAL FREE MASON

Volume 3

NOVEMBER, 1910

No. 5

AN APPEAL FOR A HIGHER JUDICIARY.

(Continued)

From that time to the present repeated efforts have been made to create a National Supreme Grand Lodge along these lines and for the purposes hereinbefore indicated, and the failure to accomplish the desired results has in every instance been due, solely, to the unwillingness on the part of some Grand Lodges to surrender their alleged right to supreme sovereignty and independence, and their refusal to recognize any other or higher authority. This was surely an unwarranted assumption of rights and powers never delegated to any Grand Lodge by any recognized Masonic authority in the world.

The assumption of Grand Lodge sovereignty and supremacy within certain defined geographical limitations is known as the "American Law of Jurisdiction," because it had its origin and was first formulated in this country, and by gradual growth and continual use has become universally recognized throughout the United States. But the indisputable fact still remains that it is entirely an American innovation, and is wholly unauthorized and unprecedented.

The frailty of human nature is such that men—either as individuals or as organizations—naturally rebel at the thought of a willing surrender of any rights or powers they may have, whether rightfully or wrongfully acquired, no matter how necessary or advantageous

such a surrender may be to the general good. Ambition and selfishness are the motives which determine nearly all questions of right and wrong at the present day. These motives are brothers to wrong and oppression, and have been the curse of every nation and age. It is indeed unfortunate that they should have found their way into the sacred precincts of our Ancient and Honorable Institution; but that they are to-day the most potent factors in our present system of Grand Lodge government cannot be denied. Obliterate this ambition for sovereign power, and the selfish desire to exercise that power, from our Grand Lodges, and there can be no doubt that not only the wisdom, but the imperative necessity for the creation of a National Supreme Grand Lodge would be apparent and eagerly demanded by them. For there is positively no argument which can be advanced, or valid reason assigned, why a system of government so thoroughly practical in all its details and in every respect adapted to the requirements of the Institution, should not prevail.

It is an important and significant fact, which may not be generally known, that with three exceptions, to-wit: America, Australia and Germany, every Grand Lodge is a National Grand Supreme Lodge, and always has been. Also, that the Grand Lodges of the United States comprise in number sixty-three per cent of all the Grand Lodges in the world, both national and jurisdictional.

It is also a fact worthy of considera-

tion that every opposition that has ever been made to the creation of a National Supreme Grand Lodge in the United States, has emanated from, and been solely upon the part of the officers and permanent members of the various Grand Lodges. The subject has never been submitted to the Craft or to the subordinate lodges of any jurisdiction, nor have the Craft ever had opportunity to express themselves thereupon.

I am firmly of opinion that if the question was today fairly and impartially submitted to the Craft, or the subordinate lodges in the United States, fully ninety per cent of them would demand the immediate creation of a Supreme Grand Lodge, and would instruct their Master and Wardens to use every effort for such object.

The time has come when selfish ambition should be forever banished from our Grand Lodges, and the supreme sovereignty of the Craft and the glory of Freemasonry become the great desire and ambition of every Grand Jurisdiction throughout the land.

If from a slender twig, which a child might bend at will, the Tree of Liberty, planted long ago by the fathers of our American Independence, has grown so mighty under republican government, until its wide-spreading branches overshadow the earth, and we are today recognized throughout the world as the most powerful, prosperous and happy nation beneath the sun; surely the institution of Freemasonry within its borders and the Grand Lodges of which it is composed, may unhesitatingly construct the government of the Fraternity upon the same great principles and methods. All of these are in accord with the original design, drawn upon the trestle-board by the illustrious fathers of American Freemasonry, many of whom were also the Master Builders of this glorious republic, of which we are so justly proud.

To this end, therefore, let every loyal

Craftsman labor with unfaltering determination, until the dark clouds of selfish ambition disappear, and the day dawns, and our cherished dream of the Universality of Freemasonry under the Stars and Stripes shall indeed become a splendid reality. For "in union there is strength."—'The American Freemason.'

MASONIC PHILOSOPHY.

(Continued)

If the question is still unsettled, that is not the fault of our pious medieval forefathers. Heaven knows they tried hard enough to settle it. Had they left untried any of the time-honored means whereby such topics were wont to be disposed of, their failure might in a measure be justly chargeable to their neglect. But in all fairness to them let it be said that nothing in the way of customary argument was omitted from the discussion. Ridicule, vituperation, persecution, bloodshed, all of the ancient, approved methods of logical (theo-logical) persuasion were applied to the solution of the problem unsparingly. Moreover, every last man of them was more than willing to concede that there were really two sides to the question—his side and the wrong side. And yet, they failed to settle it. What was the question? Simply this: How many angels can dance simultaneously on the point of a needle?

Nor can it in justice be said that their failure to solve the problem was due to inadequate consideration. For, during many consecutive centuries of our Christian civilization, humanity was chiefly engaged in a most strenuous endeavor to establish the answers to this and several related questions of like profundity and momentous import. In fact, for more than a thousand years humanity concerned itself with little else. The essential nature of angels, the various orders into which they are divided, their particular ministry, whether they were created before the world or with the light, whether they have bodies of an

meral kind or of a more refined or of a poorer substance, and a score or more of equally relevant and weighty topics constituted practically the entire field of scientific enquiry and philosophical speculation.

Then, too, during this very period, the brightest intellects the world has ever known were produced and brought to a most wonderful degree of perfection, solely through constant exercise in serious disputations upon these subjects. And how could it be otherwise? Constantly exercising the mind in a realm of pure abstractions always tends to sharpen the wit, even though it fails to result in the acquirement of knowledge. The mechanism of reason may thus be made more perfect; but the process does not necessarily bring forth a harvest of wisdom. Furthermore, the rewards of genius were solely conferred upon those who succeeded in exhibiting the greatest intellectual agility, subtlety, and ingenuity in the treatment of celestial topics; while contempt and persecution were the portion of the investigator of concrete things. Contemplating angelic bliss was a holier and nobler service than was the relief of human misery. The seer who announced a new and improved "vision" of heavenly existence was hailed as a prophet and savior of his kind; while the doer who invented or discovered a new and improved method of bettering earthly existence was haled to the stake as a diabolical meddler in the affairs of Deity. Naturally, therefore, the question of how many angels can dance on a single needle point did not lack for astute and penetrating intellectual treatment.

To be sure there were a few with minds of the common, merely logical sort, utterly incapable of appreciating the beauties and excellencies of the logical processes of thought, as well as the value of the rewards thereof, who suggested that the solution of the problem was very simple, indeed. And while it is true that the sacrificial fires which mercifully reduced these "undes'rables" to inaction also con-

sumed their blasphemous criticisms, snuff may be gathered from the testimony of their holy executioners to show that their arguments ran something like this: The floor space of a needle point, available for dancing, may be estimated without difficulty; also, with reasonable accuracy. Likewise, actual measurements must determine the dimensions of an average angle foot. Thus may the whole problem be reduced to a simple mathematical calculation, and a conclusion reached without cutting a single throat.

But, these impious croakers were promptly silenced. And was it not, indeed, a fitting thing that he who brazenly confessed such crass ignorance of the ways of the heavenly host, who stubbornly refused to be enlightened to heaven's divinely gifted teachers, who persisted in asking are these things so, instead of piously assisting in the work of showing how and why they are so—was it not eminently proper that he should be summarily despatched to those regions where he should be compelled to learn the truth from experience? Who can doubt it? Then, too, was it not also a fitting thing that he who devoted his talents and abilities to an elucidation of heavenly affairs should have earthly honors and riches bestowed upon him in abundance, not only as a recompence for his devotion, but that he might thus be induced to remain among the things of the earth to continue his heavenly usefulness? What could be more reasonable and just?

Who bestowed the honors and the riches? Why, the Church, to be sure. The Church was the State and State was the Church. And whatever may be said in deprecation of the administration of State affairs, there can be no questioning of the fact of Church progress and prosperity—which alone ought to be a sufficient answer to the critics of its methods. How was it possible for these methods to be wrong when they produced such magnificent results—for the Church? To illustrate this point:

A few years ago, up in the north country, there was a little village, inhabited for the most part by French-Canadian settlers and their descendants. Among these were two brothers. Antoine was a plodding, hard-working farmer whose energies were taxed to the utmost in an endeavor to furnish subsistence for a large and ravenous family of youngsters. Baptiste was unmarried, and never was known to turn his hand to useful work. He was always well dressed, had plenty of money and lived the life of a gentleman. He held himself out to be a wonderful healer of diseases; and many of the ignorant villagers had unbounded faith in his abilities. They called him Dr. Baptiste. Regardless of the nature of the disease, Baptiste's treatment was the same in every case. It consisted in administering large doses of a decoction prepared from innumerable roots and herbs, varying the strength and size of the doses according to the condition of the patient. In the belief that the plodding and honest Antoine must have felt somewhat humiliated at times in contemplating the dishonest pretensions of his brother, one day I said to him:

"Isn't it a shame that Baptiste should practice such deception against these poor people? Surely he knows that his medicine is the merest humbug, does he not?"

I shall never forget the amazement in Antoine's countenance as he looked up at me with wide-opened eyes and exclaimed: "Hombog! Baptiste she's make good living by it, aint it? How you goan to call that hombog?"

A strictly theological answer. The Church prospered; therefore the Church was right. A lot of people made a good living by it; and so, what matters it if they did not succeed in obtaining a proper adjustment of angles to needle points? Detroit Mich. Nov 1st. 1910.

M. F. McDONALD.

MASONIC REBELLION IN MEXICO

W. H. Seamon

The secession of five Mexican lodges from the authority of the Grand Lodge Valle de Mexico, which occurred March 24, 1910, and their inconsistent and uniauful acts since, have occasioned no surprise to those who are in touch with Masonic matters and are familiar with the Masonic ideals of the Mexican people. The matter would be unworthy of mention in the press, were it not that the action of the regularly elected Grand Secretary, Alberto G. Pro, gives to the seceders a semblance of authority in the maintenance of their claims; this official betrayed his trust and turned over to the seceders the seal of the Grand Lodge, the records in his office, and a portion of the monies contributed by the American lodges for their quarterly returns. The Masonic world is entitled to some information on the subject in addition to the manifestos, printed in Spanish, which the seceders are now sending out broadcast to the United States. I here state the facts as I know them.

When the Grand Lodge Valle de Mexico emerged from the tomb of the Grand Dieta, in 1900, it came forth with ten lodges of Americans, one of the Germans and two of Mexicans; comprising in all less than 400 York Rite Masons and less than 150 Mexicans; being all of the Masonry in the Republic, except the lodges of Americans at Torreon, Parral and Chihuahua, and about six lodges of Mexicans scattered over the Republic. It is true that the first published roster of lodges showed 30 Mexican lodges under Valle de Mexico; 28 of these however were paper lodges, existing in name only, to furnish the Mexicans controlling Masonry the proxies by which they controlled all elections and legislation. The Americans then in Grand Lodge were not generally apprised of the situation and if any at all knew the facts they deemed it best to say nothing and submit until the matter could be remedied. The

Mexican control was so thorough that the Americans felt they had won a great victory when the Mexicans agreed to allow them to alternate in the offices of the Grand Lodge, except Grand Secretary and Grand Treasurer.

At the 1909 meeting the Americans knew these things to be facts and finding themselves in control, with a majority in membership in the ratio of four to one, it is needless to say they used their power for the best interests of true Masonry. They were, however, very moderate and endeavored to use their strength in a way that would not unnecessarily offend the Mexicans. In accordance with the alternation agreement, made some years before Moorhead was made Grand Master, Reynoso, Deputy Grand Master, etc.; but one departure was made and that was to elect an American Grand Treasurer, the Grand Secretary being a Mexican. The Mexicans resented this very strongly, saying it was a violation of agreement;

At the regular meeting on March 24 and 25, after opening in regular form, the Grand Master asked the Grand Lodge to determine whether he should immediately declare the new law in effect, or whether he should wait until adjournment before doing so; the Mexicans opposed immediate declaration and demanded that the Lodges be given a chance to vote upon it; as the result would have been the same there was no good reason to resubmit the matter and by an overwhelming vote the matter and by an overwhelming vote, many of the votes being cast by Mexicans who are now in the ranks of the seceders, the Grand Master was directed to declare the law in effect immediately, which he did. The Mexicans now criticise Grand Master Reynoso severely for obeying the declared instructions of the majority. The Mexicans thought they could elect Sr. Parra Grand Master and they participated in the proceedings until Reynoso was elected Grand Master; they then withdrew in great anger, throwing their aprons on the floor and hurling

epithets at some of the prominent American members. About fifteen Mexicans refused to go out, saying they would rather submit to American control than follow the vacillations of the Mexican seceders. Although the American majority was largely increased by the secession, they kept the old agreement and alternated the officers between the two nationalities, making a square division. The magnanimity of the Americans was later to cost them dearly, for they elected Pro Grand Secretary. The Grand Lodge concluded its business in perfect order and power was placed in the hands of the Grand Master, by which the seceders could return without humiliation, if later they desired.

The seceders held a meeting at the same time and resolved to form a Grand Lodge for the Mexicans, we do not know whether they proposed to revive the Grand Lodge Santos Degollados or not. We only know they elected Manuel Levy Grand Master of their organization. On April 20 the seceders submitted a one-sided draft for a treaty, by which there would be a peaceable separation; in spite of its one-sided character and many objectionable features, the American Masons in the City considered it best to accept their proposition. They rewrote the agreement, giving the Mexicans all they asked for except in one particular. The Mexicans demanded one-half of the cash in the Treasury, but the Americans would divide only on the ratio of membership at time of separation; the Mexicans accepted the proposition of the Americans and it was agreed that the separation should take effect on June 1, which would give each lodge time to select the organization with which they desired to identify themselves. We then considered everything settled for a peaceable separation, which in spite of many objectionable paragraphs in the agreement we were willing to accept, hoping that in the course of time the Grand Lodges of the World would see that we had done the best that we could

do under the peculiar conditions existing. We knew that we would be severely criticised for two paragraphs in the treaty, and on their account we were likely to lose friends.

On June 14, Alberto G. Pro, went over to the seceders putting a padlock on the offices of Grand Master and Grand Secretary, giving the seceders the seal and records of the Grand Lodge. Immediately the Mexicans rescinded from their acceptance of their treaty and submitted a new one to the brethren in the City, which I have not seen, but I am told it did not contain a paragraph that we could accept. Without waiting for the Americans in the City to say whereby they would accept or decline, they held a meeting on June 23, the same day their answer to the new proposition; they declared everything done at the meeting of March 24 and 25, as null and void; elected a new set of officers; ordered the regularly elected officers, peaceably to within three days, lay down their positions to which they had been installed, or suffer the penalty of disobedience; appointed a committee to negotiate a treaty with the United Grand Lodge of Vera Cruz, which acknowledged the supremacy of the Scottish Rite Supreme Council of the 33 degree.

Reynoso suspended Pro from office and no doubt Pro will be tried and expelled for his treasonable actions; the lodges taking part in the secession have had their charters arrested and Reynoso is doing all that is necessary, but no more, to protect the dignity of his Grand Lodge and force its constituent lodges to obey its laws. Wm. G. Thompson is now the Grand Secretary of the Grand Lodge Valle de Mexico, by appointment. The officers have refused to obey the mandates of the seceders and no doubt the seceders have by this time declared them expelled from the Fraternity; I am one of those who will be so declared, but I am not worrying myself about the matter.

Seven lodges of Mexicans were repre-

sented at the meeting of the seceders on June 24; two of them have sprung into existence since March 25; we know that none of the American lodges was notified of this special meeting (?) and we cannot see how any action at this meeting can be considered by anybody as entitled to consideration. Under the old law under whose authority the seceders claim to be working and on which they base their contention for regularity, it is necessary to give ample notice to all lodges of the meeting and its purpose to give a show of legality to the proceedings.

They seem to assume that five lodges of Rebels can meet without notice and legislate for twenty-three others, which are not allowed to know of the meeting to be held.

On June 25th the seceders celebrated a treaty with the United Grand Lodge of Vera Cruz, which assumes to act as father to all Mexican Masonic illegitimacies, asking it to assume the paternal responsibilities. This kind parent gave the seceders jurisdiction over the Federal District, the Federal Territories, and the states of Sonora, Guanajuato, Jalisco, San Luis Potosi, Aguas Calientes and Hidalgo; this cession is subject to the approval of the Supreme Council of the 33d degree, but this will be given, formally, or informally, for the name of the Supreme Commander of the Supreme Council appears in the list of participants at the clandestine meeting of June 24th. The Grand Lodge of Vera Cruz has directed the American Lodge of Tamaulipas, which is a new body, recently organized and very largely composed of Negroes employed on the docks at Tampico; the lodges at Chihuahua and Parral are directed by Vera Cruz to take out charters from the Grand Lodge Cosmos, a Grand Lodge to which they formerly belonged, but left in 1903 because they could not stand for its many irregularities: the lodge at Monterrey is instructed to take out a charter from the Grand Lodge at Nueva Leon, organized a few years ago by General Reyes, for the pur-

pose of utilizing Masonry to promote his candidacy for the Presidency of the Republic. It is perhaps unnecessary to say that these four lodges will not pay the slightest attention to the orders of the Grand Lodge of Vera Cruz. They hold that the authority of the Grand Lodge Valle de Mexico was not transferred to the seceders' clandestine lodge.

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WAR OF RIVAL MASONS ENDED

Case of Thomas Perrot, Lodge Organizer, Not Coming to Trial.

While neither Masons of the Southern jurisdiction nor the Grand Council of Rites of Scotland will admit defeat in the Masonic war started several months ago, to all appearances the Scottish Masons have won a victory, for it is persistently rumored that Thomas Perrot, organizer for the Scottish Masons, will never be tried in the Superior Court.

Perrot was arrested and charged by Major Gwydir with having obtained \$60 from him under false pretenses, in that he offered to make Gwydir a Knight Templar who could enter any Masonic lodge in the city. Perrot denied this representation, and it was then argued in court by the prosecution that the order to which Perrot belongs was no recognized order.

Perrot submitted charters and diplomas from Scottish organizations to disprove this and told of the lodges already in existence in Washington. Both sides claim to be the only original Masonic body. However, Perrot was bound over to the Superior Court.

No trace of the case can be found, and to all appearances and as far as can be learned, the case has been dropped.

Perrot alleges he was arrested merely to prejudice persons against his order.

—Press Report.

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SUPREME GRAND ROYAL ARCH OF SCOTLAND

The royal arch is the earliest known of the additional degrees, having been probably introduced about the years 1737 to

1740. The earliest mention of it in Scotland can be traced back to the year 1743. Stirling Rock Chapter having at the constitution of the Supreme Grand Chapter, in 1817, been able to produce satisfactory evidence of its having conferred the degree from the 20th of July, in that year. The documentary evidence to that effect is still in the possession of the Supreme Grand Chapter.

The Supreme Grand Chapter of Royal Arch Freemasonry of Scotland, was erected and consecrated on the 21st of August, 1817, by solemn act of the representatives of 34 royal chapters, which had previously lodged their warrants of accession and resignation of rights.

The system of work is similar to that of the Grand Chapter of Ireland, and the Grand Chapters of the United States, but is rather different from that which is practiced under the Supreme Chapter of England. The degrees conferred in a Scottish Royal Arch Chapter are: Mark Master, Excellent Master, and Royal Arch, also, the installation degrees of the three principles, Z., H. and J., the degree of the installed master in the mark degree; and as side degree: Royal Ark Mariner, Baylonish Pass, or Red Cross degrees, consisting of three points—Knights of the Sword, Knights of the East, Knights of the East and West, added to the Royal Arch degree.

These degrees are conferred in a royal arch chapter, and a brother is eligible to be received as a companion immediately after being made a master mason. The ceremony of admission is called exaltation, and a brother is said to be exalted to the royal arch degree.

All chapters holding charters from the Supreme Grand Royal Arch Chapter of Scotland are entitled to work the degrees of the Royal Ark Mariner, and Red Cross Knights, and to confer the same upon any regular Royal Arch Mason producing his diploma. Separate fees are charged for conferring these degrees, and each companion admitted must be registered in the books of the Supreme Grand

Chapter, and receive a diploma or certificate of the same.

The Supreme Grand Chapted of Royal Arch Freemasonry of Scotland now owns and occupies a very handsome hall and offices at 75 Queen street, Edinburgh. These were opened and dedicated at the quarterly convocation held on the 19th of December, 1900.—Exchange.

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SCOTTISH MASONRY.

(Continued)

As an appropriate ending of the Craft portion of our subject we give a copy of one of the oldest Charters granted by the Mother Lodge. It was granted to the Lodge of Kilmarnock (now Kilmarnock-Kilwinning, St. John) in 1734, two years prior to the birth of the Grand Lodge of Scotland.

We choose this Charter for reprint for a double reason. As being granted while the Craft was still in a great measure "Operative" and from the fact that the Earl of Kilmarnock who took such a prominent part in introducing Scottish Masonry into France was its R. W. M.

Some few parts of this old Charter are illegible; where this occurs we leave blank spaces..

GRANT.

The Lodge of Kilwinning, authorizing a Lodge at Kilmarnock, 14th November, 1734:

At Kilwinning the 14th day of November, 1734, the Statutes and Ordinances to be observed by the Master Masons in the Town and Parish of Kilmarnock, sett down be Dickon, Wardens and Masters of Craft belonging to the Lodge of Kilwinning are as follows:

That they observe and keep all the good ordinances sett down off and before concerning the priveleges of the Craft be ther predcessors of good memorie.

AND SPECIALLIE

That they be true to one another and live charitable together as becomes sure Breatheren and Co-partners of Craft.

Items,—That they be true to ther Dik-

on, Wardens and Masters in all things concerning, It.

It.—That they be Honest, faithful, and dilligent in their callings, and do all uprightly with the Masters and owners of the work they shall take upon hand, be it taskmaster, fix or weekly wedges.

It.—That none take upon hand any work great or small which he is not able to perform under the pains of fourtie punds Scots, or els the fourth part of the worth of the work and that by and Comdign and Satisfaction to be made to the owner of the work att the sight and discretion of the Dickon and Wardens, or in case of absence to two or three Masters of the Lodge.

It.—That no Master shall take any more prentices than three all the days of his life without the consent of Pluralitie of the Masters of the Lodge.

It.—That no Master shall take another Masters work over his head after that the first Master has agreed with the owner of the work either be contract or be verbal condition under the pain of fourtie punds Scots.

It.—That no Master receive a Prentice bound for fewer years nor ——— at the least.

It.—That no Master shall sell his Prentice to another Master, nor yet to dispense with the years of his prenticeship by sell'ng thereof to the prentice self or others concerned with him under the penalties fores-aid.

It.—That no Master receive any prentice without he signify to Dickon and Wardens of the Lodge where he dwells to the effect that the said prentice name and the day of his vacating may be properly booked.

It.—That no prentice be entered but be the same order that the day of their entry may be booked.

It.—That no Master or Fellow of Craft reveive any Cowans to work in his Societie or Companie, nor send any of his Servants to work with Cowans under the

penaltie of twentie pund Scots for each transgress.

It.—That no prentice tak any greater task of work upon hand from any owner nor will extend to ten pounds under penalties aforesaid.

It.—That no Fellow of Craft or Master be received nor admitted without the number of six Masters and two entered prentices, the Dickon and Warden of the Lodge being one of the six, and that the day of the meeting of the said Fellows of Craft or Masters be orderly booked and his name and their name and mark insert in said book with the names of the six admitters and entered prentices, and the names intended that shall be chosen to everie person to be also insert in the book Providing allways that no man be admitted without an essay and sufficient trial of his skill and worthiness in his vocation and Craft.

It.—If any question, strife or variance shall fall out amongst the Masters, Servants or entered prentices, that the prentices that fall in questions or debate shall manifest the same and what is the cause of the quarrell to the Dickon or Warden of the Lodge within the space of twenty four hours under the pain of ten pounds, to the effect that they may be reconciled and agreed and ther variance removed by the Dickon, Warden and Master, as if any of the said prentices shall happen to remain willfull or obstinate that they shall be deprived of the privilege of their Lodge, and not permitted to work thereat until the time they submit themselves to reason at the sight of their Dickon, Warden and Masters as judges for that effect.

It.—That all Masters entered prentices of works be very carefull to see their scaffolds and footgangs firmly sett, and placed to the effect that no hurt or skaith come upon any persons that work at the said works under the pain of discharging them thereafter to work as Masters, declining charges of any work, but shall ever be subject all the rest of their days to work under his Warden, and and other

principal Masters having charge of work.

It.—That no Master receive another Masters prentis or servant that shall happen to run away from his Masters service, nor retain him in his Companie after that he has gotten knowledge of the same under the penaltie of fortie pounds Scots.

It.—That the Dickon and Warden take tryall and sick lyk, he shall not be made Brother or fellow of Craft till his said prentisship be doon and sufficient tryall being taken of his worthiness and skill and other qualifications requisite for that effect under the penalty of fourtie pounds Scots. ————— at the Art of Memorie and Siconer of everie fellow of Craft and prentice according to eather of their vocations, and in case that they have left any peart or point thereof decerned to them to pay the penalties following for their slothiullness viz:—ilk fellow of Craft twentie shillings, and ilk prentis ten shillings and that to be payd to the Box for a Common Moil.

It.—It is ordered that all thes foresaid penalties be uplifted and taken up ffrom the offenders and breakers of their ordinances, be the Dickon, Warden and Masters of the Lodge where the offender dwells, and to be distributed according to good conscience be advice of the foresaid.

It.—That the Lodge of Kilmarnock elect of ther number by pluralitie of vots one everie year (of those best qualified) an Dickon, Warden, fiscaill and other members necessar or for keeping of good order, and that conform to use and practice of the Lodges of this Realm, and for fullfilling, observing and keeping of ther statutes and all other acts and statutes made and to be made and to be made be the Dickon, Warden and Masters of the foresaid Lodge according to equitie and justice and ancient powers for good order of keeping to the making of laws and down sitting thereof. The Dickon, Warden and Masters of the Lodge of Kilwinning hereby gives full power and com-

mission to the Dickon, Warden and Masters before specified to erect and set up a Lodge in the town of Kilmarnock, and appoint the——day of——for their first meeting being in this present year Seventeen Hundred and Thirty Four years, and to adjourn from time to time for the more regularizing their affairs, and to punish all disorderly persons and breakers of the acts that belongs to the said Lodge, and in Testimonies hereoff their prits are written be Alexander Cunningham Wright in Kilwinning, and Clerk to the Lodge, and signed at Kilwinning this fourteenth day of November Seventeen Hundred and thirty four years by us.

Robert Gilmour	Dickon
David Muir	Warden
Alex. Cunningham	Clerk

We have given this Charter in extenso to show that the operative element still predominated in the Mother Lodge, and this, seventeen years subsequent to the organization in London of a purely speculative Grand Lodge and only two years prior to the organization of the Grand Lodge of Scotland, it will be observed that in this Charter no mention is made of "Degrees" yet we have ample proof from existing writings and certificates and contemporaneous mention that Degrees were wrought and that it was a member of one of Kilwinning's Daughter Lodges (Mihael Andrew Ramsay) who first introduced what we now call "high grade" Masonry on the Continent of Europe, and that Lord Kilmarnock, who was R. W. M. of Kilmarnock Lodge, to which the above Charter was granted, R. W. M. of the Mother Lodge herself, and later M. W. G. M. of the Grand Lodge of Scotland was a prominent figure in Scottish Masonry in France.

Our next article will treat more particularly of the higher grades in which we will conclusively show that in the further degrees as in the Craft degrees Scotland led, others followed and imitated.

(To be Continued).

THANKS.

Our thanks are due the Most Worshipful and Illustrious Bro. Isidro Villar del Villar, 33rd, 90, 60, G. M. of the National Grand Lodge of Spain, G. Commander of the Grand Council of Spain, for Diploma of Membership and appointment as Gage of Amity between that August Body and the Supreme Lodge of the American Masonic Federation, also for copies of the General Statute of the Symbolical Grand Lodge of Spain, the General Constitution of the Sovereign Grand Council General Iberian and the official "Boletin de Procedimientos."

From the latter we learn that the Grand Lodge of Spain has 240 Lodges on the roll in Spain and other countries and exchanges Representatives with the following Grand Bodies:

Gran Logia Bonaerense Republica Argentina;

Gran Camara Maestral de Logias Independientes Galdaicas;

Gran Logia Regional Catalana-Baleares, Grand Lodge of Massachusetts, Boston, Mass.;

Grand Lodge of Germany, Munster, Germany;

Gran Logia Nacional de Cuba, Havana;

Grand Lodge of Liberia, Monrovia, Liberia;

Gran Logia "Angeles" de la Masoneria Blanca, Barcelona;

Gran Logia Estadual de San Paulo, Brazil;

Gran Logia Swedenborgian de Francia, Paris;

Supreme Council of Ireland;

Supreme Council of India, Calcutta;

Supreme Council of Misraim, Paris;

Supreme Council of Roumania, Bucharest;

Supreme Council of Germany, Berlin;

Supreme Council of Persia, Teheran, Persia;

Supreme Council of Naples, Italy;
 Supreme Council of Palermo, Italy;
 Supreme Council de la Orden, Martin-
 ista, Paris;

Gran Oriente Nacional de Cuba, Ha-
 vana, Cuba;

Supreme Council of Liberia, Monrovia;
 Gran Oriente Portugues, Lisbon;
 Grand Orient of Italy, Milan;
 Grand Orient of Egypt, Alexdrandria;
 Grand Orient of North America (now
 in the A. M. F.)

Gran Oriente del Rito Azul, Buenos
 Aires;

Grand Orient of Spain, Madrid;

American Masonic Federation.

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OFFICIAL.

At the Triennial Communication of the
 Supreme Lodge of the A. M. F., Sep-
 tember 26th, the following officers were
 elected:

President-General and ex-officio Grand
 Master Mason in the Supreme Lodge,—
 M. McB. Thomson, 3 Centre Ave., Salt
 Lake City, Utah.

Grand Secretary-General,—Robert S.
 Spence, Evanston, Wyo.

Grand Treasurer,—W. A. Langford,
 Wardboro, Idaho.

Vice-Presidents, the M. W. G. Master
 Masons in the several Grand Lodges in
 the Federation.

Committee on Foreign Relations,—M.
 McB. Thomson, Jacques Ochs, New York
 E. P. Edsen, Seattle, Wash., D. Bergera,
 Helper, Utah, Ed. Brunini, Seattle, Wash.
 Dr. G. H. Juilly, San Francisco, John
 Tsolopoulos, San Francisco, Grieve C.
 Sparre, San Francisco.

Vice-Chairman,—Ill. Bro. Jacques Ochs
 381 Fourth Avenue, New York.

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C. A. Perkins has expelled from all
 degrees in Masonry.

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 Salt Lake City, Utah.
 Robert S. Spence,.....Evanston, Wyo

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 Avenue, Salt Lake, not later than the
 20th of each month.

Business communications to be sent
 to R. S. Spence, box 410, Evanston.
 Wyoming.

We have to apologize for the delay in
 issuing the present number of the "Uni-
 versal Freemason," the delay being una-
 voidable, and was caused by our visita-
 tion to the Lodges, Councils and En-
 campments on the Pacific Coast.

Our first visit was paid to Seattle, in
 the State of Washington, where there
 are four flourishing Lodges in the obedi-
 ence of the Grand Lodge Inter-Montana,
 viz.:—Robert Burns, Kilwinning, St. An-
 drew, and G. Garabaldi. We found each
 of these Lodges in good working order,
 the Brethren enthusiastic and the officers
 capable and energetic; all moved by the
 noble emulation "who best can work and
 best agree." We had the pleasure of
 conferring the installed Degree on R. W.
 B.B. Olts of Robert Burns, Good of Kil-
 winning, Dr. Strath of St. Andrew, and
 Beunini of Garabaldi Lodges, together
 with the other qualified officers.

We had the pleasure also of installing
 the Charter of Pacific Council of Kadosh
 with the E. and Ill., BB. Dr. R. Strath,
 33d degree, E. Brunini 33d degree, and
 E. Winn as its principal officers; Major
 Gen. E. P. Edsen, 33d degree, retiring
 with the rank of P. C.

Pacific Council is launched under the

most favourable auspices and we predict for it a great future.

We had the added pleasure of installing the Officers of Seattle Encampment of Knights Templar, the Eminent Commander, Frater Maj. Gen. Edsen, brings to the service of the Encampment experience gained by presiding in many organizations, which coupled with his well known zeal and earnestness, ensures for the Encampment certain success.

Lack of time deprived us of the pleasure we had anticipated by visiting the Lodges in Spokane and Tacoma. Bro. A. E. Lucas, 33d 90 95, District Deputy Grand Master assures us that these Lodges are in excellent condition. Bro. Lucas, assurance of itself would be sufficient, backed as it was by what we saw ourself in the Tacoma delegation to Seattle we give it our hearty endorsement.

From Seattle we went to San Francisco, where we installed the Grand Lodge of California with M. W. Bro. Eaton as G. M., W. L. Davis as G. S. W., W. McCallum as G. J. W., and Dr. G. H. Juilly as G. Secretary. The Grand Lodge of California starts under the most favourable circumstances, with more Daughter Lodges in its obedience than any other Grand Lodge in the Federation, its territory is large and rich, and ought to be, and no doubt will be, the Banner Grand Lodge in the American Masonic Federation.

While in San Francisco we visited the San Francisco Council of Kadosh and Encampment of Knights Templar and found both bodies in good working condition, able to put on the work in good shape and gaining a steady advance in membership.

The Lodges under Dispensation in northern California also show a gratifying increase in membership, and under the guidance of BB. Provolsky and Eaton will soon be in condition to be Chartered.

* From San Francisco we went to Los Angeles in the southern part of the State, where we were the guest of BB. Stapleton and Spilmer.

St. Johns Lodge, Los Angeles, since its organization has had more opposition to contend with than falls to the lot of most of our Lodges, and has borne up bravely under the ordeal. The opposition has tried threats and bribes, open enmity and hidden intrigue in their efforts to disrupt it, the only effect being to bind the BB. more firmly in their allegiance to the American Masonic Federation and the Scottish Rite. The worst has been surmounted; they have fought and won a notable victory. The BB. deserve praise and it would be invidious to single one for credit more than others, were it not that all accord to Bro. Lew F. Stapleton, 33d, Lodge Deputy, the palm of merit. The present officers, R. W. M. Dr. Dunton, W. Wardens DuBois and Wolf, Secretary Caldwell, and Treasurer Sonni, form a team which it would be hard to beat and of which any Lodge might be proud, and in the future we hope to hear great things from Lodge St. John of Los Angeles.

The Ritual translated into Italian will be in the hands of the BB. before the next issue of the Universal Freemason and will be a great boon to our Italian BB. BB. Brunini and Carino of Garibaldi Lodge, Seattle, Washington, to whom the A. M. F. is indebted for the translation, have performed a great work to which they devoted much time and untiring labor, and when the Roll of Honor of the A. M. F. is published the names of Ed. Brunini, 33d 86 90, and Nicolo Carino, 33d 86 90 should find an Honored place.

The Ritual has also been translated into French by Bro. Dr. G. H. Juilly, Secy. of Jerome Lalande Lodge, San Francisco, and Grand Secretary of the Grand Lodge of California. It has been

printed and bound in boards and can be purchased by any Bro. entitled to the same by addressing Bro. Juilly.

We are in receipt of many letters expressing admiration and approval of our new cover design. This is very gratifying to us and to the BB. who designed and presented it. If space permitted we would gladly publish those letters.

We quote from a letter from Col. Martin Joyce, 33rd, as a sample of the others: "It speaks for itself; it shows the vivid and clean conception of the A.: A.: S.: R.: both historically and allegorically Symbolized, all under the all-seeing eye of the Supreme Architect of the Universe as portrayed in the design. It reflects credit on the good BB. Thomas and McDonald."

A suggestion has been made by a Seattle Bro. which if adopted would make our Magazine more interesting and at the same time lessen the labor of the Editorial Staff. It is this, that in Cities where there are several Lodges one Bro. should be chosen to whom news items should be given, and which he would arrange and edit and send in for publication. The BB. like to know how the work progresses in other fields and such reports are encouraging. Bro. Secretaries, please see to this.

In our October issue we mentioned the existing Masonic conditions in the sister Republic of Mexico. In the present issue we give the Mexican York Rite side of the controversy and in future numbers will give the native Mexican side. We are all acquainted with York Rite methods in the States; it will be interesting to note their application in Mexico.

We observe in the columns of our contemporaries a re-crudescence of the old subject of Roman Catholic opposition to Masonry. The theme is a timely one and cannot be brought too often before the

BB. or kept before them too prominently. On principle we are opposed to the injection of religious controversies into Masonry, believing that having acknowledged belief in the All-Father, the minor points of creeds should be left to the individual conscience. The policy of the Romish Church, however, is that of open and declared enmity towards Freemasonry, as it ever has been to everything which tended to the enlightenment and uplifting of the human family. It ever was, and to the present day is, the bitter enemy of freedom and reform. It persecuted our BB. by fine, imprisonment, torture and even death in Spain, Portugal and Rome. Its boast is that it never changes, and had it the power today (as it surely has the inclination) the fires of Smithfield and the dungeons and tortures of the Inquisition would again be the lot of the Freemason. In Europe the power of the Pope is broken. The Mayor of Rome is a Mason, as are the majority of the City Council. France has severed Church from State. Spain, 'the eldest Daughter of the Church,' is throwing off the yoke which Portugal has already discarded; and now in free America the Romish Hierarchy hope to build again the structure of bigotry and persecution which Europe will no longer tolerate. The European Mason has proved himself the champion of freedom of body and conscience. Shall the American Mason do less or be otherwise?

We regret to report that Bro. Spence has been sick for the last few weeks, and though on the way to recovery now, is still unable to give much time to business; hence his report of the Supreme Lodge meeting will not appear until our next issue.

WITH OUR EXCHANGES.

We welcome two new additions to our exchange list, "La Fraternidad," and "El Nivel." "La Fraternidad" is published semi-monthly. Editor, Jose Guerra;

its motto is, "All for Progress" and it is the organ of the Grand Lodge of the Federal District of Mexico, and of the Mexican National Rite.

Our acquaintance with the language of Cervantes is not intimate enough to translate literally the many valuable and instructive articles it contains, while sufficient to enable us to appreciate them ourself. In the next issue we will publish a translation of some of the matter "La Fraternidad" contains.

"El Nivel" is published monthly in the City of Panama, as the organ of Lodge "Rosa de America," and Masonry in general; the Editors, BB. Juan F. Gomez and Jose Oller, comply nobly with the promise contained in the title.

"Rayos De Luz," published monthly in Havana, Cuba, as the organ of the Theosophical Association, though not a Masonic journal contains much matter of interest to Masons, and some articles purely Masonic.

Our old friend "La Revista" of Laredo, Texas, maintains its standard of excellence; it is the sole organ of Spanish Masonry in the United States. It has recently become the official organ of the Mexican branch of the Knights of Honor.

"Arch'va Maconico," published monthly at Reeive, Brazil, is the organ of the Portugese branch of Latin Masonry in America, and is as its title claims for it "an organ of Propagandism and Information."

The Texas Freemason is as usual full of interest and readable matter from start to finish.

The "Tennessee Mason," published at Nashville, Tenn., monthly, is the oldest Masonic journal in the South. Bro. Bumpus, the Editor, provides good reading for his subscribers, though of course it appeals more to the Masons of Tennessee

than others; any Mason might find information in its columns.

"The Palestine Bulletin" is always a welcome visitor and the October number is in no whit behind the average. One editorial item discusses the question "Is the Roman Catholic Church an Element of Danger," with the weight of the editorial opinion in the affirmative, and a Bro. in a letter expresses the opinion that with an Irish Catholic citizenship and its obligations count for little when weighed against Irish Catholicism; an opinion shared by everyone who has given the subject any attention. We observe, also, that Bro. Pitts is so much more a Mason than a politician that his vote would be cast for the Mason in preference to the non-Mason. We are old-fashioned enough to be of the same opinion.

The Swiss "Bulletin" for July-September contains its usual amount of interesting matter. An article on the duty of Freemasonry by Clement Robert is worthy of consideration. An interesting biography of the late Bro. Frederic Desmons of the Grand Orient of France is given in a report of a speech delivered by M. Bouley, Vice-President of the Council of the Order. Bro. La Tente is still seeking the recognition of the York Rite Grand Lodges of America for the Grand Lodge Alpina and without success, and frankly we have no sympathy with him; he ought to learn to take NO for an answer and ally himself with the A. M. F., the only Body in the United States which believes in and practices Universal Masonry.

The "Bulletin Mensuel" of Paris, France, contains an interesting article on the Rite of Misraim in France, a translation of which we will give in our next issue.

The Co-Mason of October contains the usual amount of interesting matter, though as usual a good deal of it is of a nature not usually deemed Masonic; as for example Boar worship among the savages of New Guinea and an Eulogist notice of Lord Bacon. Five pages are wasted on the Operative Freemason fad by which a new system foisted on the stonemasons of the 20 century is sought to be made the ancestor of the masonry of 16 century. Against this however there are articles really interesting to the Masonic student in "Astronomy and Masonry" and the "Esoteric School of the Hebrews."

"Expect not fame, nor gold, nor any praise;

The world puts not its meed in every hand;

Work on, and still be thankful all the day;

If even one shall see and understand."

— o —

Dear Sir and Brother:

Permit me, to send a few lines for the benefit off the readers of The Universal Freemason of the A. M. F. though these lines I am sending are not masonic, but they are sent now to uplift and better the day until it has reached the pinnacle of perfection.

Yours in fr. d br L.

S. D.

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FREEMASONRY AND LIBERTY

By Bro. Henry M. Furman

The wide town swings to view, the train speeds past, long roaring freights, mysterious voices blend with the shrill steam; now underneath the vast vault of the terminus we find at last our journey's end. Beyond the doors, a wintry wilderness, the formidable streets lie strange and far; but see, familiar faces wait to bless our coming; how informal in their cheerfulness their greetings are. I wonder if when into the world's great terminus we come unasked, unknown, will welcoming dear faces for us wait? Or must we through the hollow clanging gate pass out alone?

While the enjoyment of life, liberty and the pursuit of happiness are the inalienable rights of man, yet in a state of savagery no one is secure in these rights, for, without a moment's notice of the shadow of justice, they may be taken away and destroyed. In a state of savagery the strong and the vicious prey at leisure upon the weak and defenseless; might and not right is the standard of human action.

Do not think it is always the other fellow, who is better off than you, if you are jealous.

"The butcher thinks, the baker has an easy time through life;

The baker thinks the doctor's path is ever free from strife,

And to us all the truth comes home as through this life we bob

Its other fellow every time, that is the easy job."

Therefore, a state of savagery is and always has been a state of anarchy. Liberty is the creature of the law, which restrains the strong and the vicious and punishes those who invade the rights of others and thereby protects the weak, and guarantees to all the full enjoyment of life, liberty and the pursuit of happiness. This being true, it necessarily follows that the amount of liberty which a people enjoy depends upon the character of the laws by which they are governed.

Public opinion is but the aggregate of private opinion. A government is the reflection of the sentiment of those by whom it is sustained. Law is the crystal-

lization of the opinion of those by whom it is made. The greater the individual intelligence, the higher the personal character of a people, the more exalted the public opinion of that country will be. Manifestly a free government among a people who were individually ignorant and corrupt and satisfied with peonage. It would be equally impossible to maintain a corrupt despotism over a people who were individually intelligent, honest and imbued with a love of liberty.

This brings us to the root of the matter of good government, for by good government alone can we hope to secure the blessings of liberty. The individual intelligence and virtue of the people is the source and fountain head from which the stream of good government and freedom flows. Therein lies the intimate relation which exists between Freemasonry and Liberty. Freemasonry has never attempted to interfere with sects creeds, or political parties. Freemasonry makes no efforts to control the action of governments. Freemasonry knows no country. It operates upon individuals alone; its entire effort is to enlighten the individual and to install into his heart a love of the pure, the beautiful and the just, and in this way only it seeks to build up the individual character, and to elevate and ennoble mankind. It does not teach its members to pretend or to attempt to be better than other men, but rather to so subdue their passions and improve their opportunities that they may become better themselves.

In this way alone Freemasonry seeks to elevate the individual and enlarge the sphere of his influence and usefulness as a citizen. Beyond this Freemasonry knows no party, no government and no country. A good Freemason is, therefore, a good citizen, and as a good government results alone upon good citizenship, the statement that Freemasonry is the champion of Liberty amounts to the demonstration of that proposition. While Freemasonry does not single out and

condemn any party or form of government, yet the principles which it teaches are directly at war with every kind of wrong and oppression and cannot be conciled with any kind of tyranny or despotism. While it forbids its members from taking part in conspiracies and plots against the governments under which they live and requires authority yet its principles are such that by force of moral power, truth and justice, its members may hope to bring about peaceful reformation of all abuses, and with tireless patience and perseverance secure to themselves and their fellow men the blessings of liberty.

It is for these reasons that despotic government and all who claim a divine right to rule their fellow men are always have been enemies of Freemasonry.—The Trestle Board

BLAME ROOSEVELT AND MASONRY

According to El Pais, a Catholic publication of the City of Mexico, Colonel Theodore Roosevelt and the perfidy of the Anglo-Saxon race, generally are responsible for the break between the Spanish government and the Vatican. In an editorial the publication endeavors to find the cause for the division of the Latins and their religio-political troubles and arrives at the conclusion that the Machiavellian hypocrisy of the Anglo-Saxon is responsible for it all. In connection with the article El Pais cites the introduction of Masonic Lodges into Mexico by Americans, blaming it especially Joel R. Poinsett, at one time the American ambassador to Mexico. The writer further asserts that the object of Masonry is today what it has always been, the uprooting of Catholicism in all nations where it is powerful. Mr. Roosevelt is accused of having planned with deliberate premeditation the incident at Rome in order to publicly affront the holy father.—Mexican Masonic Journal.

THE UNIVERSAL FREE MASON

Vol. 3

DECEMBER, 1910

No. 6

OFFICIAL.

ITALIAN RITUAL

The Ritual printed in Italian is now ready and can be procured from the Grand Secretary General, price \$2.50, all orders must come through the Lodge Secretaries.

The attention of Lodge Secretaries is called to the necessity of making prompt returns on the form provided by the Grand Secretary General. This must be done and receipt had from the G. S. G. before the new officers can be installed.

No one can install the officers of a Grand or Daughter Lodge except the Deputy of the Grand Master-General.

No member of a Grand or Daughter Lodge can vote at the election of officers, or be elected to office, who is in arrears with his dues.

LODGE DEPUTIES.

The attention of Lodge Deputies is especially called to the fact that they cannot install the officers of a Lodge unless the semi-annual fee of 65c has been paid for every member carried on the books of the Lodge.

ELECTIONS

December is the month in which the officers of the Grand Lodges in the A. M. E. are elected for the year; and in the Daughter Lodges for the half year where meetings are held weekly the election can

be held at one meeting and the installation on the meeting preceeding St. Johns Day the 27th, all Daughter Lodges must have their officers installed prior to this date so that the newly elected officers can represent their Lodges in Grand Lodge, the officers can only be installed by the Grand Master General or his Deputy and then only if the Lodge dues are paid to the Supreme Lodge.

As an aid to new officers and for general information is published The officers Guide in a Lodge in the American Masonic Federation. A. A. S. R.

In the government of the Lodge there are no superfluous officers, every one is needed; and unless all recognise this, unless each senses the responsibility of his position and realises that the welfare and good government of the Lodge depends not on the individual effort of one, whether that one sits in the East, or guards the outer door, but upon the united efforts of all the work cannot succeed.

In every Lodge of the Scottish Rite there are three Masters, in the South the Worshipful Junior Warden represents Hiram Ben Alamah and governs the Entered Apprentices. In the West, the Worshipful Senior Warden represents Hiram King of Type and governs the Fellows of the Craft; while the Right Worshipful Master in the East representing Solomon King of Israel rules and governs the whole Craft, these three rule the Lodge the care of which is entrusted by the Supreme Lodge to the R. W. Master and his Wardens. In the

East on the Right and Left of the R. W. M. sit the Master Depute and Master Substitute, it is the duty of the Master Depute to preside during the temporary absence of the R. W. M. in the absence of both it is the duty of the Master Substitute to preside, in the absence of the three, the W. S. and J. Wardens Preside in order, in the absence of all of these officers from a stated meeting of the Lodge it is the senior Past Master Present, or failing that of the oldest member present (in membership, not of age) to preside thus the Lodge can never back a presiding Officer.

Should the R. W. M. die or become for any reason disqualified between terms the Master Substitute becomes R. W. M. for the ballance of the term, the Master Depute remaining Master as before.

While the united effort of all are needed to make the Lodge successful, the most important and responsible office must of necessity be that of the Right Worshipful Master.

Upon his skill, integrity and prudence depends in a great measure the wellfare of the Lodge, he should be strictly impartial in all his rulings, scrupulously observing every law, as a pattern to his Lodge, he should be exemplary in his conduct, easy in address, courteous in manners, withall firm in seeing every law of the Federation and every Landmark of the order strictly observed, in short he should lead, not seek to drive his Lodge, remembering that he is not the Master of his Lodge but the first or chief Master Mason in his Lodge during his term of office he is "first among his equals."

Neither R. W. M. or Wardens should leave their stations without first having a qualified Bro. to occupy it during their absence (which Bro. must have the Installed Degree, and be seated as such) during the ceremonial work of the Lodge, or while these officers carry with them the insignia of their office they are held to be in their stations.

THE BALLOT

The Ballot is the safeguard of the Lodge against the admission of unfit material, but it should never be made the means of gratifying personal spite or animosity, to guard against this as much as possible it has been wisely ordered that three adverse votes are necessary to exclude an applicant, yet as some one Bro. might know some thing concerning the candidate unknown to the others which would render him unfit for membership, should one or two black balls be cast, the R. W. M. will defer further consideration of the application until the next meeting of the Lodge, in the meantime setting a time for the objectors to meet the R. W. M. and Wardens in private and state their objections, if these are such as seem sufficient the application is refused and the Fee returned, if however the objection is of a personal or trivial nature the Candidate will be declared at the next meeting to have been accepted. Should the R. W. M. or Wardens, or either of them disclose the name of the Bro. or BB, who made the objection whether the same be sustained or not, they will have violated their oath of office and be subject to discipline by the Lodge.

* * *

The Secretary and Treasurer of the Grand or Daughter Lodge have a double duty to perform, viz.,—to their Lodge and the Supreme Lodge to the latter especially in making the required returns; and remitting the dues and fees required by law, no vote of the Lodge can be taken on this either pro. or con. as these matters are regulated by the Laws and Statutes of the A. M. F. and the fees due the Supreme or Grand Lodge are the property of these bodies and not of the Daughter Lodge and the Supreme and Grand Lodge hold the Secretaries and Treasurers personally responsible for the same.

THE GRAND MASTER GENERALS DEPUTIES IN GRAND AND DAUGHTER LODGES

The Grand Masters Deputy is appointed usually, (though not necessarily) on the recommendation of the Grand or Daughter Lodge to which he is appointed, and of which he must be a member, and he must have had the installed Degree.

He should be well versed in the law and Ritual as it is part of his duty to see the same duly observed and properly exemplified, in the performance of this duty he must be courteous and considerate, carefull not to hurt the susceptibility of any one by an arrogant display of authority. Especially in Ritualistic matters he should be carefull of interfering during the course of the ceremony, he should rather wait until he can in private inform the R. W. M. of the mistake if any has occurred.

In installing the Officers elect of the Lodge, he should be careful to preserve the full solemnity of the Ritual, that the B.B. may be properly impressed with the obligations and duties they are about to assume.

He must see that the proper officers receive the installed degree; and that the required returns and fees are at once sent to the Grand Secretary. General (Officers cannot be installed unless the S. L. dues are all paid.) Though his office makes him a member of the Supreme Lodge, and he is distinguished from his P.B. by Regalia and Jewel, he must not on that account arrogate to himself authority not given by law, or interfere in any way in the working of the Lodge (except in an advisory capacity).

* * *

Each officer, should make himself thoroughly acquainted with the laws of the A. M. F. and the bye laws of his Lodge and Grand Lodge and follow them strictly, the members of the Lodge will be more strict in observing the law when

they see the officers set the example.

* * *

Punctuality in attending the meetings of the Lodge is incumbent on all the members of the Lodge, but especially so on the officers. The R. W. M. should open the Lodge Punctually at the time for which it is called, when this is done the B.B. will be there on time.

* * *

CORRESPONDENCE

All correspondence relating to Finance, or Supplies is conducted by the Lodge Secretary with the Grand Secretary General, and the G. Secretary of the local Grand Lodge (if there be one) and such communication must in every case be authenticated by the Lodge seal. All questions relating to Law or Ritual must be conducted through the Lodge Deputy with the Grand Master General.

* * *

CONDUCTING THE WORK OF THE LODGE

It is the sole privilege as well as the duty of the R. W. M. of the Lodge to preside over its labors, this he should do with impartiality, dignity and firmness, from his rulings on all points (except law and ritual) there can be no appeal, on points of law or ritual appeal can be made to the Lodge Deputy, who can be required to correspond with the G. M. General for a decision.

The R. W. M. should make the meetings of the Lodge as interesting as Possible so as to encourage the B.B. to attend, Lodges of instruction should be frequently held, and the B.B. well posted in the esoteric work of the Lodge, capable B.B. should be asked to give addresses or prepare papers on Masonic subjects and the catechism should be frequently rehearsed. The utmost propriety should be observed while the Lodge is on labor, smoking, whispering, moving around or levity of any kind should be repressed, in debate no Bro. should address another directly, this should always be done through the R. W. M.

Any Bro. approaching the East must do so by way of the North, and leave by way of the South. And no Bro. not in office should leave his seat without asking permission from the R. W. M.

As on the proper rendering of the Dramatic part of the Ritual depends the effectiveness of the lesson, there ought to be a class specially drilled for this work.

* * *

VISITORS

In every Lodge there should be a book called the "Tilers Register" which should be kept in the ante room in charge of the Tiler, in this every Bro. attending the Lodge should register his name, members of the Lodge on one page, visiting BB. on another. Visitors should enter their name, the grade to which they have attained; and the name location and number of the Lodge from which they rail, and the jurisdiction under which it works, (if it is not in the A. M. F.)

Visiting BB. remain in the ante room of the Lodge until the "Family" business is finished, (by this is understood the reading and adoption of the minutes, or anything of a strictly private nature) after this is done the R. W. M. will ascertain if there be any visiting BB. when the well known BB. will enter, if there be any Bro. unknown and not vouched for by the R. W. M. shall appoint a committee to examine him, the committee should consist of two or more BB. one of whom if possible should be a Past Master. The duty of the BB. thus appointed is to prove that the Visitor is a Mason by first examining what documentary evidence he has in the shape of his diploma or Lodge receipt if he is a member of a Lodge in the A. M. F., if of a Lodge not in the A. M. F. they will then administer the test OB. when the visitor is taken this OB. he should then be examined on the esoteric work of the degrees from the E. P. to the M. M. or M. M. if the Lodge is on that Degree) In the examination the visitor could not be rejected because he can-

not answer word for word the questions asked, if he can give the sense of them, the true BB. is more apt to be slack a little than an imposter. Having satisfied themselves by "strict examination" that the visitor is a Bro. Mason the committee will accompany him into the Lodge and introduce him to the R. W. M. who will ask him the last five questions of the EP. catechism which being answered he will welcome him to the Lodge and give him a seat among the BB.

If there are among the visiting BB. the Master or Warden of another Lodge courtesy requires that they be seated near the officer of the same rank in the E. W. or S.

* * *

LODGE COMMUNICATIONS

Every Grand Lodge in the A. M. F. must hold a stated communication once a quarter, and every Daughter Lodge at least once a month, unless a dispensation be obtained through the Lodge deputy from the Grand Master General. Special meetings of either may be called whenever the M. W. or R. W. Master may consider it necessary, the business to be transacted at such special communication must be stated in the call, and no other business can be transacted.

— * —

The following verses from the Installation Card of a West Australian Lodge are appropriate for the occasion, so we quote them in full:—

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 with promptness and goodwill

Each in his allotted station,

Strive all duties to fulfil.

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 the noble 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.

CORRESPONDENCE

Houston, Texas, Nov. 16, 1910.

Mr. M. McB. Thomson, Esq.

Dear Sir and Brother:—Your letter directed to me at Chicago received here today. Am well pleased with progress made. Arrived here today and will organize Prairie View Lodge, 40 miles north of Houston. Am on my way to Brownsville, Texas, and will not be back until December, in Chicago.

Fraternally yours,

F. KEELER.

BITS FROM KILWINNING No. 2.

Seattle, Washington.

Sunday morning, November 13th, saw lots of work transacted by this progressive lodge in their usual business-like manner. Bro. W. W. Ladd occupied the

chair on the right hand of the R. W. M. as our new Lodge Deputy. After being formally introduced by Bro. Wm. Keil, R. W. M. pro tem. B. Ladd thanked the BB. for their congratulations on his honored appointment. There were many questions put to our Lodge Deputy during the session, which were answered quickly and without hesitation, proving that we have the right B. in the right place.

* * *

The following BB. have been nominated for the ensuing year as officers of the Lodge: R. W. Master, Wm. Keil; W. S. Warden Wm. Schutz; Secretary, W. T. Loyd; Treasurer, J. W. Blaine. W. J. and S. Wardens. Charles E. Lombard and Jörn Sievers.

The retiring officers are as follows:

R. W. M. Melvin S. Good; W. S. W. Wm. Keil; W. J. W., Frank Klaskha; Secretary, W. T. Loyd; Treasurer, J. W. Blaine. The election takes place on Sunday, December 18, 1910.

* * *

Again we were favored by Bro. Dr. Strath by one of his most instructive and inspiring lectures, which was appreciated by all who were fortunate to be there Sunday morning. All the BB. feel towards Bro. Dr. Strath a deep feeling of gratitude for his untiring efforts,—sometimes given at the sacrifice of his business.

* * *

After some discussion, it was unanimously decided that Kilwinning Lodge should have a correspondent appointed to send each month a report to the magazine U. F. M. and at the command of the R. W. M. Geo. J. Mackenzie was duly appointed to attend to this.

Kilwinning Lodge is about to purchase a new set of jewels, etc. Will have more to say on the subject at an early date.

During refreshments Sunday morning, a crowd was seen in a corner of the lodge room. On investigating it was

found to be only the usual monthly occurrence—ten BB. trying to read one copy of U. F. M. magazine at once.

Hereafter your correspondent will be known as,—

BRO. MAC.

Seattle, Wash., Nov. 5, 1910.

Editor Universal Freemason:

Dear Sir and Brother:—Greetings from Kilwinning No. 2. A few months ago a brother asked to explain the term "love lightens duties; the way I term it is this:

"Love is the emblem of eternity; it confounds all notion of time, effaces all memory of a beginning, all fear of an end."

"It is a Mason's duty to reach for the 'Further Light.'"

I believe this is about the nearest answer I can give; and would be pleased to hear from some other lodges also.

There is another subject I would like to pass a few remarks on: "Behold how Good and Pleasant it is for Brethren to Dwell in Unity!" This short sentence is the success of our Order, and it should be everybody's duty to stand by and fight for its interest, and not "die Flinte ins Korn werfen" and run, as at the present time we are in the minority in the U. S. when we stand together with a firm and steady resolution there will be a land-slide soon and the BB. S. R. F. M. will come through with victory.

So I hope that those BB. who are in doubt which road to travel will try to get the facts and be convinced, and not sit behind. A coward will hide, but he who has any character and principle stands by the colors he has sworn to. Now, Brother, of what kind of stuff are you made? Will you be the coward, or will you be the man with principle? Decide now, before it is too late. Don't say "can't," or "impossible," that is only a feeble excuse of a quitter. We must keep in mind that a thing we want to

accomplish, it pursued with a spirit of "we will," leads to a successful finish. As at the present time our knockers use all kinds of weapons to break our line and stop our progress, so let us stand a unit and not fall behind; for the man who is in doubt at the beginning, will not go through; he has finished at the start. If he has not courage to hang on he will hang back; doing this is worth nothing to us, but harmful; so he had better back out before he gets found out, for what we want is success, and success will never come from sitting back, or even being in doubt.

To improve himself in Masonry it is absolutely necessary to be present at the meetings; this is of more value than being at home and reading the paper, or going to sleep. Then, also, he who would not at least embrace the coveted privilege to try and better himself as a man and Mason, should be dubbed a 'hopeless' or 'incompetent' laggard; an idler, with whom failure is a habit.

Courage made many a man; the truth—it won't be long when our knockers will come forward and acknowledge a worthy cause like ours; there is just one road—the straight way, but—the smooth paths, as business without opposition, is not meant to be walked on. But broad shoulders, chests and foreheads are needed to come forward and wrench the hammer from the knockers; it may require hard work and high tension, and let us do our part; remembering that a hopeful, fearless mind cannot fail. As the star of Bethlehem was the guide of the true Christian, so let the signification of letter "G" be a guide to every true Mason; and *——— signification of letter "G."

Kilwinning No. 2 wishes every Brother a Merry Christmas, with a true Masonic spirit.

Yours in Fr. Br.

G. D.

THE UNIVERSAL FREE MASON CALIFORNIA NOTES.

The new Lodge, "Unity No. 17," instituted in South San Francisco, promises to be a grand success, as both officers and members are enthusiastic and earnest workers. The officers are:

R. W. M., Ed. Stahl.
W. S. W., J. J. Welch.
W. J. W., J. Newman.
S. D., H. Edwards.
J. D., H. Sterman.
Sec., H. Edwards.
Treas., J. Jorgenson.
Tyler, J. Morrano.

After the officers were elected a sumptuous banquet was partaken of, when encouraging addresses were delivered by B. B. McCallum, R. W. M. of Golden Star, Enos, of Golden Thistle, Wiener of Universal, and Faux of Unity.

A visitation is planned by the San Francisco BB. to Harmony Lodge, San Jose, when the M. M. degree will be worked.

THE UNIVERSAL FREEMASON.

Commenting on an article which has gone the round of the Masonic press and which was published in the October number of the Universal Freemason under the caption "An Anti-Masonic Opinion."

It seems peculiarly odd that such rancorous articles could emanate from a "Roman Catholic" paper or from any other source of responsibility and ordinary intelligence connected with reliable journalistic or editorial work. We have not read the San Antonio paper from which the maliciously false allegations have been quoted. To any intelligent reader the whole vituperation and fabrication of falsehood, saturated with the fogs of ill-will, must appear as ludicrous as the matter is ridiculous. While the time-honored institution of Freemasonry

and its great moral influence on mankind need no vindication at our hands, yet for the information of non-Masons we think that some response should be made to the scurrilous mental vaporing of which those interrogatories and answers are the embodiment.

First, to return to the questions under consideration, we ask: "What is Masonry?"

The answer that might be given to this momentous question is as expansive as the very arch of Heaven; as high as the highest Zenith without limitation. Its extent is to and from the Throne of the Supreme Architect of the Universe from which the Light of Masonry at first emanated. Masonry and its Divine Light are not limited by the visible horizon nor by the rational horizon. Stand at the North; look and gaze East and West, and travel by way of the South; and yet you cannot comprehend Masonry until you first see Masonic Light, feel its force and understand the influence mentally and morally of the grand work of Free-Masonry. Masonry is the ultimate perfection of Reason; the ground work of moral rectitude, surmounted with Belief in the Deity as the supreme sovereign of the Universe, whose Masonry is moral architecture, having in view principally the elevation of man in the moral and consistent social sphere; irrespective of church, creed or denomination. Masonry recognizes the fact that man is a spiritual and rational being. Masonry deals with the rational by the inculcation of moral principles, through appropriate-symbols and signs, which are the accurate and well-defined language of the Craft Universal; Masonry has nothing to do with the indoctrination of Religion, that being the province of the church, synagogue or sect of whatever denomination. In the past, prehistoric as well as the historic ages, masonry was the light of the Patriarchal period and we may add that the light and influence of masonry have

illumed the dark horizon of Paganism and great nations which dropped in oblivion centuries ago.

Second, "Why do we call it (masonry) a secret society?" Masonry is a "secret Society." It is an institution of remote antiquity, always in possession of secrets, ancient and honorable, which were and are now the universal esoteric language of Freemasonry, known only to members. There are additional secrets, which belong to High Grade Masonry, consisting of esoteric work and modes of recognition, which are kept secret and inviolate. It is imperatively the prerogative of masons to possess such secrets so as to distinguish themselves from other organizations, which have their respective modes of recognition.

Third, "What are its objects?" "Not war against God nor the distinction of church and society; but on the contrary, to trust in God; the only doctrinal qualification of a Freemason. Masonry does not interfere with church or society, she keeps within her own portals, her own domain and attends to her own sphere of usefulness.

Fourth, "What are its morals?" To circumscribe the actions of its members according to the sense of right in every laudable manner:

Each Mason to be: An upirght living thinking soul

With the passions kept within control;
His morals true: to reason and fully scan
The Golden Rule and Great Virtues plan.

Fifth, "What are their doctrines?" much more than "stomachs and bellies," and while both are essentially indispensable component parts of the great ganglionic system, with good care, they are very useful in their functions. We all know, from experience as well as from a physiological point of view, that it would not be very congenial to get along with both stomach and belly empty. That part a fellow with more belly than brains

can better understand, and so it happens very often, that one with empty brain could live longer on the vaporings of his thick hemisphere with convolutions undeveloped, than he could with an empty stomach and belly.. A negative, we positively say is the appropriate reply to the remainder of the fifth question. The matter set forth therein belongs to theology and is far, far, beyond the reach of one who might have less knowledge of the peculiar signification and appropriate application of the terms which he has used in condemning Freemasonry, than he has of the subject matter, which he has attempted to traduce in a spirit of vindictiveness, acrimony and virulence. The whole matter set forth in those interrogatories and answers merits no reply—not even a passing notice. Placing Masonry and Anarchy in the same category is clearly a manifestation of ignorance of both. The history of great nations, ancient and modern bears testimony to the good and noble works and influences of Freemasonry.

We bear no ill-will towards one who is utterly ignorant of Freemasonry and its principles and teachings. We have pity and commiseration for him who has nothing to give through the columns of newspapers but vituperation and the dregs of calumination and falsehood against the masonic institution or the organization of good repute having in view the welfare of humanity.

Masons do not boast of what good they have accomplished from time to time. The masons of the Revolutionary War were neither cowards nor traitors to the cause of Freedom and Independence. We know their history and realize the great work which they have achieved for the good of mankind. It is unnecessary to dwell further upon the matter; suffice to say that masonry needs no refutation of those allagations, for the reputation of masonry and her motto adds to her irreproachable standing in the world.

MARTIN JOYCE

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All letters or articles for insertion to be sent to M. McB. Thomson, 3 Center Avenue, Salt Lake, not later than the 20th of each month.

Business communications to be sent to R. S. Spence, box 410, Evanston Wyoming.

By the time this issue of the "Universal Freemason" is in the hands of the BB. we will be on the road to Europe in the interest of the A. M. F. It is the intention to visit as many of the European Masonic Powers as the time at our disposal will permit, forming new ties and binding more closely those already existing, and we expect to report progress by letters to the U. F. as opportunity will permit.

During the months of December and January all matter intended for publication or relating thereto must be sent to Bro. R. S. Spence, Associate Editor, Evanston, Wyoming.

With this issue we present to our readers the portraits of the Editors of the "Universal Freemason" as a Christmas remembrance. The Christmas of 1910 will be the third in which the Editors have greeted the BB. in that capacity. During that time the relations between us and our BB. have been remarkably harmonious. We have not done all that might have been done, but we have done our best, and our BB. have been patient and forbearing. From the bottom

of our hearts we wish you all not only a merry Christmas, but many, many merry Christmasses to come.

Again we have the pleasure of chronicling the birth of two new Lodges in the American Masonic Federation. One of these, "Unity No. 17, of South San Francisco," is the result of the labors of BB. Provolsky and Eaton; the other, "Prairie View Lodge," which is the first in the great State of Texas, is credited to Bro. F. Keeler, Grand Secretary of the Grand Lodge of Illinois, who on a visit to Texas, his native State, raised there the banner of Universal Masonry, and we have great hopes from this foundation now laid to see in the near future a Grand Lodge of the Scottish Rite in the Lone Star State.

Kilwinning Lodge of Seattle has now an official organ of her own. We are under obligations for a copy of the first number. It is entitled 'Once-In-a-While' published by the 'Unknown Publishing Co., Ltd., offices 1-2-3-4 Unknown Block, Phone, ("Any Old Phone,") Capital,—\$0.000.000," and the Editor-in-Chief is "B. F. Kenyougess." As our readers will have seen, 'Once-In-While' believes with the Poet that "a little nonsense now and then is relished by the wisest men," yet withal, the Editor takes care to mix some good grain with the chaff, as for example, "Leave your pennies at home; bring quarters only. The newsboys need the pennies and we need the quarters." "Remember, every Brother is allowed to propose a new Candidate; some of us have forgotten this," and what an amount of good sound sense there is in the next one, "Don't worry about other people recognizing you; recognize yourselves and others will recognize you." Success to Once-In-While!

We learn from a York Rite contemporary that one of the five antagonistic branches of the Yorko-Scottish Rite is

building a Temple to cost \$60,000; also that one of these same bodies styles the other "the bastard child of a Masonic rape," (note that both parties are York Rite Masons); also that a large number of the State Grand Lodges will not allow a Master Mason to visit their Lodges if he belongs to the one of these five, with which said Grand Lodge does not affiliate. We also learn as a choice item of Masonic news that a York Rite Knight Templar is the proud possessor of a uniform costing \$500. This is York Rite Masonry.

From France we learn that the Home for Aged Masons in Paris is jointly supported by the Grand Orient of France which works the Modern French Rite, the Grand Lodge of France working the Scottish Rite, and the Supreme Council of Misraim.

Bro. Uline Bacci, Grand Secretary of the Grand Oriente of Italy, in a recent letter says that the Grand Oriente receives with pleasure all the B.B. Masons of the world.

A deceased Bro. of the Grand Lodge of Hamburgh left \$200,000 to his Grand Lodge for charitable purposes.

This is Universal Masonry. Yet neither of the foregoing Grand Bodies are recognized as Masonic by the American Grand Lodges.

We quote from a York Rite contemporary the following beautiful ideal of what the different Rites of Masonry should be, and heartily endorse it:

"The division of Masonry into Rites and Orders is very much like the streams which flow from one fountain head. In one stream flows the morality of Masonry, in another the chivalry, in another the philosophy, hoary with age. These streams glide along peaceably, side by side, each bearing upon its crest that which will refresh and benefit humanity. There should be neither rivalry nor an-

tagonism for the mission of all is the same.—D. D. Darrah."

We are exercised a little, however over the thought of how Bro. Darrah's precept would agree with his practice, and if it did, how he would fare at the hands of the B.B. of his Rite?

TIME BRINGS CHANGES.

The aphorism is old, but as true as it is old. It is but a short time ago since any York Rite journal which condescended to notice the American Masonic Federation unhesitatingly pronounced it and the Lodges in it to be fakes. Clandestine, bogus, etc, running the gamut of terms so dear to the heart of the Yorkist, and so liberally applied to all who differ from him. Now that we have shown that we are here to stay and as to quote another aphorism, "nothing succeeds like success," our York B.B. begin to doubt if we really are so very bad after all, and the 'Tyler-Keystone' of November 20, comes out with an editorial under the caption, "Is the American Masonic Federation Clandestine?" The following is the item to which we refer:

"At the quarterly communication of the Grand Lodge of Scotland August 4, 1910, a committee of seven members was appointed to investigate and "make an exhaustive enquiry into * * * the origin and pretensions of the bodies calling themselves the 'District Grand Lodge of California, A. & A. S. R. F. M.'; the 'American Masonic Federation,' and the Scottish Grand Council of Rites'; the alleged invasion of the jurisdiction, by these bodies or Lodges emanating from them, of Grand Lodges of the United States with which this Grand Lodge is in amity." There is an undoubted tendency in America toward making a snap judgment of everything Masonic, and in every case it would be well to go to the original source for information, no matter how

strong circumstantial evidence may be. The Grand Lodge of Scotland is in a position to determine the actual status of the bodies investigated, and the result of its enquiry will no doubt be accepted by all Masonic bodies with the possible exception of those investigated. If the A. M. F. should be found to be legitimate every American Grand Lodge should feel ready to acknowledge them as such, and to try to enter into an amicable understanding as to invasion of territory, etc. If the body is found to have no warrant for existence, Scotland will know it, and the claims of the so-called clandestine body should be withdrawn. Let us have light."

From the foregoing it seems that the American York Rite seek to make the Grand Lodge of Scotland enact the role of the cat in the old fable, and pull out the chestnuts for them; and that is not a role played by Scotsmen usually; and further, we fail to see what concern it is of the Grand Lodge of Scotland what happens in America. The writer of the item says, and says truly, that "there is an undoubted tendency in America toward making a snap judgment of everything Masonic; and in every case it would be well to go to the original source for information." About the snap judgment we know to our cost; about the original source of information the reference is not so clear. Does the writer mean that he acknowledges Scotland to be the original source of all Masonry, and therefore a sort of Court of last resort in Masonic disputes? We hardly think he would go that length, and if he did, that Masons hailing from England and Ireland would agree with him. If he means that the American Masonic Federation claims to derive its authority from the Grand Lodge of Scotland, then he does not understand our position. We claim it is true that we practice Scottish Masonry; that the source from which we derive it we trace direct to Scotland. But, it left Scotland

before the Grand Lodge of Scotland was formed in 1736, and hails through Andrew Michael Ramsey and the Mother Lodge, Kilwinning.

The only tie which binds us to Scotland in the Symbolic degrees is a sentimental one; we trace our descent from there and we practice the system worked there; and for the sake of "auld lang syne" our hearts all warm to the name of Scotland and Scottish Masonry; while many of us, also, first saw material and Masonic Light in the dear old land, and if we had any dispute to settle or difficulty to arbitrate, we know of none to whom we would more readily submit our claim than the Grand Lodge of Scotland, as it is, however, we are unaware of any such existing. It is true our York Rite BB. have opposed and persecuted us on every possible occasion and it may be that we have been more human than Christian and failed to turn the other cheek; all we ask is to be let alone to work out our own destiny and promulgate our own Masonic ideas.

That the Grand Lodge of Scotland, through misrepresentation from York Rite sources, has been led to believe that we claim to work by her authority we can readily credit, and that she will enquire as to the truth of such statements is also creditable; as yet, however, the A. M. F. has not been approached and we do not believe that the Grand Lodge of Scotland will follow the example of the country justice who would only listen to one side lest the other would upset the opinion he had already formed.

Neither do we think that any decision rendered by the Grand Lodge of Scotland would be accepted as binding by the American York Rite unless it agreed with them.

There is one other thing that has to be considered, and that is this: that though we are proud the fact that we can trace our Masonic ancestry back to Scotland, which we believe to be the

birth-place of Masonry, and revere as such, that we are an American organization, incorporated in one of the States of the American Union and amenable on the Blue degrees to no one unless we ourselves ask them to act for us.

There is one thing so clearly to be seen from this effort of the Yorkists to embroil the A. M. F. with the Grand Lodge of Scotland that "he who runs may read," and that is the words *Mene Mene Tekel Upharsin* blazoned on the record of York Rite Masonry. Truly have they been weighed in the balance and found wanting; unable of themselves to stop our progress they seek foreign aid and when has that not been a sign of weakness? It is so in them and soon like Belshazzar of old to whom the writing appeared, they and their un-masonic system will be sunk in the limbo of forgotten failures, while true Universal Masonry represented by the A. M. F. will go down through the ages.

MASONIC REGALIA.

We call the attention of our readers to Bro. Sperre's advertisement in our present issue. Bro. Sperre has a double claim upon our patronage, he is one of ourselves, a true and enthusiastic Freemason, and we want to build up ourselves by patronizing our BB. There is no York Rite Regalia house that carries our regulation Regalia—no one advertising in our magazine, and none of them entertain one friendly or Fraternal feeling towards us. Why, then should we help build up those who are opposed to us? We have the warrant of Scripture that we should not be "unequally yoked with unbelievers," and common sense gives emphasis to the Scriptural injunction. And as in point of quality and price Bro. Sperre is prepared to meet any competition, added to the fact that from him the BB. will be more sure of getting everything strict-

ly according to regulation, there is absolutely no reason why all our BB. should not deal with him.

FREDERIC DESMONS AGAIN

Speech Delivered By M. Bouley, President of the Council of the Order of the Lyons Railway Station, on the occasion of the funeral of M. Desmons, President of the Council of the Order of the Grand Orient of France, Senator of the ex-Vice-President of the Senate.

Ladies and Gentlemen, Brethren:

It is my duty to express an outbreak of grief, to translate a universal sob. Death has struck a cruel blow at the Grand Orient of France. Its affliction is equalled only by that of this sorrowing family to which at this moment we shall attempt to offer any consolation; we suffer with them, we weep with them, we experience with them the same grief and our tears are equally bitter.

I must, however, summon up all my strength in order to control the emotions which I am stirred, for it is my duty to be the interpreter of the sorrowing Freemasons by whom I am surrounded, in such large numbers, of all those, too, who in France, in our Colonies and in the whole world, feel the same loss; it is my duty, I say, to come, in the name of the G. O. Of France, in the name of the Council of the Order, in which I had the honour to be our departed brother's first lieutenant, and at the first stopping-place en route for his final resting-place, to address a last word of homage to our well-beloved leader, to him who was for us all the personification of all the virtues of our Order.

Can we not for this, Brethren, let only our hearts speak!

All of us more or less have had opportunities of approaching our Bro. Desmons and we have all carried away with us after our interviews impressions of gentle

intelligence. There is not one of us, did we speak to him only once, but can remember some one particular trait of delicacy, generosity or kindness.

This infinite and unwearied kindness which was the characteristic of his life, and nothing common or recherche about it; it was the natural richness of his heart: renewing itself unceasingly, it showed in each case and with each individual person: how, without effort, to take as his best form, namely the one which was most appropriate to the moment, the one which led to the desired satisfaction and the most exquisite persuasions.

From an interview with our President he always came out better, encouraged, comforted, and consoled. How many of us owe it to him that we have remained faithful and valiant, and that we have triumphed over discouragements and even injustice.

His authority, which has long been paternal, nay, patriarchal, was exercised by the simple fact of its sincere esteem, by his cordial sympathy, its full confidence, its profound respect, and its boundless admiration, by which we were inspired, under its triple aspect—private, political and Masonic—that life which we so clear, so united, so upright, so loyal, so French and so human, which commands the admiration and respect of all, and of which the pure crystal could not be dimmed by any breath of evil.

Our Brother was born at Brignon in the Gard on October 14th 1832. After finishing his studies he returned to his native place where he married and for many years fulfilled the duties of an evangelical minister. In those parts where the recollection of religious wars still so vivid, Pastor Desmons managed to win the confidence and esteem of everyone, and to give to his teaching and his preaching the most tolerant and the most generous aims. He succeeded so well in his work that his fellow-citizens, who had already sent him to represent

them at the General Council of Gard, considered him worthy of being their representative at the Bourbon Palace in 1881. After being re-elected until 1893 Bro. Desmons was elected a Senator for his Department in 1903; in the same year he was called to one of the Vice-Presidencies in the Senate.

If he thus belongs to politics, our Brother belonged first and foremost to Freemasonry, which he entered in 1860 at the Lodge of Nines.

A few years later in the same part of the country where he exercised his ministry, he helped to found a Lodge at St. Genies de Malgores, viz. "Le Progres," of which he was the Worshipful Master from 1870 to 1888, i. e. for 18 years.

From 1873 onwards he was called to be a member of the Council of the Order, of which he was elected President from 1886 to 1888, from 1896 to 1898, from 1900 to 1902, from 1905 to 1907, and had just been re-elected in 1909.

It is impossible at this present moment to enumerate the innumerable and eminent services rendered by our Bro. Desmons to our Order, or to enter into the details of his life, which was so well filled, so useful and entirely devoted to the country, and of humanity.

The Council of the Order will take the necessary measures to honour, as it deserves, the grand and noble figure of its President, and to perpetuate the memory of a glorious work, of which no detail is indifferent and every act is a lesson.

I am obliged to restrict myself to proclaiming with thankfulness that our Bro. Desmons gave us the best of himself. Without grudging he devoted to the Grand Orient of France, to its prosperity at home and to its influence all the world over, the treasures of his activity, his devotion and his sacrifices.

Indefatigably traversing France in every direction, even spending part of his nights in the train, he was seen where-

ever there was a useful deed to be done, a good word to be spoken, or hearts to be encouraged.

For his duties forgetting rest, meals fetes, family gatherings, etc. never thinking of himself, but always of others, such was our Bro. Desmons.

The following incident of which our regretted Bro. Lucipia was a witness is very characteristic of him. A few years ago Bro. Desmons had accepted the mission of representing the Grand Orient of France at a ceremony of the Lodge of St. Germain. During the afternoon of the day on which he was to go there, he was knocked down, in the Avenue Victoria, by one of those heavy omnibuses with three horses which used to ply between the Hotel de Ville and Porte Maillot. He was about to be crushed, when fortunately he was extricated without injury. Bro. Lucipia who saw him just at this moment, asked him, after he had recovered a little from his shock, what sensation he had felt in the face of imminent death. Bro. Desmons replied: "I had the sensation that all was over, and I thought of my wife, of my daughter and of our good Brethren of St. Germain who would be waiting for me in vain."

It is hardly necessary to add that, the same evening, in spite of the emotion he had passed through, Bro. Desmons, shaken as he was by his fall, and without any after treatment than a good brush down, went to the meeting at St. Germain.

Beloved Brethren, Bro. Desmons' character is fully described in this simple story.

His conduct was always most simple and natural, and a thousand traits of the same kind might be told about him.

There is, however, a service rendered by Bro. Desmons to the Grand Orient of France which I cannot pass over in silence, namely, the reform of our Constitution by which was at last proclaimed, as a fundamental principle free from all ambiguity, absolute liberty, and inviol-

ability of conscience.

After working for ten years Bro. Desmons while still a pastor in office, obtained in 1877, unanimously minus the votes, the passing of his resolution which at once placed the Grand Orient of France in the vanguard of all the Masonries in the World.

In 1888 when handing over the signa of President of the Council of the Order to Bro. Colfavru, he made a point of the honour which the latter was receiving, "for," said he, "I consider Masonry as being above everything, and I regard it as a very great honour to be called upon as you are to serve it."

This is why he was always ready to give it his services, this, too, is why he responded to all its appeals, and this is why he accepted his reelection in September.

"My v. d. Bro. Desmons," said Bro. Laferre, on handing him the President's cordons; once again an appeal is made to your Masonic devotion, the devotion of a Mason who has half a century of Masonry behind him. At this time Masonry feels the need of rallying around a man around the purest flag that Masonry has ever known. My v. d. Bro. Desmons, Masonry relies on your indisputable authority, on your great experience, on that infinite kindness which is characteristic of your person, on that spontaneous affection, that hearty affection which you show to all Masons, and which all render to you! (Cheers.)

"Masonry relies on your gentleness, the sympathy you inspire, and also on your authority—for you know how certain times—have we not seen you—have we not seen you—have we not seen you—to speak firmly and boldly. Masonry relies on you, and I am persuaded that it will not regret having once again made a high appeal to your experience and your kindness."

To this Bro. Desmons replied:—

"After having been with you body and soul for fifty years I shall not think of leaving you now. I am a Mason and

shall remain one all my life. Whatever may happen whether Masonry be attacked or whether it meets with enemies, never mind, he who is speaking to you now will always feel himself vigorous enough to cry out to you: "On to victory, always ahead . . ."

Brethren, allow me once more to thank the Members of the Council of the Order who in spite of all I said to them, have so kindly again given me their sympathy and their confidence, which I will endeavour to deserve to the very end. In any case, I belong to you with all my heart and with all my devotion, and I shall belong to you all my life . . ."

Alas, he did not live much longer, but he belonged to us to the end. Though stricken down by disease, as he was, his thoughts during his last hours were divided between his dear family and the Grand Orient of France. He still found the necessary strenght to send us "torrents of friendship."

At this moment, Brethren, by these recollections, I seem to see close to me that face so gentle and so good, to feel in my hand the hearty grasp of his fraternal hand, to hear his voice . . .

O Grief! It is his coffin that I see; those gentle eyes of his are closed for ever, that noble mouth of his is sealed! Transire benefaciendo.

Yes, Brethren, he passed away doing good, and doing it always. But such an existence does not disappear. The best of it, the recollection of its benefits and of its virtues survive and from the most beautiful of immortalities. The whole of DeMons' sublime work remains.

He was the living symbol of the virtues of our Order, he was a cred't to it, and to-day he is its glory.

We, his contemporaries, will remember his dear and revered self; we shall often see in our mind's eye those fatherly gestures of his; we shall still hear his gentle accents.

And thanks to tradition, thanks to the impress our Master has left on things,

thanks to the souvenirs which will be religiously guarded, those who come after us, will still see afar off that noble face of his, becoming grander and grander, and more and more luminous pointing with his fatherly gesture to a radiant feature, and crying out to them, too:—

"Forwards, courage, ever forwards, through Progress and Love, towards Justice, Peace, and Universal Brotherhood!"

—Swiss Bulletin.

SINGERS OF THE DECLARATION

It has repeatedly been asserted by Masonic writers and orators that all the singers of the Declaration of Independence were Masons. Some years ago Gen. J. C. Smith, of Chicago, undertook the task of making a strict investigation as to the truth of the claim, with the following result:

William Hooper, North Carolina.

Benjamin Franklin, Pennsylvania.

Mather Thornton, New Hampshire.

William Whipple, New Hampshire.

John Hancock, Massachusetts.

Philip Livingston, New York.

There may have been others, but the above six are the only ones who have been duly authenticated as members of the Fraternity.—Tennessee Mason.

THERE IS MORE TO MASONRY THAN THE RITUAL.

Bro. Charles W. McDonald, South Dak.

Brethren, there must be a cause for this lack of interest; can we not discover in part at least, a reason? When the candidate comes to us seeking that light which enables him to safely steer life's bark across the "tempestuous sea of trouble," does he find light or darkness? Does he find that difference very marked which is to "distinguish him from the rest of the community?" Does he find in the realities of Masonry those beauties "which his heart was taught to conceive before his eyes beheld" the actual realities? Does he receive that which he has a right to expect?

Is it not a fact that those who can repeat the ritual from start to finish without misplacing a word, are considered by the majority of the lodges the best Masons?

There are members of our craft—men of thought, men of moral worth, strength and uprightness—who are daily practicing the virtues taught by our order; men who are daily striving for "further light" and are continually leading others to higher ground, to broader visions of life and its meaning; to greater attainments and nobler living, who are not proficient in the ritual; whose mental and physical constitution is such that it is an impossibility for them to become proficient therein; men, who, when they are asked to take part in the active duties of the lodge make but a poor showing compared with others, their inferiors in moral worth. These members are really the support and stay of their respective lodges, and are in deed and truth Masons. Yet they never receive notice, except an acknowledgement that they are of our number, but are not considered to be of any particular benefit to the craft. When we consider this class of our membership, these questions naturally suggest themselves: Have we not drifted away from the fundamentals? Have not innovations in the body of Masonry so obstructed the designs upon the trestle-board, placed there by the founders of the order, that the workmen at the present time are unable to work out the original designs?

Far be it from me to intimate that it is unnecessary to master the ritual, or that less attention should be given to this department of the work of the order than is being given; what I wish to emphasize is this: There is something more to Masonry than a smooth and glib collar-parrot ritual, something to engage not the tongue only, but also the brain, and every fiber of our being, the very issues of life itself—in other words, character building; fitting us "as living stones for that

spiritual building, that house not made with hands eternal in the heavens." One of the first lessons we are taught in Masonry is that "Masonry regards no man for his worldly wealth or honors; that is the internal and not the external qualifications that should recommend him to be made a Mason." "That our step is time, our progression eternity."

MASONIC NEWS

The efforts being made in Louisiana to build a Masonic Home are very much encouraged by a recent gift of Brother A. Bond, of \$5,000.

The last Grand Lodge of Florida made an appropriation to translate the Constitution into Spanish for the benefit of those lodges working in that language.

Palestine Lodge, of Detroit, is the second largest lodge in the world. At a recent meeting for work on the Master's degree, there were present over 600 Masons.

Lieut. Col. Paul Revere, who made the famous midnight ride from Boston, was a jeweler, and made the jewels now worn by the officers of King Solomon's Lodge of Somerville, Mass.

The Grand Lodge of New York has an official called the Judge Advocate, who has charge of the legal matters pertaining to that body.

A Mason can belong to two or more lodges in England. Virginia, also, allows dual membership.

The Grand Lodge of New York has twelve Chaplains, eight Grand Sword-bearers, eight Stewards, and eight Grand Directors of the Ceremonies.

Brother Schoenewald, of Hamburg, Germany, who died recently in Lisbon, Portugal, willed his lodge, Absalom, \$200,000, to be used for Masonic purposes only.

Joseph Bonaparte, who was the first King of Naples, and afterwards King of Spain, was Grand Master of the Grand Orient of France, from 1805 to 1814.

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NEGRO QUESTION IN AMERICAN MASONRY

By A. G. Pitts

We have followed the interesting expressions of Bro. A. G. Pitts, of Detroit, Mich., for several years, and have taken the liberty as well as the unalloyed pleasure of quoting him in our columns. The following from his ready pen and contributed to the columns of the "American Freemason," appears so strongly to our feelings that we quote it in full. This is a subject that we have so often touched lightly upon in our treatment of "Masonic toleration" and felt a great diffidence in treating the matter exhaustively, for the reason that we are beset by adherents, of the "American Rite," who arrogate to themselves, the right to be a law unto themselves and very part of this great whole, (State Grand Lodges) have established within themselves the right to repudiate any and every landwark, or make their rulings conform to their particular and peculiar environments.

Take for instance the State Grand Lodges of Idaho, Utah and Wyoming.

Idaho.—Threatened with expulsion a member of that Body, because he obtained his higher degrees from another body, than the "Southern Jurisdiction."

It refused an applicant for admission to one of its Daughter Lodges, because he ran a stationary engine in a brewery—otherwise he was a good man.

It also refused admission to a man, because he worked for a Railroad Company, that sold intoxicating liquors on its trains. Surely this is "straining at a

gnat and swallowing a camel."

All three of these States, have a law or religious test, by which a "Mormon" will not be admitted, either by initiation affiliation, or visitation, solely on account of his religion. All these matters of history speak with no uncertain sound and call attention to the fact that "THE LANDMARKS CAN NEVER BE CHANGED."

Nothing can be subtracted from them nor the slightest modification 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 NEGRO QUESTION IN AMERICAN MASONRY. By A. G. Pitts. Written for "La Lumiere, Paris.

Dear Brother Wirth—October 1, 1897, charges were preferred in Melissa Lodge, of the State of Texas, against one of her members for the Masonic offence of allowing a negro employee of his to eat at table with himself his wife and children. He was found guilty and expelled. Fortunately he appealed to the Grand Lodge of Texas. "Fortunately," because otherwise this case would not have become the matter of record that it is for the information of our European brethren.

In the Grand Lodge of Texas a grandiloquent report was presented by the committee on appeals, which report discussed the question presented upon the broadest grounds. Thus, among other things, it sets forth that the "greater object" of Masonry is to "upbuild and uphold the manhood of our great race." The report, of course, recommended that

the sentence of expulsion be affirmed. This report with its recommendation was "adopted unanimously by a rising vote."

I do not recall that this case caused much comment at the time. We are no more allowed to comment upon the theatment given to the negro question by our friends in the south than we were when the "negro question" was the "slavery question." The penalty of adverse criticism is now as it was then—war.

The best comment was made by my old friend Past Grand Master Upton, of the state of Washington. He said:

"Does not even this case illustrate one of the grandest features of Freemasonry? When we see a most respectable Grand Lodge receive with marked favor a report which contains expressions which elsewhere and in the vast majority of Grand Lodges would subject their author to prompt reprimand, have we not a fine illustration of the great truth that Masonry is 'the center of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.' Let us not forget this feature of Masonry when diversity of temper or surroundings, racial prejudices, or differences of opinion tempt us to deny to others liberty of opinions, or suggest a disruption of the ties which conciliate true friendship."

Of course this case is now ancient history. I recall it for the sake of making clear to your readers the feeling relative to negroes in the southern states and thus illustrating recent occurrences.

It has lately become well known that under the Grand Lodge of the State of New Jersey is a small lodge, nearly forty years old, which has always admitted negroes. With this exception the negroes of the United States who call themselves Masons are formed into lodges and Grand Lodges of their own. They are denied recognition by all the white Masons and not only denied recognition, but denied with emphasis, which must to Europeans seem to be unnecessary and to show an animus difficult to

understand. With the single exception noted, it may be confidently affirmed that there is not a single lodge in the United States into which there has ever been admitted or ever could be admitted a man known to have any (even the smallest percentage) of negro blood in his veins. No doubt your readers also know that the Grand Lodges of the southern states are beginning to withdraw recognition from the Grand Lodge of New Jersey because it tolerates the lodge mentioned. This fact interests European Masons and they are asking why? The case quoted from Texas is quoted because, if it does not entirely answer the question, it illuminates it by showing what race prejudice is in the south and what is the view taken of the "Universality of Masonry," not only in the south but throughout the United States.

Let us be slow to condemn the Grand Lodge of Texas and other southern Grand Lodges. Let us rather learn from Past Grand Master Upton's comments the lesson of Masonic toleration. I first one will admit that every Mason should be a moral man and that what is called morality is wholly a matter of convention, of environment, of latitude and longitude, of climate, etc. Possibly a Turk who was a Mason would be immoral and deserve expulsion if he allowed his women to go about the streets alone and unveiled. Certainly a citizen of one of our western states would be an immoral and a cruel man and thereby deserve expulsion if he did not do that very thing. I am willing to admit, if the Grand Lodge of Texas so insists, that in Texas it is gross immorality to associate with a negro. But I make all these admissions on condition that Texas and the other southern states admit in their turn that French Masons are also the best judges of what is true Masonry in France.

The most striking thing about the attitude of the Southern Grand Lodges is that while they insist on making unheard-of rules for their own Masonry and

expect the rest of us to acquiesce, while they invoke or need to invoke the principle of Masonic toleration in behalf of themselves, the idea of extending it to others has never entered their heads. It is equally extraordinary that New Jersey, the victim of American intolerance, excommunicated by the south and regarded by the north with a kind of scornful pity which is still harder to bear, is herself as intolerant as any.

THE ESOTERIC SCHOOLS OF THE HEBREWS

History points to the fact that throughout the ages there have been many schools of thought and Esoteric Teaching, but little is known comparatively of the Esoteric Schools of the Hebrews, and it is the object of this paper to show that though little is known of the Hebrew Schools there is ample evidence of their existence from very early times.

I shall divide these under two headings the School or Community of the Essenes and the Schools of the Kabbalists, but before starting on the above I must not omit the Schools of the Prophets mentioned in the Bible (I Samuel, XIX., 18, 20) where an account is given of David's flight to Samuel at Ramah, whence they went to dwell at Naioth, where dwelt the prophets who with their disciples led a life of austerity, devotion and meditation. These Schools or Societies were succeeded by the Synagogues.

The Essenes were considered a branch of the Pharisee Brotherhood, who conformed to the most rigid rules of Levitical purity, whilst aspiring to the highest degree of holiness.

They lived in communities, solely by the work of their hands, and devoted their time to study, devotion and the practise of benevolence, leading lives of purity in order to be initiated into the highest mystery of heaven, and thereby cause the expected Messianic time to come.

It is now impossible to ascertain the precise date when their order first developed itself. According to Philo, Moses himself instituted it. Josephus says, "They existed ever since the ancient time of the fathers," whilst Pliny assures us that without anyone being born among them (for they were a celibate sect) the Essenes prolonged their existence for thousands of ages.

They are first mentioned in the days of Jonathan, the Maccabaeon, B. C. 166, (Joseph Antiq. XIII., 5, 8,) and again in the reign of Aristobulus, B. C. 106, in connection with a prophecy uttered by Judas, an Essene, about the death of Antigonus.

The cardinal doctrines and practices of the sect were as follows:—They regarded the inspired Law of God with veneration, their highest aim was to become temples of the Holy Spirit, when they were able to prophesy and perform miraculous cures, and like Elias be fore-runners of the Messiah. This was regarded by them as being the last stage, and which could only be reached by a gradual growth in holiness, and was brought about by the strict observance of the laws of purity and by being meek and lowly in spirit, which alone would bring them in close communion with Him who is the Holy One in Israel.

The Essenes were so anxious to avoid profanity in any degree, that they abstained from using oaths, regarding the invocation in swearing of heaven or the heavenly throne, or anything representing God's glory, as a desecration. Their communication was, "Yea, yea, and nay, nay."

By their strict living this sect was compelled to withdraw from the Society of their Jewish Brethren and form a separate community for themselves. In this separation, whatever any one of them possessed was put into a common fund, from which the wants of the whole community alike was supplied.

There were no distinctions among them, such as rich and poor, master and

servant, to them no one was master upon earth, but all ministered to the wants of one another. They lived peaceably with all men.

They were governed by a president, who was elected by the whole body, and who acted as judge. Trials were conducted by juries composed of the majority of the community, or of at least 100 members, who had to be unanimous in their verdict.

The brother who was found guilty was excommunicated, yet he was not regarded as an enemy, but was admonished as a brother and received back after due repentance.

The Levitical Laws of purity were such as forbade the Levite to buy anything from another who did not practise the same laws as himself, hence the Essenes would raise the supplies of all their wants among themselves. This caused them little difficulty, as their food and raiment were most simple and self denying; and each member of the community willingly took his share in the work in which he most excelled. Some prepared the food, reared bees, tilled the ground, some healed the sick, some instructed the young, whilst all devoted certain hours to studying the mysteries of nature and revelation and the celestial hierarchy. Ginsberg gives the following:—"Their days' work was mapped out as follows: Rising before the sun, they never talked about any worldly matters until they had assembled together and with their faces turned to the East offered up their hymn of praise for renewal of the light of day. This done, everyone went to his work until the forenoon, when labour regularly terminated, all again assembled together and had a baptism in cold water, put on their white garments, the symbol of purity, and made their way to the refectory, which they entered as if it were the temple. The meal was a common one, each one took his seat according to the order of his age, and a single meal was partaken of after the invocation of God's blessing upon it by the priest. The

meal was a silent one and was concluded with an offering of thanks to the 'Bounteous Supplier of all our wants.' This was the signal of dismissal. The white garments were put off and employment resumed until they met again at the evening meal. The Brethren were allowed to act as they pleased in two things, relieving the distress and manifesting compassion to those who were not of the brotherhood.

Sabbath was observed most rigidly and time was spent in devotion and the distinctive ordinances of the brotherhood as well as the mysteries of Tetragrammaton and the angelic worlds, were the prominent topics of the Sabbath.

It will interest many Masons doubtless to end this short account of the Essene Brotherhood with some mention of the discipline and probationary period prior to a candidate's admittance into the Order.

Every grown-up candidate to the brotherhood had to pass through the noviciate of two stages, which extended over three years, before his final admittance to the order.

Upon entering the first stage, which lasted 12 months, the novice had to cast all his possessions into the common treasury. He then received a copy of the regulations of the brotherhood, as well as a spade, an apron, and a white robe to put on at meals, all being symbols of purity. During the whole of this period he was an outsider and was not admitted to the common meals, yet he had to observe some of the ascetic rules of the society. If at the close of this stage the community found he had properly acquitted himself during the probationary year the novice was admitted to the second stage, which lasted two years, and he was called an approacher. During this period he was admitted into closer fellowship with the brotherhood and shared the lustral rights, but was still not admitted to the common meal nor to any office. If he passed satisfactorily through the second stage of probation the approacher

came an associate or full member of the society, he was received into the brotherhood and partook of the common meal.

Before, however, he was made a homi-tes, or finally admitted into close fellowship, he had to bind himself by a most solemn oath (this being the only occasion on which the Essenes used an oath) to observe three things:—

1. Love to God. 2. Merciful justice towards all men. 3. Purity of character, which implied humility, love of truth, hatred of falsehood, strict secrecy to outsiders, so as not to divulge the secret doctrines to anyone, perfect openness to all members of the order, and finally carefully to preserve the books belonging to their sect and the names of the angels or mysteries connected with Tetragrammaton and the other names of God and the Angels comprised in the philosophy, as well as with the cosmogony which played so important a part among the Jewish mystics and Kabbalists.

The three sections, consisting of candidates, approacher, and associate were subdivided into four orders, distinguished from each other by superior holiness. So marked and serious were these distinctions that if one belonging to a higher degree of purity touched one belonging to a lower order he immediately became impure and could only regain his purity by lustrations. From the beginning of the noviciate to the achievement of the highest spiritual state there were eight different stages which marked gradual growth in holiness. Thus after having been received as a novice and received the apron—the symbol of purity—he attained

(1) To the state of outward or bodily purity, by baptism.

(2) He progressed from that stage which enabled him to practice celibacy.

(3) He advanced to the stage of inward spiritual purity.

(4) He advanced to the cultivation of meek and lowly spirit. This led him

(5) The culminating point of holiness. Upon this summit he became

(6) The Temple of the Holy Spirit and could prophecy. Thence he advanced to

(7) The stage in which he was able to perform miraculous cures, and raise the dead, and finally he attained

(8) To the position of Elias, the forerunner of the Messiah."

The earnestness and determination of these Essenes was seen in their godly lives, and it is small wonder that an Essene body should have been chosen for the manifestation of a great Teacher.

The Schools of the Kabbalists. The Kabbalah owed its name to the Hebrew word Kabbal, meaning to receive, from the fact that Esoteric Teaching was only given verbally and handed on from one to another. The story told by some of its followers and given by L. MacGregor Mathers, in his book, "The Kabbalah Unveiled," is as follows:—

"The Kabbalah was first taught by God himself to a select company of angels and formed a school of Theosophy in Paradise; after the Fall the angels communicated this heavenly doctrine to the child of earth to furnish the protoplasts with the means of returning to their pristine nobility. From Adam it passed to Noah, who took it to Egypt, where a portion of this mysterious document was allowed to goze out. It was in this way the Egyptians gained some knowledge of it and other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in the Wisdom of Egypt, was first initiated into the Kabbalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, where he not only devoted his leisure hours to it, but had lessons in it from the angels." "He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated 70 elders into the secrets of this doctrine and they again transmitted them from hand to hand.

Of all who form the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabbalah. No one, however, dared write it down until Simeon-ben-Johai, who lived at the time of the destruction of the second temple. After his death, his son, Rabbi Eleazer, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simeon-ben-Johai's treatises, and out of these composed the celebrated work, the Zohar, or Book of Illumination or Splendour. This is a mystical running commentary on the Pentateuch based on the Sod—or Secret Doctrine—and contains embedded in it a number of very old writings.

Simeon ben-Johia, an initiate, lived 110 to 203 A. D., and was the pupil of Rabbi Akeeba, a Kabbalist, who was executed by the Emperor Hardrian. There is no doubt from the Talmud that Rabbi Simeon gave much of his time teaching in a school for the more elect, and for that reason was excused from the necessity of being present at all prayers of the Synagogue.

There are many Zoharic writings, but these were first made known outside of the initiates in a concealed manner about the later part of the 13th century.

In the 16th century Safed in Galilee was a famous centre of learning, and formed a centre for schools of an Esoteric type, Isaac de Luria being the head of a school of Kabbalists and having many disciples. The text book of the school was the Zohar, but in the narrow circle of his trusted pupils, Luria was not very communicative in what he termed the mystery of the mysteries.

Much of interest is to be gathered of Luria and his followers, but for want of space in this paper at present we must leave this interesting personality. I will conclude with an account of an ancient Lodge of Initiates, quoted from Isaac Myers' Quabblah:—

"We give from the beginning of the Idra Rabbah the opening of an ancient Lodge of Kabbalists, which the learned

Initiates of to-day will appreciate, as its form goes back to circa 130 A. D., and existed long before, most likely in Ancient Chaldea. For the Prophet who wrote on the banks of the Ke-bar, Ezekiel, is one of the greatest ancient Kabbalists, as appears from his asserted vision which is really a Kabbalistic statement, and is a further development of Isaiah" (VI., 1, 8).

The Idra Rabbah Quaddusha (Holy Assembly of the Threshing floor) says: "It has been learned." said R. Shim-on (ben-Johai) to the Companions, "How long shall we sit in the condition of a Comivial Company?" It is written: "It is time to work for they have destroyed thy Torah! The days are short, and the creditor presses, the herald cries out daily, and the mowers of the field are few in number, and those who are on the grounds of the vineyard (i.e., humanity) do not care, and know not to what place to go as they ought to. Assemble companions to the threshing floor in your brest plates, and (with) spears in your hands, be immediate in your preparation, in counsel, in wisdom, in understanding, in knowledge, in attention, in hands, and in feet, make rule over you the King, in whose power is life and death, in order to determine sentences of Truth, words to which the Holy Ones Above, give heed, and delight to hear them and know them."

R. Shim-on sat and wept, and then said: "Woe if I reveal! Woe if I do not reveal!"

The companions who were there kept silent. R. Abbah arose and said to him, "The Secret is with those who fear Him! and truly these Companions here assembled are fearing the Holy-Blessed be He! They have just entered into the Assembly of the House of the Tabernacle, some have entered, some have gone out! It has been learned that the Companions were numbered in the presence of R. Shim-on, and there were found to be present 10. They gave their hands to R. Shim-on and raised their

ingers upwards, and they entered into the field and sat down between the trees. R. Shim-on arose and offered a prayer and then sat down in their midst and said:—

"Let each one place his hands in my lap. They placed their hands and he took hold of them. He then began and said:—

"Cursed be the man who shall make an idol or molten image, the work of the hands of the craftsman, and putteth it in a secret place," and all the people answered and said "Amen!"

R. Shim-on began and said:—

"It is time to work.

"What means time to work?"

"Because they destroyed Thy Torah (The Pentateuch).

"What means, They have destroyed Thy Torah?"

*The Torah from above, which will be made void, if it is not performed according to its requirements."

"To the At-teek Yomen—i. e., Ancient of Days (also called A'reekh An-peen, the Long Faces), for it is written—

"Happy art thou, Isreal, who is like unto thee?" and it is written, "Who is like unto thee, among the Elim (i. e., Mighty Ones)."

He called R. Eleazer, his son, and ordered him to sit down before him (i. e., in front of him) and R. Abbah on the other side (i. e., beside him R. Shim-on the Master) and (R. Shim-on) said:—

"We are typical of All (that is, we now represent the three columns of the Universe, the Right, Centre, and Left Columns of the Tree of Life, the 10 Sephiroth, or the whole Universe), thus far the columns have been established.

They kept silence, they heard voices and their knees knocked together! What voices?

They were the voices of the Congregation Above which gathered together the Spirits of the Just and the Shekhenah or Divine Presence.)

R. Shim-on rejoiced and said:—

"I have heard Thy Speech, I was

afraid!" He said: "There, this fear was becoming, but as to us, all depends on love, as is written "Thou shalt love Elohe-ehu, i. e., thy Ail" and is written "While ——— loves you," and it

is written

"I have loved you, says ———."

R. Shim-on began and said: "He who walketh as a tale bearer revealeth a secret, but the faithful in spirit conceal a matter" (Proverb XI, 13).

"He who walketh as a tale bearer," since is said "tale bearer," why is said "he walketh?"

A man "tale bearer" ought to be said: "Who walketh?"

"He who is neither sedate in his spirit nor true, the word he has heard is moved hither and thither as bran on the water, until the water drives it away."

"For what reason?"

Because his spirit is not a lasting spirit, but whose spirit is a lasting spirit, of him it is written, 'and the spirit conceal the word.' The phrase 'faithful in spirit' denotes firmness of spirit, as is said: 'And I will fasten him as a nail in a firm place.' "

The matter depends on secrecy, and it is written: "Suffer not thy mouth to cause thy flesh to sin." And the world could not exist, but through that which is secret, and if with regard to earthly affairs there is need of mystery, how much in matters the most secret of secrets in the At-teek-Yo-men, which are not even transmitted to the highest angels. (The just and righteous are considered by the Kabbalists as having more knowledge than the Angels).

Said R. Shim-on, "I will not tell the heavens to listen, I will not tell the earth to hear, for truly we now compose the columns of the world, the 10 Sephirah."x

S. OPPENHEIMER.

* * *

*The doctrine of Love to God is the keystone of all the true mystics and theosophists who have ever lived.

(x)The first, Sephirah Kether (the Crown) represents the Master. The 6th,

Tiphereth (Beauty) the Sun; the last, Malkuth (the Kingdom) the moon. The first applies to the highest point, the head of the Makrocosm, the 2nd the heart, the 3rd the powers of continuing life or perhaps the soles of the feet. "Soles of my feet," Ezek., XIII., 7.

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BITS FROM KILWINNING NO. 2

Seattle Washington.

We are pleased to report that our new lodge paper has met with success, so much so that it has been increased to four pages. This organ has served to stimulate enthusiasm into the B.B. and we hope it will be the means of increasing the attendance to lodge.

We would commend the venture to all lodges as a means to renew spirit into their lodge. If the secretaries will address a request to our secretary 1923 1/2 First Ave., we will be pleased to furnish them with a copy.

It is with deep regret that I have to record the death of our beloved Bro. Alexansen Scott of Robert Burns Lodge Seattle. The Grim Reaper gathered unto his fold our Brothrr on the evening of Tuesday Nov. 21st quietly and without wakening.

The funeral service both at the chapel and at the grave were conducted by the Seattle Lodges of A. & A. S. R. F. M. Both services were conducted by R. W. M. Bro. Dr. Ronald Strath. Both services were most impressive. The B. B. accompanied the remains to the grave side where the last masonic Rites were performed by them.

And, when the stream which overflowed the soul was passed away a consciousness remained that it had left.

The B. B. of all the Seattle lodges met with Kilwinning No. 2 at their regular communication Nov. 27th and presented Bro. Dr. Ronald Strath with a 33 degree masonic diamond ring suitably engraved, with a booklet containing

the names of the subscribers and the following.

To Bro. Dr. Ronald Strath from Seattle Lodges A. & A. S. R. F. M. A. M.

Resolved by the Brothers of Seattle Lodges A. & A. S. R. that on the 27th day of November 1910 to present our beloved Brother Dr. Ronald Strath 33 degree with a token of our appreciation of his earnest and noble work in our midst. We sincerely hope he will always wear the same and continue in his grand work.

Bro. A. E. Lucas made the presentation and Bro. Strath replied saying that he had only done his duty as all true and good masons have done before him.

The following B. B. have been elected for the ensuing year as officers of the lodge: R. W. Master, Wm. Keil; W. S. Warden, Wm. Schutz; W. J. Warden, Charles E. Lombard; Secretary, W. T. Lloyd and Treasurer J. W. Blaine. Installation takes place on Sunday Dec. 18th 1910.

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SCOTLAND WRONG

The Grand Lodge of Scotland disregards what is known here as territorial jurisdiction. A legal resident of any of the States in this country may go to Scotland on a brief visit and be made a Mason without the consent of the Lodge in whose jurisdiction he legally resides. Of course, none of the Grand Lodges in the United States recognize a Mason made in that way, although in fraternal relations with said Grand Lodge.

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"Is it with you too, that Masonry is but the combination for the lock that bars the door of success? Only to be used with what of good behind the door shall have been attained. Are the protestations of Masonic friendship but the wind that fills the sails of self interest? I would like to know. I am beginning to think that, in some respects, I am in a lonely world."

The above was written by a Masonic friend of the writer to a derelict friend. It has a healthy application in our lives.

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1st of each month.

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Wyoming.

NEW YEARS GREETING

By the time this issue reaches our
subscribers and readers, the New Year
will have dawned upon us, and the
knowledge, coupled with the hopes and
fears of its forthcomings will have com-
menced a realization, and we sincerely
hope that the ills of the past year will
have departed with the old year, and the
joys and pleasures of the same will be
increased with the coming events. We
wish all our readers a happy 1911, and
hope the close will demonstrate our
optimism.

We commend the saying of the Im-
mortal Lincoln, to the actors in life's
drama, and, come weal come woe, we
will be all right in the end by follow-
ing its teachings.

I do the very best I know how; the
very best I can; and I mean to keep do-
ing so until the end. If the end brings
me out all right, what is said against me
won't amount to anything. If the end
brings me out wrong, ten angels swear-
ing I was right would make no differ-
ence.—Abraham Lincoln.

It will undoubtedly, be readily recog-

nized by our readers that our most Ill.
Grand Master and Editor in chief has
stepped from the tripod and handed the
pencil to one of limited ability. How-
ever, as necessity compels many duties
the performance of this one is impelled
by necessity. One thing however, is left
to us and that is the scissors and paste
pot. Please excuse.

* * *

Bro. M. McB. Thomson, left on the
12th of December for Europe. His first
stopping place being Scotland, where he
goes to meet with old masonic friends
and to renew his masonic associations.
He will incidently meet with the Com-
mittee of the Grand Lodge of Scotland,
and attend the "Council of Rites" of
Scotland. He will then visit the Grand
Lodges of France, Portugal, Spain,
Germany, Italy, Austria, Romania and
others in Europe. He will be gone about
two months, and we will be happy to
make our readers acquainted with his
travels and receptions, in our next issue
under the caption "Editorial Cor-
respondence." During his absence all
matters for publication should be sent
to 585 Main Street, Evanston, Wyoming
also all matters pertaining to the official
duties of the Board of Managers
should be sent to the Grand Secretary
General at the above address.

* * *

Through the courtesy of Bro. Guagliata
of Chicago, we have received a copy of
"L' Italia," containing a lengthy article
under the caption, "Chi Sono Veri Mas-
soni," also a letter "La Guistione Mas-
sonica." We are not able to translate
these articles for this issue, but hope to
be able to present them in our February
issue.

* * *

Whoever is satisfied with what he does
has reached his culminating point—he
will progress no more. Man's destiny
is to be not dissatisfied, but for ever un-
satisfied.

We have now on hand a large number of "Italian Rituals" and O. Bs. We should like the "Italian" Lodges to send in their order for the same. The price is \$2.50 including the O. B. They are nicely printed and bound in cloth.

* * *

It is imperative that every Grand Lodge comply with Sec. 2. Article 5 of the constitution, which reads as follows:

SEC. II.—Each constituent Grand Lodge in the A. M. F. shall on or before the 1st of January in each year pay to the Grand Secretary General the sum of 25 cents per capita for each Master Mason in good standing in its jurisdiction on December 27th preceding.

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GRAND DEPUTIES OFFICE

Seattle, Washington.

Thistle Lodge, at No. 6, in Spokane, is doing great work, and if the members of all lodges were masons in heart instead of by word of mouth, as is generally the case, they would do a much grander work than they are doing at present.

The members of Thistle Lodge are working as a unit. There is no dissension in their ranks, nor do they have any cold footed brothers. They comprise principally business men, who have lived in Spokane for years, and have brains of their own. When they know they are right they are not afraid to say so, and by such attitude have earned the respect of all good citizens.

Bro. John Neurow deserves great credit from the Federation for the good work he has done, as does Bro. L. G. Meeks, Bro. O. R. Nestos, and Edward Erle Beeson. In fact, from my own knowledge, I know these brothers to be good, true masons, and as time progresses after the first of the year it will be seen that Thistle Lodge will give a good account of itself.

Do not forget that Bro. Thos. Perrot is one of my best deputies, and he is not afraid of man or devil as long as he knows he is in the right. I only wish I had half a dozen more like him.

The Seattle Lodges are giving a good account of themselves. The brothers here when called upon are quick to respond, but I must say that the Tacoma Lodge has responded more liberally considering their membership, than any lodge on the Pacific Coast, and I am satisfied that this State will respond in any case of emergency.

On Thursday, December 15, Bro. John Neurow of Thistle Lodge No. 6, Spokane was presented with a beautiful gold shrine pin set with diamonds and rubies by Bro. Thos. Perrot, at their regular meeting night, as partial reward for his faithful service during the arrest and trial of Thos. Perrot, Grand Deputy Organizer for American Masonic Federation, Ancient Accepted Scottish Rite. Brother attorney Del Carey Smith made the presentation with the compliments of the members.

In the manner in which they had stood fire, four candidates were received into the order.

I extend my fraternal greetings, and wishes for a prosperous New Year to all brothers of the Ancient Accepted Scottish Rite for the American Masonic Federation.

A. E. LUCAS, Grand Deputy
Representative of the Northwest

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CHARGE AGAINST PERROT DROPPER

Prosecution Attorney Fred G. Pugh Monday afternoon announced that he would dismiss the case of obtaining money under false pretenses against Thomas Perrot, organizer for the American Masonic Federation and Grand Council of Rites, Ancient and Accepted Scottish Rite Free Masonry, who was arrested at the instance of Major Gwyther, a member of a local York Rite lodge, last summer.

"This is not a matter for criminal courts. There is too much substantial controversy on both sides to bring it within the criminal court. If there are two organizations or kinds of Masons

the criminal court has nothing to do with it," says Pugh.

Perrot received the news complacently, stating that he had expected such action, but that he would rather have had the case tried out, feeling that the action could only bring acquittal and complete justification and exoneration. However, he feels greatly relieved and there remains but the mere formality of dismissing the charge and returning the bond together with a considerable quantity of paraphernalia which was taken from Perrot's office in a raid by the police immediately following the arrest. *Inland Herald, Spokane.*

Blanks have been sent out to all the lodges, for reports and dues. It will greatly facilitate the business of the Grand Secretary's office, if these reports are sent in as soon after the elections as possible. We hope to have them all in before this issue goes to press, but if for all in this will be a notice to delinquent secretaries.

Editor Universal Freemason.

Evanston, Wyoming.

Dear Brother:—

Permit me to extend to you our first greetings from Saint Andrews No. 4. This lodge was chartered June 14th last with sixty five members, since which nine candidates have been raised to the sublime degree of Master Mason. As you are no doubt aware there has been strong opposition to the American Federation all along the Pacific Coast by the York rite masons, who have gone to extremes in attempts to discredit the legitimacy of its origin and the authenticity of its degree. In these attempts the word "clandestine" is freely used without argumentation or the presentation of facts from authoritative sources. We do not conceal our identity and our authority for our existence under general terms, and we object to having epithets of opprobrium hurled at us either in maliciousness or ignorance without argu-

ment as to their verity. We are on the positive platform, and invite legitimate criticism. In an attempt to dethrone us from our position, evidence, proof is what the court of public opinion demands. The withholding of recognition by the State masons does not make all other masonic bodies from which that recognition is withheld clandestine. The attitude of the York rites toward the American Federation and other legitimate bodies of masons, smatters somewhat of the "I am the Great I AM;" in other words, "We are It" It is, apart from suspicions of monetary considerations, a case of an exaggerated "Ego." Now an ego, according to Life, is a Latinized I. "An ego is what a man is when he has nothing and is nothing else; that is to say, he is then first person singular, and no particular gender. It is neither moral nor pathological. A criminal has just as much ego as a person, and no more. Some egos are better than others—chiefly our own." Even a peacock, it may be added, has an ego; it is beautiful to look upon, but it is not a utility bird. The American Federation has nothing to fear from the attacks of the York rites; their injury is only temporary. The chief danger to any organization is not so much from external assaults, but from internal weakness. The strength of a building does not consist solely in its mechanical design and proper construction, but also on the soundness of the material that is placed in it. A few rotten timbers weaken the entire structure. It is the purpose of St. Andrews No. 4 to admit only those who after careful examination, evidence promise of usefulness, and will strive to attain in life and practise the highest ideals of Masonry.

Yours fraternally

Scribe St. Andrews No. 4
Seattle, Washington.

December 17th 1910.

The following letter was sent us for publication, through Bro. Keeler, Worshipful Master of the Grand Lodge of

Ills.—Being in Italian we are unable to comment upon its merits:

Illmo. e Pot. Fr. F. Kuler, Gran Segretario dell 'American Masonic Federation di

Con piacere vi accuso ricezione della vostra tavola del 15 Set tembre ultimo, del cui contenuto vi porgo i miei sentiti ringraziamenti e quelli di tutti i ffr. di questa R. L. Centrale.

Noi tutti proviamo immensa soddisfazione quando le occasioni ci danno il mezzo di dimostrare tutte le nostre simpatie ed il nostro affetto pei ffr. di tutto il mondo, quindi il Car. Fr. Guagliata ha il merito di averci procurato sì gradita occasione, e gliene siamo grati.

In tutte le occasioni, vi preghiamo tenerci presente ed a vostra completa disposizione, ed insieme a tutti i ffr. di costì e specialmente al Fr. Guagliata, vi prego volere accettare i miei più fraterni affettuosi saluti.

Il Maestro Venerabile.

Chicago.

Di Rito.

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The "American Rite" Masons in Portland, Oregon, have arisen in their Masonic Might and given notice to our organizers to quit their office. As the proprietor is a York, or American Rite Mason, and he is obeying orders in meeting out this petty spite and persecution, we will give the full particulars in our next.

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MORE OF GRAND LODGE RECOGNITION; THE FOREIGN BROTHER'S VIEWPOINT

By Giulio Castelli

Your editorial article, "The Bugbear of Grand Lodge Recognition," in August issue of The American Freemason, was no surprise to me. But it brought a sense of relief, as showing again how your magazine keeps alive the more important topics concerning the Craft.

The American fraternity has been for me an interesting matter of study for several years, but in Europe I could hardly get a clear idea of its organization. Since I have been in the United States my knowledge has gradually increased, and in December last I could state in the *Revista Massonica* (Rome) the lack of a Masonic body with power to unite and to lead with uniformity the fraternity of the entire country. I had already observed that what was fully orthodox in Minnesota was quite heterodox in Illinois, and what was considered proper in New Jersey was nearly accounted a heresy in New York, and so forth.

For these reasons I thought that the conference of Grand Masters, held last fall in Baltimore, might be a splendid opportunity for taking into consideration this subject. But, if I am not mistaken, great care was taken to avoid this serious question. I think the official statement published of this meeting may be expressed as very diplomatic.

So long as in the above mentioned article you allude to my case and to my experiences in visiting American lodges I may be pardoned for briefly touching again upon the same subject. Of course I don't expect that what I may say will have appreciable influence in the settling of this question, which has been unsettled for so many years, but as *gutta cavat lapidem* (The drop excavates the stone) so let this small foreign, but fraternal, drop fall upon the stone of provincialism. It will be a very modest, but a very sincere, attempt to help the cause.

The question is a very serious one, and could not be expressed more forcibly than by you in these pages. The present status puts the Craftsman in a ludicrous position, and nothing is so fitted to injure men or institutions as ludicrousness.

Is Freemasonry, then, no longer universal? Indeed it is not! But is there an

"American" Freemasonry in the United States, or are there as many Freemasonries as there are states? For a great country like yours, strongly bound together by the most efficient tie—a common language—Freemasonry ought to be American, and nothing else!

It is said the world over, and my experience brings me to an acknowledgment of it, that common sense is the principal gift of the American people. This gift, then, must also predominate among the Craftsmen, and in that case it is only a matter of time, until the rest of the useless ballast is dropped overboard, and common sense prevail, with the motto, "in union there is strength."

"Siant aut sunt, aut non siant,"—Be as they are! or they not be!—was the answer given to Pope Sixtus V by the general of the Jesuits when that pope attempted to alter the constitution of that false organization. The same can be said of Freemasonry. I willingly acknowledge that every section of the fraternity must necessarily adjust the program of its work according to the tradition, character, grade of civilization and culture of its adherents; but the entire fraternity must necessarily have a meeting point, upon which no argument can be raised, otherwise the spirit of the Order would be betrayed and its very existence threatened.

But Freemasonry can not die out so long as men are on earth. It was born with Man, it has evolved and improved across time with him, and has always pointed to the betterment of humanity. Unfortunately there are many frontiers that yet stand in the way of the fulfillment of such a noble ideal. Freemasonry holds the glorious tradition of being devoted to this difficult task, knowing that the betterment of Humanity will enable it to give shape to the dream of all great thinkers—Universal Brotherhood, Universal Peace!

It does, then, seem strange that the American fraternity should not only refuse to co-operate in the demolition of these frontiers, but should, instead, keep

them up on the borders of its own domain.

To create a superior governing body (call it Supreme Grand Lodge or Federation of Grand Lodges, or what you like), with the purpose of uniting, regulating and making uniform the work of the fraternity, should be the best test that American Craftsmen could give to prove that they mean their Freemasonry to be part of the great Family. Furthermore, I think that an important step towards Universal Brotherhood and Universal Peace would be taken if representatives from all sections of the Masonic fraternity in the world would meet and agree that all who are based on the landmarks of Masonry must be recognized.

As to what concerns myself, dear Brother Editor, let me tell you that I know myself to be a Mason from head to foot. My long Masonic career is there to prove that I can handle the Masonic tools, through the use of which I learned to strive to better myself and endeavor to work for humanity. I have visited many lodges in the different countries of Europe, and I have always been received as a member of the Craft. Up to the present time I have received fraternal welcome at the doors of American temples. If some day I shall be faced by the "No Admittance" sign on one of these, I will only pity those within, and ignore Men, who are as nothing when compared to Principle. I will continue on my way, looking towards the greater heights; saddened perhaps, but not hurt, and more and more convinced that Freemasonry must be universal.

Surely members of the Craft will not prove themselves meaner in spirit than "the Man on the Street," the average American citizen, who can work in sympathy with men of other States, because they all belong to and are proud of the one great country.

If the case is otherwise, then, indeed, the spirit of Brotherhood is no more than a word in the American Craft. —American Free mason.

THE RITE OF MISRAIM IN FRANCE

If you open an annuary of the Grand Lodge of France, you will see that the latter still entertains official relations with Doctor Chailloux, Grand President 33 90 95 degrees of the Order of Misraim. I say the Order of Misraim with a purpose because I believe the Supreme Council exists no more in France, having fallen into a deep slumber when its last Lodges ceased to work.

I remember, some twelve years ago, having visited one of the last lodges of Misraim, order of Tours, and I have known the last W. M. of La Concorde lodge, with L' Averia lodge, order of Marseilles, were the last two lodges of that rite, dead to-day, or almost, since it has no more blue lodges, and is only represented by a few masters, some holding high degrees, 33 99 95, and a few Sister Comp, which are in masonic slumber since 1893.

Theoretically, the Grand Orient of France recognizes woman lodges so called lodges of adoption, having a special ritual grafted on masculine lodge, in which Brethren can visit under certain conditions, but with no reciprocity, for Sisters cannot visit in men's lodges.

I say theoretically, for the Grand Orient of France was never able to organize Masonry of adoption; for the Sisters of those lodges soon found out that they were cheated when they were told that they were admittel into Free Masonry; and women do not like to be cheated, no more than men to be sure, and no less either.

The Grand Lodge of France did not get any more success with its own Lodge of adoption, and since there is the Mixed International Masonic Order. I believe that notwithstanding its old organization and its actual strength, masculine masonry will never be able to create Lodges of adoption which will be important centers of activity.

The Rite of Misraim had an under-

standing a little happier than that of modern lodge of adoption, but had more success because the Misraim lodges were obliged to go to sleep when the Grand Orient would no more recognize the regularity of the Brethren of such lodges and those of high degrees, who effectually stopped their recruiting.

The misraim lodge "La Concorde" order of Marseilles, from 1880 to 1893 initiated at the 1st and 3rd degree men only, and at the 2nd degree, men and women, so that men would meet on the 1st or 3rd degree, and that they would meet with their wives, mothers or daughters on the 2nd degree.

The Sisters of La Concorde lodge were then initiated in the degree of Companion the same time as B. B. passing from the 1st to the 2nd degree, but they were initiated to that degree only, and could go on further up.

It is then as a lodge of Companion the B. B. of La concorde lodge used to meet most frequently so as to be in the company of their mothers, wives or daughters, and that lodge used to have from 40 to 50 sisters, all attending meetings assiduously.

That Lodge of Companion affirmed in its declaration of principles the autonomy of the human being without distinction of sex—Liberty.

Social Justice Equality.

Altruism, or love of humanity—Fraternity.

When the W. M. was informed that B. B. or a S. was sick and unable to work, B. B. and Sisters were appointed by him to go and visit the sick one, watch over him when necessary, and help him if needed be.

In that last case, the visits of the doctor and drugs were paid for him, and the visiting B. B. or Sisters were to bring him all kinds of food and things necessary in his household.

The lodge would also find work for those of its members that were unemployed, it used to pay transportation charges to those that wanted to return

one, but had not the necessary cash. The benefits of the family parties that were given several times a year, would be put in the W. box, amounting generally from 300 to 400 francs each time. I received this information from one of the B. B. of the old La Concorde lodge, order of Marseilles, and I thought it would be interesting to publish it as a tale of mixed Masonry practiced on the 2nd degree for a period of thirty years. The effort of this Lodge has failed. I regret it very much. May other Master M's at the Or of Marseilles take up the name of mixed Masonry and if some B. B. or Sisters of the old misraim lodge La Concorde read these lines they will know that, if they desire to take up again active Masonic duties there is an International Mixed Masonic Order which is ready to deliver to them a chart of constitution as a Mixed Lodge, permitting to its members without any distinction of sex, to acquire all the degrees of Free Masonry, from the 1st to the 33rd degree. The Rite of Misraim in France, as far as blue lodges are concerned, is but a remembrance as also its efforts to organize mixed lodges working in the 2nd degree.

DR. GEORGE MARTIN.

(Translated by Dr. George H. Juilly).

OUR EXCHANGES

We take pleasure in acknowledging the receipt of the December 11 copy of "The Outlaw," the official organ of Lodge Kilwinning No. 2 of Seattle, Wash." This is the successor of "Once in a While," and is brim full of good and spicy matter while its effusions are mostly of a local nature, we may look for an extended development of its powers and usefulness, as it has a broad and expansive field.

* * *

The current number of "The Five Points of Fellowship" a monthly, published at Covington, Kentucky, is on our table. It well represents the branch of

Masonry represented by the "Pomfrey Council" of York Rite Masonry. This issue is apparently in memory of King Edward the seventh of England.

We clip the following from "The Outlaw:—"

Prosecuting Attorney Fred G. Pugh Monday afternoon announced that he would dismiss the case of obtaining money under false pretenses against Thomas Perrot, organizer for the A. M. F. and Grand Council of Rites A. & A. S. R. F. M., who was arrested at the instance of Major Gwydir, a member of the local York Rite lodge, last summer.

"This is not a matter for criminal courts. There is too much substantial controversy on both sides to bring it within the criminal courts. If there are two organizations or kinds of Masons the criminal courts have nothing to do with it," said Pugh.

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(And there remain a charge of burglary, etc.—Editor.)

* * *

We have received from Bro. Jacques Ochs of New York the following very nice reminder of his activity in the good work. It is accompanied by a Christmas greeting, which is a beautiful specimen of the printer's art.

"New York, Dec 16 1910.
To the M. Ill. Bro. Robert S. Spence
Grand Secretary General

M. Ill. Sirs and Puiss. Brr.

For the formation and establishment of a more thorough fraternal union, un-

animity of purpose and of Masonic bodies, practising Universal Freemasonry within the United States of America, its territories and dependencies, the Grand Orient of North America, a Masonic Body duly and legally incorporated, has recently entered into a bond of union and co-operation with the American Masonic Federation, which is also a duly and legally incorporated Masonic Body, A. A. S. R. which Body works the Symbolic or Craft Degrees according to Ancient usage and the practice of Universal Freemasonry.

Therefore, after due consideration, calm and mature deliberation, all weighed in the balance of thought in Supreme Lodge, A. M. F. Assembled, the Union of said Masonic Bodies has been mutually formed, established and ratified with a view of coming closer in alliance with Virtue and the Virtuous according to the inculcation of the Moral and genuine social practice of Universal Masonry. Then, in promulgating and establishing the broad humane principles of the Craft universal, for the well-being and social elevation of men eligible for the Craft throughout the length and breadth of our great Republic, irrespective of dogmas or creeds, we sincerely, in the spirit of Liberty, Equality, and true Fraternity, solicit the favor of your support, co-operation and fraternal relation in furthering the prosecution of the Masonic Union now in its inception..

We will be pleased to form terms of Amity and exchange Representatives with your Supreme Body wishing that our course of action in the formation of the Union aforesaid will merit your consideration and approval.

I greet and salute you, M. Ill. Brr.

In the Bond of Masonic Fraternity.

JACQUES OCHS.

Chr. Com. of Foreign Relations.
Supreme Lodge A. M. F., U. S. A.

We fail to agree with Bro. Thornburg of the "Masonic Trowell," a spicy Masonic journal published at Little Rock, Arkansas, from which raper we make

the following excerpt.

While the Grand Lodge of Scotland in amity with the Grand Lodges of the United States, it does not necessarily surrender any of its rights, powers and privileges. To say the least, it comes with poor grace from the State Grand Lodges to dictate to an older and superior organization, and to refuse recognition of its acts and business and fraternal proceedings. We know the Grand Lodge of Scotland, minds its own business and cares but little whether the Grand Lodge of America like it not.

Not long ago it came to our ears that the Grand Lodge of Scotland had granted a Dispensation to a Lodge in the Phillipines.

"I cannot say how the truth may be."

"But I tell the tale as 'twas told to me."

The following is taken from the "American Freemason," a magazine devoted to honest research. The article points to a new dawn and the necessity of a recognition of the efforts of the A. M. F. to build up and foster Universal Masonry. It is a voice with no uncertain sound.

A wise old owl sat in an oak,

The more he saw the less he spoke,

The less he spoke the more he knew,

Can we not all be like that bird?

—Once-In-A-While

On account of the absence of President Thomson in Europe, on official fraternal business the meeting of the Grand Lodge Inter Montana, which should be held on the 27th day of December, is postponed to February 1911. The place will be announced later.

If our subscribers who change their address from time to time, would notify this office it will save a great deal of dissatisfaction, on their part and enable us to see that their magazines reach them.

THE UNIVERSAL FREE MASON

Vol. 3

FEBRUARY, 1911

No. 8

ROSE CROIX—HISTORY AND OBJECT

Rev. John George Gibson, D.D., LL.D.
This is often confounded with the
Hermetic Societies of Alchemists and
Gibbalists of Tudor and Stuart times,
though in reality they had scarcely
anything in common if we except the
use, by both of them, of systems of
signs and passwords. The Rose-Croix
were not alchemists, not always even
philosophers, and excepting in formal
notation cannot be called Freemasons.
Further were they, as often they were
supposed to be, a mere cloak for Jacobite
sympathy, although there appears to be
little doubt that their organization was
frequently used for the furtherance of
the schemes of Charles Edward Stuart;
we may venture to include them
among pure Scottish Masonic Institu-
tions, although nominally like many
others of the more fanciful higher degrees,
they came into existence in relation to
the 'Ancient and Accepted Scottish Rite'
the posterity of what Brother Gould
distinguishes from Scot-
tish degrees of Masonry), through the
Templar Movement known as the Strict
Observance of Baron Hund.
Both in England and in the sister
country of Scotland there were in pure
Masonry but the Craft Degrees, based
entirely upon the ancient Operative
Mason's Rule; but Freemasonry as a
moral sect of unavoidable tendencies
requirements early began to put on
a new face and to modify the form of

working. In England, to a certain ex-
tent, this modification took the form of
extension, with a counter movement to-
wards a real consolidation of the sym-
bolic degrees. In South Britain, and to
some extent in Scotland, the F. C. and
Master's parts were re-arranged. In the
former eventuating in the Three Degrees
plus the Royal Arch, and in the later
the same plus the Mark etc., but exclud-
ing the Arch.

On the Continent however, the modi-
fication resulted in additional, in side, in
denomination developments which never
seriously appealed to the pure Masonic
sentiment of England. In my article on
Knight Templarism I briefly referred to
the superstition which would trace, by
various channels to de Molai, the last
recognized Grand Master of the Ancient
Knights Templar, and to the claim that
D'Aumont's succession was really the
source from which Scottish Freemasonry
sprang, via Templar emigration to Scot-
land and juncture with the Masons of
that nation. The Heredom, or Harodim
authority was the source of Rose Croix
rites also, although indirectly Hund cer-
tainly believed that the Pretender was at
the head of the Scots, or Scottish Ma-
sonry, and there appears little doubt that
the Rose Croix ritual and legend bears
signs of the sacerdotal handiwork of the
Jacobite party. The Roman Pope Cle-
ment had betrayed the Templars to a
cruel death, and harried them wherever
his priestly fingers could reach. Ever
since his age, and with few exceptions,
the successors of that crafty traitor

have tried to enslave Freemasons—operative and speculative; and for a long period they obtained a certain Christian bias. When the power of the Louis regime was gone, and the Freethinkers of France and of her neighbors boldly asserted their liberty though at a terrible cost, and even the Knights Templar remained only partly Roman, it was thought advisable to use the followers of Loyola in intrigues which, by robbing Freemasonry of her level, would produce the internecine war which was desired. The Rose Croix was one result. By no stretch of fancy can we call this Order a Masonic body, although men who reach this dignity, as a modern Templarism, must be experienced Masons. The whole scheme, legend, and form of the Rose Croix is a theologic corruption of the science of Symbolic Masonry. There is retained the idea of the Master's degree, and of the Royal Arch; but the statement is in the terms of orthodox Catholicism. And once the character of the organization was fixed, it was worked, for its full value, to give the Jacobite movement the semblance of a Crusade—to re-establish a Roman Prince and a Roman power upon the British throne.

The degree is one of the series of the Ancient and Accepted Scottish Rite, in fact the eighteenth, and in spite of its denominational bias is very popular and helpful. The theory being that in the death and resurrection of Jesus Christ is the building of that Temple which should fill the whole earth and supercede that of King Solomon and those of Ezra, and of Herod. The mystery of Sacrifice and Victory is still retained, but under a different historical form from that of Solomon's Temple. There is, in common with the Ancient Rites the representation of death and of a rising again; but the lesson is brought home by the New Testament. None who receive anything short in doctrine of what is known as the whole Catholic Faith can become a Rose Croix Prince, nor could any other be impressed by the

ceremony. The prevailing thought—Salvation by blood, and it expresses itself in various ways.

The emblem is a rose-decked Cross, and the cross is a Calvary Cross, with the rose is symbolic of life. Life is given to Man by the shedding of the blood of the Grand Master of the Order. Jesus is the Crucified.

The same thought is conveyed in the legend of the Pelican. It was commonly believed that the male Pelican killed his offspring when they began to assert themselves in the nest, and that after three days the female opened her bosom and sprinkled her dead offspring with her own blood, so restoring them to life. Here we had the idea of Crucifixion, given in the Apostle's Creed; and those who have passed through the initiation or advanced in this degree know how realistic is the picture given of this doctrine. This appears to have been the origin of the name of the Order—Knight of the Pelican, the name Rose Croix being given by the Pretender as one of recent addition, since his misfortunes. In the Charter of the Chapter of Arras he claims to be Grandmaster 'of the Chapter of Herodom, known under the title of the Eagle and Pelican, and since his sorrows and misfortunes, under that Rose Croix."

The jewel of the Order is a pair of compasses extended over a sixteenth part of a circle, the hinge bearing a cross of points tipped with five-pointed stars. Within the legs of the compasses is a Cross standing upon the arc with a rose above it (below the crown), and at the foot a pelican wounding herself to restore her young from their three days' state of death.

The Collar is red, figured in roses, and with the Cross and Pelican at the bottom.

The Apron is of white, bearing upon the field the double spray of wreath of roses with the red cross and pelican at the foot, the cross being backed by golden glory. The border is red, at the bottom corners are crosses twined

gold cord; and a third is upon the flap. In the center of the bag upon a white field—or triangular shape—is a triangle backed by a glory and containing a tetragrammaton of the Sacred Name.

Dr. Mackey appears inclined to think that originally the source of suggestion is not of origin, may have been the ancient Rosy Cross of St. Andrews, or of Herodism, and that upon its acceptance or adoption as 18 degree of the ancient and accepted Scottish Rite it was adapted to such an extent that it gradually became more tolerable to non-Catholics. There may have been such a tendency; and it has been very partially operative. So strong is still the Christian character of the rule and rite that it can never be regarded as a grade in pure Craft Masonry nor an advance upon this which can realize the ideal of a Universal brotherhood working upon a common level. Still we must regard the degree as one of a Christian mystery in which, with the help of Masonic Allegory and ideals, the great cardinal doctrines of the Christian Faith may be brought home in an attractive manner. Its home of primary culture was Gallic; and pure Masonry seems to be an exotic among Latin peoples. Perhaps there is room, by the side of Masonry, for any parallel movement and order which is not hostile to the Masonic Level of Obedience to the Grand Master of all. So long as the fundamental principles of Masonic Bases of Life are present, as they are in these Christian Orders of Rose Croix and Knights Templar, they will find work to do, especially if the Masonic Pillar Names are replaced by the Masonic tracers of Faith, Hope, and Charity, with the Sacred Name ever upon the workman's Apron.

QUEER CUSTOM

The fact that Masonry has no Supreme head makes many peculiar differences in administration. Among these is the fact that jurisdiction is claimed over a re-

jected candidate in nine states for five years, in one state for three years, in twelve states for one year, in six states for six months, and in 14 states perpetually—that is, the candidate can never be received into any other lodge anywhere except by consent of the lodge of original application.

We owe our subscribers an apology for the makeup of the January number of the magazine. The fault was not with us. The fault was with the printer and his satellites.

When the Editor returns from his European travels he will be able to see to it, that this does not occur again, as he lives in Salt Lake City, and has the immediate supervision of the makeup, while our office is over a hundred miles from the printing office.

Again, we say that the "Holidays" may have had something to do with it, at least the printer says so.

We certainly owe an apology and thus we tender it.

NOVEL MASONIC LODGE

After protracted negotiations, it was decided recently to form a Free Masons' lodge, mainly of research, to meet at Jerusalem and to be called "The Lodge of King Solomon's Temple." The members were to be drawn from all parts of the world. Owing to the political unrest in the East the promoters were advised to postpone the actual establishment of the lodge in Jerusalem for a few years, and to meet meanwhile somewhere under the jurisdiction of the Grand Lodge of England. The promoters, after much deliberation, decided to have the new lodge consecrated in the province of Cheshire. The charter was granted last month by the Grand Lodge of England. Lord Egerton himself will perform the ceremony. The founders of the new lodge number eighty. Many of them are drawn from distant parts of the world.—Clipped from the British Calif.

The following clipping from the "Peoples Press" of Portland, of January 6th 1911, will be interesting to those of our B. B. who have been made acquainted with the intolerant conduct of the Grand Lodge of Oregon (American Rite) towards Bro. Perrott.

MASONIC FACTS VS. MASONIC FICTION

To the Editor: For the past several weeks the Evening Telegram has had in its columns various articles regarding Masonry and in particular regarding the American Masonic Federation and the Grand Council of Rites of Scotland.

I am not surprised to see such statements emanate from the "York Rite" or State Masons, but I have been very much surprised that the American Masonic Federation (Inc.) did not immediately answer the attacks made by the said have had a still greater surprise when I learned that the columns of the press of Portland Ore., were closed and that the American Masonic Federation had not been permitted space in which to reply to such cowardly, unmanly, un-American and un-Masonic articles.

The editor of the Evening Telegram must certainly know very little about Masonry; either historically or fraternally. I would like to ask what sort of man is he who will attack a man or body of men in this manner and deny them the privilege of replying.

As a matter of fact I know that the American Masonic Federation of the Ancient and Accepted Scottish Rite Free Masonry is an incorporated body and their papers are on file and they have a warrant of authority, signed by the secretary of state, to do business in the state of Oregon. The American Masonic Federation also holds the only truly Masonic charter in the state of Oregon, a charter which comes from the oldest body of Masonry in the world, copies of which charter and warrant of authority can be seen at any time at their offices,

421-423 Board of Trade building.

The higher degrees, from the fourth to the thirty-third inclusive, come to us direct from the Grand Council of Rites, whose headquarters are located in Kilmarnock, Scotland. The Grand Council of Rites is the oldest body of high-grade Masonry in the world and the body from which all other so-called high degrees had their origin.

Our Knights Templar degree come direct to us from the Mother Grand Encampment of the Early Grand Rite of Scotland. This rite is not amalgamated with the schismatic Grand Priory.

M. McB Thomson, who is admitted by the grand lodge of England to be the best posted Mason in the living world today, is the Supreme Grand Master Mason for the American Masonic Federation (Inc.) of the symbolic or craft degrees comprising the entered apprentice, fellow-craft, master Mason and the mark.

Again, Mr. McB. Thomson is not only in good standing in his mother encampment in Scotland, but he is the duly accredited representative of the Early Grand Mother Encampment of Templars of Scotland for the United States, Canada and South America.

The American Masonic Federation (Inc.) does not quarrel with any other rite of Masonry. We are simply attending strictly to our own affairs and are endeavoring to practice the principle of our order, which is neither more nor less than the fatherhood of God and the brotherhood of man, and, incidentally our mission is to soothe the weary, succor the distressed, bury the dead and provide for the widow and orphan and to do these things in a practical manner. Have the "York Rite," Modern or State Masons anything better to offer? Where is their state character? A bank-note may pass current as genuine for 100 years and still be a counterfeit.

We have our charters and can exhibit them. Let the York Rites do likewise or else honestly admit that they have no charter for their existence. Not only

that, but their ritual is different in every state.

Their Masonry is not, but our is, universal. We are endeavoring to build our temples with living stones not made with hands, eternal in the heavens. Let us have light.

THOMAS PERROT, 32nd Degree.

Word has reached us that the agent of one of the largest office building in Portland, who is an "American Rite" Mason, in which building Bro. Perrott had his offices, has peremptorily ejected him from the building, stating as his reason that his Masonic Masters had so instructed.

When Masons live up to their professions we shall better know who are most benefitted by Masonry.

To all Italian Lodges we desire to state that the "Italian" Rituals are now ready for delivery. Apply to the Grand Secretary General, Box 551 Evanston, Wyoming.

KNOCKS FROM KILWINNING NO. 2.

Seattle, Wash., Jan. 11, 1911.

Mr. Editor:—

There is a saying "Boost but don't knock," this should be observed by all B. B.

The Installation of officers of this Lodge took place December 18, 1910. The ceremony was conducted by Bro. Ladd, the Lodge Deputie. It was a beautiful sight to see those eighteen lined up in the full Scottish Rite regalia.

The next two meetings were on Christmas and New Year's days. No business was transacted at these meetings, but nevertheless the Lodge was crowded with B. B. who wanted to spend the holidays in Masonic circles. Bro. Dr. Strath delivered his farewell address in which he included the hope to see on his return from the Orient, the Lodges in the A.

M. F. possessed with the same progressive spirit that they have now.

A banquet was also held on January 5th, which was much enjoyed and proved a great success.

On January 8th, the first regular meeting was held. Of course, Kilwinning had some candidates to put through, and on this occasion the newly installed officers proved to be thoroughly posted in the work, and it was long after closing time when the meeting came to an end with the motto: "Boost but don't knock."

"Joys have three stages, hoping, having and had,

The hands of the hope are empty and the heart of having is sad;

For the joy we take in the taking dies, and the joy we had is a ghost,

Now, which is the better, the joy unknown, or the joy we clasped and lost."

Yours truly,

BRO. MAC.

Spokane, Washington, Dec. 20 1910.
To The Brethren Universal.

By instructions of our Deputy Grand Master A. E. Lucas, I came to Spokane, Wash., on July 23rd 1910 and on that date Raised L. G. Meeks to the Degree of Master Mason and by the 10th day of July the following named became members of Thistle Lodge No. 6, viz: L. G. Meeks, C. C. Travers, C. A. McGovney, John Neuru, and O. R. Nestos.

On the 11th day of July 1910, at the instance of one R. D. Gwydir, a so-called York Rite Mason (Stool Pigeon) I was arrested and remained in the STRONG BOX of the City Jail for perhaps two hours when I was released under a Cash Bond furnished by a York Rite Mason.

In the early part of August my hearing took place in the Police Court and the York Rites introduced much testimony not borne out by facts or by history, consequently when sifted down was not evidence, however, the pressure brought was so great, that I was held to appear to the Superior Court under

bonds in the sum of \$500.00 and Bros. L. G. Meeks, O. R. Nestos and John Neuru, members of Thistle Lodge No. 6, qualified on my bonds immediately.

Five months and more after the date of my arrest, on December 14th 1910, Fred C. Pugh, Prosecuting Attorney for Spokane County, instructed one of his Deputies by name "Nash" a York Rite Mason, to dismiss my case as there was no evidence against me in their office. The case was accordingly dismissed.

In the matter of my arrest, preliminary hearing and the general persecution against me instigated by a few York Rite so-called Masons, I would say, were it not a serious matter, that the whole affair was a laughable farce.

The Prosecuting Attorney has frankly admitted that not only was there no evidence against me, no evidence of wrong doing on my part, but that I was legally and masonically within my rights, that I had a perfect right to do so without let or hindrance from anyone, that he had carefully investigated the whole proposition and found that I was the duly authorized representative in this locality of the American Masonic Federation and also the representative of the Grand Council of Rites of Scotland, and that so far as he was concerned, it made no difference whether we were the first or last to organize in the State of Washington, we were strictly within our rights in all we were doing.

During the time that I was under bonds to appear in the Superior Court, the work of organizing went right along and before the case was dismissed we had a sufficient number of brethren to Charter up this Lodge if so desired, however, the brethren of Thistle Lodge have expressed themselves as being desirous of establishing the seeds of Universal Masonry in Spokane so firm and so strong that all the York Rite persecution that may be attempted in the future will only have a tendency to strengthen the bonds of fraternity in which the brothers are now united.

I do not mean to say that all the York Rites of Spokane are bigots, not by any means, many of them are good, true, honorable gentlemen and Masons, and are practicing the precepts of Masonry and many of such have extended to me the right hand of fellowship, and not only that, but as before mentioned, our York Rite Mason in the first instance put up a cash bond for my appearance, certainly his name will have honorable mention in the history of Thistle Lodge No. 6.

The members of Thistle Lodge No. 6, are endeavoring to practice the precepts of Universal Masonry, which is neither more nor less than the "Brotherhood of man and the Fatherhood of God," and in the years to come, I prophecy, that its deeds will become an example worthy of emulation not only by the members of our Jurisdiction, but I predict that our WAYWARD York Rite brethren will look up to them with veneration and respect.

Time nor space will not permit of individual mention of all the members of Thistle Lodge No. 6, but suffice it to say that there is not a COLD FOOTED member in the bunch, on the contrary, all are especially proud of their membership. They have no desire or wish to visit our York Rite brethren, they are perfectly satisfied with their own Masonry and have no wish to trade off "GOLD FOR BRASS."

I might mention the fact that a few weeks since a worthy Mason belonging to an old Lodge in Scotland came here in dire distress and applied to the York Rite brethren for aid, he was turned down with scorn and insult, but when he applied to universal Masonry, we aided the brother in his hour of need and assisted him to obtain employment and the records of Thistle Lodge No. 6 will bear testimony that that brother from Scotland knows the difference between York Rite and Universal Masonry.

In conclusion let me advise our brethren of the American Masonic

consideration to simply practice their own Masonry and leave the York Rites strictly alone, and by doing so they will discover that the time is not far distant when the York Rites will come to them asking to be acknowledged and received as brethren. With "Charity to all and Malice to none." I am,

Fraternally yours,
THOMAS PERROT.

* * *

The above letter reached us too late for publication in the January number. Editor.

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GOOD REPORT FROM JOHANNES LODGE NO. 7. WE CONGRATULATE THE B. B. ON THEIR GRATITUDE AND DEVOTION.

San Francisco, Cal., Jan. 6 1911.
The Brethren of St. Johannes Lodge No. 7 A. & A. S. R. (German) of San Francisco California gave their retiring Master Bro. Herman Miller, who had been in the chair since its inception over the year ago and who is so to say the father of our lodge, a very pleasant surprise, a present in the shape of a fob watch-chain with a diamond studded Key-Ring attached. The lodge itself presented him with a handsome Pastmasters Iron suitably inscribed under the flap, the work of our Bro. C. Spare.

Bro. Wm. Riesener our newly elected Junior Warden made the presentation speech in a very able manner, setting forth Bro. Miller's untiring efforts in furthering the interest of St. Johannes Lodge No. 7. Bro. Miller responded in a few well spoken words, thanking the lodge and the brethren for the handsome presents.

St. Johannes Lodge No. 7 looks into the future with bright prospects ahead and by the end of 1911 hopes to show a goodly increase in her family, but our motto is: "Quality and not Quantity," and only men of good moral character

need apply. However the field is large and some day we hope to be one of the Banner Lodges in the A. M. F.

The German translation of the ritual including monitorial work, charges, funeral service and the installation, is now all completed that is, only in writing thanks to your humble servant.

BRO. H. METHMANIS

R. W. M. St. Johannes Lodge No. 7.

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We have just received a communication from Prest. Thomson, dated from Aye Scotland, January 2nd containing a Menu Card and Program, for the "Installation Ceremony" on December 23, 1910, of St. James Lodge No. 125 of Newton on Aye, Scotland.

This Lodge is one of the oldest in Scotland dating from 1771, and is the Mother Lodge of Bro. Thomson, he being a life member of the same.

In his letter he informs us, that he had a pleasant trip and landed safely in Scotland. On his arrival he had a pleasant visit with the Presiding officers of the Grand Council, and also with the Lodges and Chapters of which he is a member.

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"Books are part of man's prerogative," and when he has once made their contents his own, he possesses "inherent rights," which no dispensation can "dispense with," and no "hasty legislation" "infringe upon."

If interested in Masonic Literature, write the Librarian Iowa Masonic Library, Cedar Rapids, Iowa.

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The following is taken from the "Tyler Keystone," a zealous and uncompromising defender of the "York or American Rite" of Free Masonry. We quote the letter in full, as it may be profitable to our readers in Chicago and elsewhere. The Grand Lodge of Illinois is located in Chicago, as well as a number of Daughter Lodges, and we feel assured that it will be interesting reading to Bro. Keel-

er, the Grand Master, and the other B. B., who are laboring under the jurisdiction of the "American Masonic Federation."

Chicago, Nov. 10 1910.

Editor Tyler Keystone, Ann Arbor, Mich.:

Happening to be calling at a friend's home the other evening, I saw the Sept. No. of the Tyler Keystone, and in looking it through found "Our Mail Pouch" where opinions can be expressed on anything Masonic. This I thought gave me the opportunity I had been looking for, to gain information. Some time ago, last May I think, I saw an advertisement in one of the daily papers of our city, asking for a number of desirable, honest and upright men, to become members of a Masonic fraternity. Of course this suited me, as I had long wished to become a Mason, but could not as the cost was always too high; and thinking, perhaps, there was a new lodge starting, or a dispensation and lower rates for a time the same as other orders sometimes do in order to build up their lodges, I called, and found a number of other men there also.

A couple of gentlemen were there, explaining that this was a different Rite of Masonry. While the foundation of their work was the same as the State Rite or American Rite (A. F. A. M.), they were not affiliated with them, and members of their Rite could not visit lodges of the American Rite, but were recognized all over the world except in England, Ireland, and America, that they were not recognized in Canada except in their own lodges which they had established there; that they were working under the Grand Orient of France, and produced papers and diplomas to that effect, one of which I remember was signed by Louis Napoleon. They also stated that while it was not usual to ask people to join the Masonic fraternity, there was no law against it except in A. F. A. M., and they

did so for the purpose of organizing the bodies in the different parts of the United States; that while they were one of the Oldest Rites of Masonry in the world, they were the youngest in the United States, therefore the other Rite was proposed to them.

Another thing, they advocated universal recognition which the Americans did not practice. They claimed that the American Rite had a different ritual for each state and no two states had the same; that no member could visit in another state unless their state was affiliated, and they had permission from their own grand master. Another thing, their fees were not so high, being \$15 for the first degrees. Those desiring could make application, and it would be presented to the lodge for investigation. If rejected, the money would be returned.

In their claim to practice universal Masonry, they said a Mason should be recognized as such all over the world, regardless of when, where, or by what Rite made; but was not. This was news to me, as I always thought a Mason was a Mason the world over. They said they had the Universal Scottish Rite Ritual in the three degrees; that the Scottish was the purest Rite practiced in America outside of their own; that the State Masons had changed their ritual so often that it was next to impossible for them to recognize themselves. If I am to be a Mason, I want to be a good one or not at all, so seek the information from you.

Before we had decided what to do, a man stepped up and said he wished to join, paid his \$15, got a receipt, and then told the men they were under arrest, and all the rest of us. We were held as witnesses. They were charged with obtaining money under false pretence, but were cleared as there was no false pretence.

Now the American Masons claim that these men are not Masons. Why are they not? Is it simply because they are not American Masons? Why don't American Masons recognize Masons

made in their own Rite? Is a Mason made in Pennsylvania no Mason in Illinois or Wisconsin simply because he was not made in that state? He is not recognized unless his state lodge is affiliated with that state, I am told. Does that make a Pennsylvania Mason a fraud, an imposer, a scoundrel, and everything else as a Masonic paper called these men just mentioned above, for which I understand they must answer in court? Is not a Mason made in France, Italy, or Spain, the same as one made in the United States? Don't they all take the same oath? Can you make any better Mason for \$75. (Illinois fee) than you can for \$15?

These men were accused of selling degrees of Masonry. What is the big fee for? Is it for speculation? It looks to the outside like commercialism; the other fellow is giving just as much for less money, and they are envious. What is there so costly in administering the Masonic oath in the A. F. A. M. if they do not sell degrees? What is the \$75 for? It looks to a seeker like the pot calling the kettle black. If Masonry is good why so costly? If for the brotherhood of man as our historian tells us, why so select?

I saw an article in The Tyler-Key-tone by J. D. Buck, about the Catholics being such enemies of Masonry, and trying to overcome it. Why need the Catholic church give itself such trouble? All that is necessary is to let the A. F. A. M. follow the bigoted line of action they have adopted and they will obliterate themselves in time by segregating themselves into communities and factions and they will be left to mourn the death of their Rite in solitude and unfriendliness.

Why not come down from their high pedestal of importance, and clasp the hand of fellowship while they may do it gracefully, for later on they will wish to shake the fellowship hand, and they will find they must shake their own or none at all? Good Masons have forgotten that there was such a Rite as the

American Mason. Let a Mason be a Mason or nothing at all.

These gentlemen spoken of, are Universal brothers all over the world, but were arrested as frauds and branded as confidence men and scoundrels by the very Masonic papers and journals that should have supported them. I have since investigated these gentlemen and find them honorable and respected residents of Chicago. Is it men of this class that are frauds? I also find on investigation that A. G. Mackey says a Mason is a Mason the world over, and has the right to visit wherever he may be, regardless of what Rite he was made under. I also find these men are really working under the Grand Orient of France; that they are incorporated in Massachusetts in November, 1881, and have the right to work the Scottish, French, Memphis, Mizraim, or Egyptian Rites. Has any other Rite of Masonry any more authority?

I want to be a Mason, but I want to be a Mason in every sense of the name or not at all. I want to be one that can carry the badge all over the world and be received as a brother, the same as the I. O. O. F., K. P., or other fraternal organization. For this reason I have written the "Mail Pouch" with the hope that some honest, well informed Mason can give the correct facts on this subject that is troubling not only me, but many others, who have had their respect for some who profess Masonry but have not a mark to be known by. A lodge in Chicago is working under the Grand Orient of France, as they call it, that is, Chartered by the State of Illinois. Why is this? Do they Charter Fraudulent Societies, composed of swindlers and scoundrels? If this is so, that Fraternity which has always stood as a leader of fraternal organization must be going backward or some of the its leaders must be radically wrong and should be removed for the benefit of the Craft.

C. I. KEUN.

3042 Wentworth Ave., Chicago, Ill.

TOLERATION

"A good sign, a growing tendency to look upon other Juris-dictions in other countries and try to judge them from their standpoint as well as from our viewpoint, is one among the many forces working toward a real universal Freemasonry. Speed the day. Real true Masons are beginning to realize that all of the right is not confined within the narrow limits of their own environment. The Grand Lodge of Switzerland and the Grand Lodge of Mexico are now being recognized by several United States Grand Lodges, and more will follow, for the Grand Lodge of Louisiana at its last session declared that "it is desirable that all lawfully constituted Masonic bodies throughout the world should be in unity and harmony and should recognize the fraternal bond which unites them."

"Next it has conceded the legitimacy of the Masons made in lodges of the A. & A. Scottish Rite in countries where that is the dominant Rite.

"It furthermore instructed the Committee on Foreign Correspondence to ascertain and inform the Grand Lodge at its next annual communication of conditions of Grand Lodges of the F. & A. M. York Rite, and of Grand Orients or Supreme Councils of the A. & A. Scottish Rite of Freemasonry in foreign countries, especially Germany, Italy, Belgium, Mexico and the Central and South American States, with a view of establishing, wherever possible and permissible, fraternal Masonic relations with such bodies.

"Thus is the proper spirit exercised by that Grand Lodge, and for the result to redound to the general good is the desire of all would-be world-wide Masons."—Exchange.

CURIOUS CONFUSION

We have in "Our Mail Pouch" in this issue a letter from one in Chicago who has been in communication with those so-called Clandestine Mason with which our friend The Chronicle has had a misunderstanding to the extent of a suit for \$100,000 damages. The letter explains itself, but some of the questions propounded are more difficult. The letter is worth reading and thinking over. For the benefit of the writer and others who may be troubled about the same perplexing subject, we hope that some of our readers who are conversant with the whole matter will feel disposed to make a complete disposition of the case. To do this to the satisfaction of those who, for various reasons, are already prejudiced, will require more than a mere citation of Grand Lodge claim of sovereign authority, such as are found in the constitutions of all American Grand Lodges which we have examined. It will be necessary to show that these claims, made without regard to the territorial policy of foreign Grand Lodges, does not conflict with the principle of universality, as typified in the form and dimensions of the lodge. It must not be forgotten that many of the European Grand Lodges who have offended us, are much older than we are and exercised their constitutional right to territorial expansion before most of the American Grand Lodges were organized. It can thus be seen that, unless we affirm that our comparatively young Grand Lodges are eternally right and the older European Grand Lodges are eternally wrong, the answer to the question is not so simple as it seems. To be convincing our argument must be without dogmatism; and should cover the case of Grand Lodges, other than the Grand Orient of France, which might be viewed as a somewhat specific case. We shall be glad to entertain replies from all who are interested.

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Robert S. Spence,.....Evanston, Wyo

All letters or articles for insertion to be sent to M. McB. Thomson, 3 Center Avenue, Salt Lake, not later than the 15th of each month.

Business communications to be sent to R. S. Spence, box 410, Evanston Wyoming.

EDITORIAL.

"FAKE NEWSPAPERS" AND "FAKE MASONRY"

We have had the pleasure as well as the mortification, of reading some "yellow" effusions in some of the "Portland papers decorated with glowing headlines, such as "Fake Masons," "Clandestine" etc. etc.

We say mortification, because it is somewhat amusing as well as untruthful and will not admit of serious discussion. If the legislature of Oregon, backed by and operating at the dictation of the blatherskites who write these articles, should so far forget themselves as to pass any enactment aimed at, the American Masonic Federation, we expect to be on hand to defend our position and standing in the Masonic World. We shall not do this through the "Penny-a-line" newspapers but in the courts.

But we have no idea that the legislature will so forget its duty to its constituents as to pass any law that will place itself on record in so ridiculous a light.

It is not our purpose at this time to take up the fight waged upon Lucas, Lindsay et al, who are organizers and are

establishing bona-fide masonic lodges, in the north west and who are armed with good and sufficient credentials, to establish their identity and purpose, for the reason that they are well able to defend themselves. We, however, deem it our duty to make a few statements pertinent to the issue raised by the various newspapers in Portland pro and con.

The American Masonic Federation was organized and incorporated under the laws of Idaho in September 1907.

Its object and purpose is to make Masonry Universal, in contradistinction to "American" Masonry, which is confined to the United States, believing that Masonry, to meet the ends of its creation, must be Universal.

This magazine is published by the said Federation and has a circulation of 1,500, with a fast growing demand.

The Federation is recognized by nearly all the foreign bodies of Masonry, and exchanges representatives with them. For a list of said bodies, which is too extensive for this article, we refer our friends to Bro. Jacques Ochs 33 degree 30-32 East 20th Street, New York, our "Chairman, Committee on Foreign Relations."

As to our Masonic standing we have to say, and when occasion requires we stand prepared to prove that our craft Masonry dates from and has an unbroken succession in the United States from 1833, and is the only legitimate Body of Craft Masonry in the United States.

Our authority for conferring and practicing the higher grades of Masonry is received from the "Scottish Grand Council of Rites," an organization dating from time immemorial. The P. G. Commander Col. Spence, is a member of the committee of the Grand Lodge of Scotland. Now, here is a nut for our B.B. of the Southern Jurisdiction "to crack, especially those of Portland, who are flouting an alleged letter from some one in Scotland, claiming the Grand Council to be a fake organization, and not tolerated by Masonic Bodies in Scotland with

whom the "Portland Brethren," claim to be in amity.

A word as to Bro. M. McB. Thomson. The writer has been intimately acquainted with him, masonically and otherwise for twenty eight years and knows him like a book. He is now in Scotland meeting with the Grand Bodies there and will make a report shortly, that, when published, will cast consternation into the ranks of his traducers. This is a part of his Masonic record in Scotland.

Past Grand Master of the Temple and Malta in Scotland (Grand Master from 1877 to 1881).

P. M. or "Petra Bonnie Doon" 505.

P. 1st P. Chapter No. 3 Ayr.

1st Grand Principal of the E Grand Royal Arch Chapter of Scotland.

Grand Representative of the Grand Encampment of the Temple and Malta in Scotland.

Keeper of Records in the Scottish Grand Council of Rites.

Past Sovereign Grand Master of Scottish Grand Council of Rites.

Grand Representative of Grand Council in America and its dependencies.

Also honorary member of Lodges, and Chapters in England, Scotland and Ireland.

The American Masonic Fraternity although but a little over three years old has Lodges, Grand Lodges, Chapters and Commanderies, and Consistories in sixteen states of the Union. It has extended its borders to Panama, Porto Rico, India and Africa, and its progress is proverbial and its object for truth and light is strongly and widely recognized. This opposition in Oregon is only a repetition of the persecution in other states, and good and not harm has always resulted from it.

When laws are made and the courts are invoked, our organizers will be there and demand the proof as to who is true and who is false and it will be the province of the jury to demand and ob-

tain the operations of both the parties historically and esoterically, before they can decide which is true and which is false. Surely when a spurious Bank note is passed and the passer is brought before the courts, the jury is privileged to examine and compare both the genuine and the counterfeit and we are satisfied for the ordeal, and are convinced we will not be the loser thereby.

In passing we might ask the Oregon Legislature to consider this fact in framing a law against the A. M. F. if no other constitutional obstacles present themselves. Suppose as in some states we know, that every judge of the superior courts and the three judges on the Supreme Bench are American Rite Masons and thus disqualified to sit in judgment. Who shall decide? We are ready for the fray.

The above article is produced in a hurried way, as a reply to an article published in the Portland "Evening Telegram" of December 24 1910 and as Bro. Thomson is now in Scotland, it will be a good scheme for any one in Portland with an attack of "Cacoethes Scribendi" to write to Scotland, while he is there so that he can defend himself on the ground.

We are again directed to the necessity of taking up the "Cudgel" on behalf of our B. B. in Oregon, to defend them against the intolerance of their enemies the "York"? or "American Rite" Masons.

In a recent number of the "Portland Evening News," the W.G.M. of the Grand Lodge (so-called) of Oregon, rushes into print to demonstrate, if possible, how little he knows of Masonry. We hardly think it is necessary for him to do so, as where he is best known his labors must certainly lack appreciation. When we quote "Tertullian": "The blood of the martyrs is the seed of the church." we do not hesitate to say that this unwar-

and persecution only adds to our numbers, among the thinking population of the world.

Persecution has ever been odious, and in whatever form it comes, it brands its instigators with opprobrium.

The A. M. F. has for its object the amalgamation of all Masonic bodies in the world so that its members can ever meet a Brother and a Friend, wherever they may be cast.

To this end we are establishing stations along the journey of life for the purpose of succoring the weary that follow us.

We have never been molested in our work and "labor of love" anywhere, except in our "own country and among our own people." It is strange that of all people, breathing the Masonic atmosphere, they should, by intolerance and vituperation, so easily characterize the "American Rite" as "Clan-baiting." They hurl upon our unending head such epithets as "Clan-baiting," "Fake Masons," etc., and never stop to think, how, or by what means they could establish their claims if called upon to do so—all bodies of Masonry are equal in their secret workings. When one body denies these privileges to other bodies and brings charges before the courts, or other authorities, that their secret workings are not in harmony with the dominant body, to reach a determination of the controversy, the EVIDENCE MUST BE PRODUCED. To tell the truth, from the false both systems must, necessarily, be aired. Is any body of "American" Rite Masons, prepared to enter the arena and meet this issue? They think not. A great number have tried in but when their BLUFF was called they manifested a weakness that was as laughable as it was deplorable.

Truth is mighty and will prevail." It is therefore, considered necessary at this time to again publish our authority, which we made our salutatory, as the commencement of our magazine publication, is as follows:

AMERICAN MASONIC.

Ancient and Accepted Scottish Rite
"Symbolic."

Incorporated Under the Laws of the
State of Idaho, September 21st, 1907.

President General, M. McB. Thomson,
Salt Lake City, Utah.

Grand Secretary General, Robert S.
Spence, Evanston, Wyoming.

SKETCH OF THE A. M. F.

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

Protests have, at various times in the past, been made in several of the states by the more liberal and broad-minded brethren of this Rite, against the narrow, exclusive and bigoted conduct of their confreres, and receiving no assurance of consideration of their complaints or desires, have seceded and established rival Grand Lodges. These Grand Bodies were, however, without any central or connecting head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the alleged evil, against which they were warring. These schismatic "York Rite" Lodges have been unable to gain any foreign recognition, and thus became and still are a law unto themselves, measurably, unknown, unhonored and unsung. They have failed to grow and increase, and while a number of them still exist,

herof, on the 30th day of March, 1907, the Grand Lodge of Illinois A. F. & A. M. (incorporated), applied for and was admitted to membership, they being healed and taking the oath de fideli, to the A. S. R. on April 5th, 1907, five Lodges in the City of Boston, which had previously worked the Rite of Memphis, were healed, took the oath fideli, and petitioned for a Grand Lodge Charter from the American Masonic Federation, this was subsequently granted, and was installed on May 11, 1907, under the title of the Grand Lodge of New England, A. S. R. by the president of the Federation, Mathew McB. Thomson, assisted by the Ill. B. B. Harry Good, deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, a P. G. M. of the same body.

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

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

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

Know that the Grand Lodge "Inter-Montana" At. At. St. At. Symbolic, chartered on the 9th day of January, 1907, by Matthew McB Thomson, representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

As witness our hand, and the seal of

our Grand Lodge, this 21st day of Elool, answering to the 31st day of August, A. H. 5667, A. D. 1907.

(Seal) M. McB. THOMSON,

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

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In our next issue we will present some historical facts, that may throw some light upon our own history and those who selfishly malign us.

The "Palestine Bulletin"—a newsy periodical published at Detroit, Michigan by "Palestine Lodge" No. 357.

The firm of William Tait. Publishers of 37 Dunlue Street, Belfast, Ireland have our thanks for their valuable catalogue of rare and important books on masonry and kindred matters.

ON OUR TABLE

This magazine may be found upon the library table of the Grand Lodge F. & A. M. of Pennsylvania at Masonic Temple, Philadelphia, and the Grand Lodge F. & A. M. of Iowa, at Masonic Temple, Cedar Rapids, Iowa, and the National Library, Washington D. C.

We will be pleased to enter the names of any other Grand Lodge Libraries, upon request.

"The Tennessee Mason," a spicy and well written paper, published at Nashville, Tenn.

The "American Freemason," a monthly magazine published at Storm Lake, Iowa, U. S. A. We unhesitatingly endorse this magazine as being one of the best edited and ablest exponents of Masonry that reaches our table. Its contributions rank amongst the highest. We commend Bro. Morcombe to the Masonic world, as an editor of mighty attainments.

The "Rayos De Luz," published at Havana, Cuba. Our limited knowledge of the Spanish language will not permit of a lengthy notice, but the December number, is replete with good and wholesome Masonic counsel.

Bro. A. L. McCombs of "Home Lodge" 508, A. F. & A. M. of Chicago will accept our thanks and appreciation for a copy of the "Masonic Directory" for 1910. This is a directory of all Masonic Bodies and Eastern Star Chapters meeting in Chicago and vicinity.

The December number of "Universal Masonry" published at 103 State Street, Chicago, Ill., and ably edited by Mrs. Minnie C. Holbrook, has just reached our table. It is brimful of interesting reading, for students of symbolic and legendary Masonry. Its columns fail to disclose its connection with "Freemasonry." Its object is, however, set forth in the following:

"In a philosophical and religious sense

the real work of Masonry is the search for truth." We may be pardoned for quoting scripture "what is 'Truth'" and he answered never a word."

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Vol. 6 No. 8 of "La Revista" published at Laredo, Texas is a welcome visitor to our sanctum.

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The January number of the "Co-Mason," published at 13 Bloomfield Road, Paddington, London W. England, is with us. It is as usual replete with good and interesting reading.

The "Universal Free Mason," received at the hand of the editor, a lengthy and appreciative review for which we are grateful.

This magazine is well written and very ably edited. It is full of choice and well selected reading and its contributed articles are from the brightest minds. We will further review this work in our next.

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MASONRY IN PANAMA

A late number of the New Age has an interesting letter upon the above subject. Sojourners Lodge No. 874, holding charter from the Grand Lodge of Scotland, located at Colon, continues to work and has among her members quite a number of Americans. Canal Zone Royal Arch Chapter No. 1 has lately been instituted under a dispensation from the General Grand Chapter of the United States, at Las Cascadas. In the Canal Zone there are a number of Masonic clubs each doing a good work in their own way having social sessions at frequent intervals. We have no lodges in the Canal Zone chartered by any of the American Grand Lodges.

The above is from the "Bulletin" published by the Grand Lodge of Iowa, A. F. & A. M.

The "American Masonic Federation" has two symbolic Lodges, in the Canal Zone, and more in expectancy.

THE UNIVERSAL FREE MASON

Vol. 3

MARCH, 1911

No. 9

LOOK BEFORE YOU LEAP

Organization of a Clandestine Order of so-called Masonry is being attempted in Vallejo.

From The Vallejo Evening Chronicle, Saturday, December 17, 1910.

Thirty-five dollars for a gold brick. Here's the story.

A stranger by the name of Blume has made several visits to this city lately, claiming it to be his purpose to organize here a clandestine order of Masonry.

It is said he has already secured one or two victims. The claim he makes is that the order he represents is the original lodge of Masonry, handed down in centuries gone by from the Grand Lodge in Scotland, and that its benefits are greater than those of the Order of Free and Accepted Masons, as it claims membership that runs well into the millions, and that its members can be found in the four parts of the world.

A charge of \$35 is extracted from the candidate for the conferring of the alleged degrees that will make him a member of the "Universal Lodge of Scottish Rite Masons."

At the present time one Vallejoite is known to have paid the \$35 required and has received one or more degrees and that a second resident of this city is reported as having paid over the necessary amount for the joining of an order that is entirely apart from that of the Free and Accepted Order of Masons."

We publish the foregoing, not because it has anything in common with the "American Masonic Federation" but for the purpose of pointing out the unreliability of the average country newspaper. There is no organization in the United States, chartered by the Grand Lodge of Scotland, either "in centuries gone by or in modern times," nor is there, to our knowledge, any so-called masonic organization in the United States known as the "Universal Lodge of Scottish Rite Masons."

The Grand Lodge of Scotland is composed of A. F. & A. M., and known as such. But, the average country newspaper, is open to all kinds of news, of whatever color it may be—yellow preferred.

BLOOM REPLIES TO ATTACKS

SCOTTISH GRAND COUNCIL OF RITES TAKES EXCEPTION TO RECENT ARTICLE

Offers Big Gift to Anyone Who Can Prove That It Is Not a Legally Constituted Body of Masons and the Oldest.

Published In The December 21, Vallejo Evening News.

To the Editor:—In its issue of last Saturday, December 16th, the Vallejo Chronicle published an article headed "Look Before You Leap," wherein was

stated that there was being organized at Vallejo a clandestine Lodge of Masonry by a body of "so-called Masons" without warrant or authority so to do.

In the interest of justice and fair play, and as my name was mentioned in the article referred to, I would thank you to publish this, a correct statement regarding the facts in the case.

It is true a Masonic Lodge is being instituted in Vallejo, said lodge being representative of the American Masonic Federation, and under its jurisdiction, and practicing Ancient and Accepted Scottish Rite Masonry as taught in all similar lodges throughout the whole world. A brief statement of the authority possessed by the American Masonic Federation should prove interesting at this time.

The American Masonic Federation, incorporated, receives its warrant for conferring the Symbolic Degrees from the Supreme Council of Louisiana, the oldest Scottish Rite body in the United States, which dates back to 1756; while for conferring of the higher degrees—fourth to the thirty-second—charter and warrant is obtained from the Grand Council of Rites of Scotland, the mother body dating from time immemorial. Charters for the above named powers are not only held by the American Masonic Federation, but can and will be shown to all who desire to investigate. Under this jurisdiction there have been established within the last two years in San Francisco U. C. district lodges, while throughout California and other western states lodges flourish in large numbers, and in the eastern states progress is being made even more rapidly.

It is the Grand Lodge of California, working under this jurisdiction, which at the present time is instituting the lodge at Vallejo, which has been dubbed "clandestine." And now a word about the opposition.

There has been for many years in America a rite of Masonry known as the "York Rite" or "American Rite,"

which said rite has no history or recognition outside its own membership being selfconstituted, without warrant or charter, and therefore un-Masonic in its institution. This Masonic body flourishes in America only, and it is not practiced elsewhere throughout the Masonic world, while the Ancient and Accepted Scottish Rite Body is universal in its acceptance. From such a source as the York Rite comes the opposition, but to the mind of the free and the educated such opposition is but a recommendation, and as such we view it.

However, to give evidence of the genuineness and authority of the Ancient and Accepted Scottish Rite Fraternity, the following propositions are thus publicly made and may be taken up by anyone, York Rite or otherwise.

The sum of \$1,000 will be given to each of the Masonic Lodges in Vallejo of the so-called "York Rite" if they can prove that we are not a legally constituted body of Masons.

Also a like sum of \$1,000 if we can not produce a charter to practice Masonry legally, civilly and Masonically.

These offers are bona fide and should convince any reasonable man that the lodge being instituted at Vallejo is in affiliation, in its institution and in its teachings.

Thanking you most sincerely for your courtesy in publishing this reply to an unwarranted attack.

Very truly yours,

A. BLOOM

At the Hotel Bernard, Vallejo, California.

BROTHER PITTS AND THE BULLETIN

It will be of interest to all and a matter of regret to many to learn that Brother A. G. Pitts has resigned from the editorship of The Palestine Bulletin and has announced that he will no longer ever contribute to its columns. The

ulletin is, without doubt, the most widely read journal published by and in the interest of a single lodge, in the world. This notoriety is largely due to the able articles of the late editor, who is unquestionably one of the best informed Masons in this country as well as one of the most virile writers.

Brother Pitts has presented in the bulletin several daring and revolutionary doctrines which have been widely reported and discussed, and it is due largely to the lack of support for these doctrines in his own lodge that led him to resign. We do not concur in some of the theses of Brother Pitts, but to his courage in the face of opposition and to his single-hearted desire for the welfare of the fraternity, no matter how mistaken his methods, we take off our hat. He has not accomplished his furthest designs, happily, but he has made men think, which, in itself is quite an accomplishment. The extended recognition of Foreign Masonry has always been strongly advocated by him, and we are in hearty accord where the Masonic body has been regularly formed and differs in no respect from our own Masonry except in those particulars made necessary by the peculiar situation of time and place. We have had ample evidence in our own country that Masonry must accede a point when necessity demands, so how can we cavil when other grand bodies do so under stress of which we have no knowledge.—Tyler-Keystone.

Bro. Pitts is one of the best Masonic writers, and a profound logician, and his authority on Masonic philosophy, and his arguments are compelled to acknowledge it. But, they will never be reconciled to his way of thinking until he relinquishes his right to believe that a foreign-made Mason should be recognized in a Lodge of the American Rite.

The "Holier than thou" doctrine of that Rite, will, by its own disintegrating elements, in time bring about a change for force, and they will have to bend the knee and bow the head and acknowl-

edge that Masonry has no geographical bounds, but is world wide, and Bro. Pitts is right, but a little ahead of the times.

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102-104 Main Street.
Newmilns, Ayrshire Scotland.

February 1 1911

Dear Bro. Spence.

I received your cablegram for Bro. Thomson on Sunday morning just ten hours after he had left here for Rome. He will be back in Glasgow by Tuesday night the 7th of February and I will see him on the following day.

We had a meeting of the Grand Encampment on Saturday the 28th of January and thereafter a meeting of the Grand Council of Rites.

I had Bro. Thomson's final instructions on Saturday to proceed with the printing of 1000 copies of the Ritual for the "American Masonic Federation," and I hope I will be able to hand you an edition more worthy of the Craft and of the Federation, than the copy, was before revision.

We have taken the matter up with Grand Scribe E. of the Supreme Royal Arch Chapter for the slanderous report which appeared in the "Oregon Evening Telegram," and we are sure we will make him "eat the leek."

I have seen a good deal of Bro. Thomson since he came here and I am sure that his visit to the continent at this time will be of great service to your Federation.

Saluting you

B. T. N. A. N. K. T. E. O.
W. W. WALKER.

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Bro. Thomson left for home on February 11th and is again at his desk and hard at work. He reports everything in a satisfactory condition and in the next issue of the magazine, he will detail his travels and experiences for the benefit of our readers. We are glad to hand over to his masterful hand the wielding of the Faber and we are satisfied our readers will be equally glad.

Detroit, Michigan
February 9, 1911.

V. D. Bro. Spence:—

I notice that you are ripping the Masonic hypocrites of Portland, Oregon, up the back, in good shape. They should be able to understand what you mean, and what they have to see ahead, if they legislate as laid out.

We rejoice over the bright prospects of Bro. Thomson throwing consternation into the ranks of the enemy on his return from Scotland. We certainly regard it a very important visit, and look with pleasure to his visit here. We raised 5 to F. C. in Michigan Lodge No. 1. last meeting.

I have one under instructions in Temple Lodge No. 4.

With good wishes and fraternal greetings.

Your Fraternally,

GEO. A. SANBORN.

D. D. G. M.

San Francisco, Cal. Jan. 19, 1911.

Dear Bro.

The brethren of St. Johannes Lodge No. 7, were very pleasantly surprised, when, after a short meeting our Past Master Bro. Hene Miller and our Bro. B. Fedde invited all present to a nice spread in a down town Cafe, where a cozy Banquet Hall was reserved and where everything was awaiting our pleasure when we arrived. The R. W. Master appointed our able and efficient S. Deacon Bro. Wm. Licutenfeldt as Toastmaster, and well did he acquit himself of his appointment. He did not stop until he had called upon every link of the chain and it was somewhat past the low 12 mark before the brethren thought of separating. All went home looking back in kind remembrance to this pleasant evening, and again looking forward to other such pleasant affairs, which have such a great tendency to yet further cement the bonds of Union.

BRO. HERMAN METHUIAME.

It has come to our notice that, for the purpose of besmirching our good name and reputation, and humiliating those who belong to us or are affiliating with us, in the Pacific States, the Grand Lodge of Oregon has caused to be published the following which we clip from the Portland Evening Telegram of December 30, 1910:

"Word has reached Judge Wolverton, Grand Master of Oregon, A. F. & A. M., directly from Alfred A. Arbuthnot Murray, Grand Scribe E. of the Supreme Grand Royal Arch Chapter of Scotland, that associates of the Scottish Rite fakers, now trying to dupe the Portland public are now being prosecuted in the Court of Session, the highest court of law in Scotland.

Since Grand Master Wolverton issued his edict against the Masonic frauds in this city, they have resorted to desperate means to blind their victims to the imposture practiced. One of their expedients has been to issue a circular in which they endeavor to show the authentic character of the spurious characters under which they allege they are working. Only to genuine Masons is the nature of the sophistry and falsehood contained in this circular apparent, but it is a pretty safe venture to assert that after the next legislative session these fraternal bunco artists will find themselves in more serious trouble than their associates in Scotland.

"I am aware," writes Grand Scribe E. Murray, from Edinburgh, Scotland, underdate of December 7, "that there is a body called the 'Grand Council of Rites,' which professes to grant characters in America and elsewhere and to confer the degrees from the first up to the 33d. The goodness knows how far, but it is an absolutely spurious and unrecognized body, and any degrees from the first to the 33d conferred by them or their representatives on the other side of the water are nothing less than a fraud upon the credulity of those who pay any money for them."

In this letter the Grand Scribe E. says that no one can receive any degrees under the authority of the Supreme Grand Royal Arch Chapter of Scotland except from a recognized chapter belonging to or under its jurisdiction. He adds that "there is no chapter of any sort in the continent of North America under our jurisdiction, except one at Vancouver."

Relative to M. McB. Thompson, who entitles himself the "grand representative in America" of the "Scottish Grand Council of Rites," Mr. Murray gives some very interesting information, as Thomas F. Tubb has already given out concerning A. E. Lucas, the "deputy grand representative for the Northwest." Here is what the grand scribe E. has to say in this respect:

"I know Mr. McBlain Thompson personally. He was at one time grand master of the early Grand Encampment of Knights Templar in Scotland, of which I was myself the last grand master before it was amalgamated with the other Templar body in Scotland, the whole now forming the Great Priory of Scotland. Thompson, before the amalgamation took place was not in good standing, and is not now in good standing."

In relation to the prosecution in progress before the Court of Session, Mr. Murray says he has no doubt the fakers will be "heavily set upon."

It is not our purpose to take up this ridiculous fight and wage war on any more windmills—we have other and more important business to attend to. But in this instance seeing that the fight has been carried into Scotland, and aid solicited from men of unknown Masonic identity, and Masonic worth, and the labors of our Masonic traducers having become crystalized into statutory law in Oregon, we feel, in duty bound, to come forward to the support of our B. B. and our Lodges in Portland and elsewhere, and state the facts and refute the vile

charges. Taking up the statements of this man "Murray," briefly, we say that the "Scottish Grand Council of Rites" never has, either in Scotland or America, or elsewhere conferred degrees from the first degree up. This organization never had, nor has it now any jurisdiction over the Craft degrees.

He mentions some correspondence had with a man named Tubbs in Portland, a man without legs, who says he was made a mason by Bro. Perrott, (now B. B. laugh at this statement, and compare it with others) and form your opinion.

This man Murray can easily contradict his own statements regarding Bro. Thomson who is, at the present writing in Edinburgh, and telling the truth, which said virtue does not seem to be any part of Murray's stock in trade.

Murray claims to belong to a Lodge in the obedience of the Grand Lodge of Scotland, and then states that the "Scottish Grand Council of Rites" is a Fake organization. He could easily have stated that Col. John Spence of Airdrie, Scotland, who is the Sovereign Grand Master of the said Council is also, an officer in the Grand Lodge of Scotland. If Col. Spence is teaching fake Masonry, why does not Murray meet him before that Grand Lodge.

The writer is a member in good standing of one of the oldest Lodges in Scotland A. F. & A. M. Why not call him to account.

The following we quote from "The Scottish Freemasons Calendar" published at Newmilns, Ayrshire, Scotland, as it states facts and not fiction and is the official directory of Masons in Scotland.

"The Scottish Grand Council of Rites occupies a unique position among Masonic high grade bodies, claiming as it does to be self-existing, the parent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masons, though little known to their present day successors,

if we except the noble and zealous band of Masonic students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems, which have in course of time been grafted on, or gathered around the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch, Supreme Grand Chapter, and Grand Encampment, and which by its constitution it acknowledges to be the property of these grand bodies, and with which it has neither right or inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or grouping ancient degrees) were known to our Ancient Brethren and practised by them in Scottish Craft Lodges in the Eighteenth Century is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Knight Templar Encampments of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of sheltering under the shadow of other wings, sought a last abiding place of their own where Scottish Masonry which had enriched the Masonic systems of the World, could be governed in the land of its birth by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

During the years which have passed since the force of circumstances compelled the Grand Council to withdraw from the shelter of Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment have been placed under its control, and many other degrees and

orders which had been introduced into Scotland from foreign sources such as the Sat Bhai, the Mystic Shrine, the Eastern Star, etc., have there found a shelter also.

The work of the Grand Council has always been conducted quietly and without ostentation or parade, and so little has been known concerning it, except by Masonic Students, that rites and degrees which it has controlled from time immemorial have been introduced in Scotland under charter from foreign bodies as into unoccupied territory. In consequence of such acts as these the Grand Council has resolved to assert itself, and in self-defence to put its claims as the only native Scottish high grade body before the Masonic World.

The Grand Council controls all rites and degrees not controlled by the Grand Lodge, Supreme Royal Arch Chapter, and Grand Encampment of the Temple and Malta. The Grand Council is a member of the Confederated Supreme Councils of the World, of which is Henri, 33 degree 90 degree and 96 degree is Sovereign Grand Master, and is in relations of amity with the Grand Councils of America, Canada, Canary Isles, France, India, Italy, Roumania and Spain.

The Grand Council meets annually on St. Andrew's Day, or the Saturday nearest that day, and quarterly thereafter. The meetings are moveable, the Grand Council deciding at each meeting when the next shall be held. When not in session all business is transacted by the Triplite Council, which is the executive branch of the Grand Council.

And now, a * * * word to the man Murray who claims to be the Grand Scribe of the Supreme Grand Royal Arch Chapter of Scotland:

The Scottish Rite body to which Murray claims to belong, received its Charter and Authority from "America" in 1856, granted by the "Northern Jurisdiction" of New York.

We have several B. B. in this country, members of the A. M. F. who have charters in their possession issued before that date by the Grand Council of Wales.

While writing the above we are in receipt of a letter from Prest. Thomson, in which he says he has received the clipping from the Portland paper, and that he was going to see the gentleman in Edinburgh but in the meantime he had written to him and enclosed the clipping. The following is his reply:

Edinburgh, January 28 1911.

Dear Comp. Thompson—

I am favored with your letter of this date. I know nothing about the statement in the daily paper of Portland, Oregon, to which you refer.

I should be interested to see it or to have a reference to the paper so that I may get a copy.

If you wish to bring any statement I have made, and wish is correctly reported before Supreme Chapter I am quite willing to stand firm.

A. A. A. MURRAY.

The above should end all further controversy on this point.

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The Lodge of Alnwick carefully preserved its minutes from 1755, and they have been handsomely printed by the Newcastle College of Rosicrucians. We find mention of the entering of apprentices; making of Free Brothers; of Brothers and Fellows; the annual election of the Master and his Wardens; yet no word as to Rites and secrets. But the only inference we can draw from this is that the Brethren were real Masons, and such things could not be written about. Hence in the case of similar omissions in the minutes of York, Durham, Scotland, etc., no reliance can be placed on arguments drawn from obscure allusions to matters of this nature.—Free-mason, London, England.

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The following appeared in a recent issue in a disjointed form, and we repro-

duce it, in this issue so as to make the above apology good, in part:

We fail to agree with Bro. Thornburg of the "Masonic Trowel," a spicy Masonic journal published at Little Rock, Arkansas, from which paper we make the following excerpt:

SCOTLAND WRONG

"The Grand Lodge of Scotland disregards what is known here as territorial jurisdiction. A legal resident of any of the states in this country may go to Scotland on a brief visit and be made a Mason without the consent of the Lodge in whose jurisdiction he legally resides. Of course, none of the Grand Lodges in the United States recognize a Mason made in that way, although in fraternal relations with said Grand Lodge."

While the Grand Lodge of Scotland is in amity with the Grand Lodges of the United States, it does not necessarily surrender any of its rights, powers and privileges. To say the least, it comes with poor grace from the State Grand Lodges to dictate to an older and superior organization, and to refuse recognition of its acts and business and fraternal proceedings. We know the Grand Lodge of Scotland, minds its own business and cares but little whether the Grand Lodges of America like it or not.

Not long ago it came to our ears that the Grand Lodge of Scotland had granted a Dispensation to a Lodge in the Philippines.

"I cannot say how the truth may be, but I tell the tale as 'twas told to me."

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The following statement of Brother Hughan will be of interest to many of our readers:

Brother E. H. Dring, S. D. Quatuor Coronati Lodge, has drawn my attention to a line in the unique copy of "A Booke in Englysh Metre, of the Great Marchaunt Man Called Dives Pragmaticus," of 1563, which is of special interest to the Craft, and the earliest instance known in print of the term freemason. It occurs

in the preface, amidst an enumeration of a number of trades, and reads:

Al free masons, Bricke layers and dawbers of Walles.

Al Carpenters, Joyners and makers of balles.

The word "Freemason" is met with in MS. so far back as A. D. 1376, and until 1655-6 the Company of Freemasons, London, used the same prefix, after which period only the term Masons was used. A number of instances of the employment of the prefix Free will be found in Brother R. F. Gould's Concise History, but I believe it has never been traced in print so early as 1563 until Brother Dring detected it in this rare little tract, which has just been reproduced in facsimile from the copy in the celebrated John Rylands Library.—Exchange.

LUCK AND LAZINESS

Luck tapped upon a cottage door,
A gentle, quiet tap;
And Laziness, who lounged within
The cat upon his lap,
Stretched out his slippers to the fire
And gave a sleepy yawn;
"Oh, bother! let him knock again!"
He said, but Luck was gone.

Luck tapped again, more faintly still,
Upon another door,
Where Industry was hard at work
Mending his cottage floor.
The door was opened wide at once;
"Come in!" the worker cried,
And Luck was taken by the hand
And fairly pulled inside.

He still is there—a wondrous guest
From out whose magic hand,
Fortune flows fast—but Laziness
Can never understand
How Industry found such a friend;
"Luck never comes my way!"
He sighs, and quite forgets the knock
Upon his door that day.

Selected.

The "American Masonic Federation Ancient and Accepted Scottish Rite," has run up against a good sized buzz-saw in Oregon, because of the fact that Grand Master Wolverton has issued an Edict against it declaring it to be CLANDESTINE. We presume that the Edict will have the effect to destroy the further usefulness of the "American Masonic Federation Ancient and Accepted Scottish Rite" in that Grand Jurisdiction.—"Five Points of Fellowship."

Not much of a buzz-saw Bro. Pomroy, The Grand Master of the "American Rite" in Oregon has issued an Edict which, of course, is binding upon the members of his obedience, requesting them to refrain from any fractional intercourse with the members of the A. M. F. To carry out this Edict the Legislature has enacted it into a law. This, however, does not make it very dangerous nor is this law or Edict of the Grand Master, the law of the land.

No retroactive legislation, or ex post facto law, can be made effective even if no other objection existed. We have several lodges now in existence and in good working order and well attended and supported in the state of Oregon, and we are informed they will still exist. There is a limit to even a Sovereign States' Police Power. We think they have reckoned without their host. Again, this law is not new, they have passed just such enactments in most of the states and every attempt to enforce them has proven abortive. It may do in Russia, which is even doubtful, but assuredly not in America. We are endeavoring to make Masonry Universal, but, notwithstanding the fact that the "American Rite," is opposed to it, we expect to still continue the good work and fill our opponents with discomfort and chagrin. No, this is a very small buzz-saw, not near so big, as New York, Mass. etc., and they have all laid down their arms.

ON OUR TABLE

Rayos De Lue, published in Spanish, at Havana, Cuba under the Directorship of Hipolito Mora. It is of interest to our Spanish B. B.

* * *

La Antorcha Del Progreso, official organ of the Grand Lodge "Monteristi 62" of Los Palacios Pinar del Rio Working under Charter from the Grand Lodge of Spain.

* * *

The "Tennessee Mason" published at Nashville, Tenn., is, as usual, full of good and useful information, including the news of the death of Christopher Diehl of Salt Lake City, who will, no doubt, when he reads the following, force a smile or crack a joke:

THE REAPER

Christopher Diehl, G. S., of Utah, has come to his reward. He was a man of fine learning, a polished writer and a pleasant speaker. Oldest of his guild, he leaves a good name, and will be much missed.

* * *

We have received a very pleasing testimonial from a Lodge at De Quito, Ecuador, South America, "Bolivar No. 257," working under the Grand Orient of Spain. It is a list of the officers elected, nicely gotten up in printed form:

El muy Resp. Logi "Bolivar No. 257" DE QUITO, ECUADOR.-(Sur America) Dependiente del muy Resp. Soberano Gran Consejo Simbolico Iberico del Oriente de Madrid,

Os desea muchas felicidades
en el nuevo año de 1911

EL. VEN.: MTRO.: P.: T.:

Dr. Celio E. Salvador

El Secretario Gral.

R. LUIS E. PUIG.

Quito, Enero 1. de 1911.

* * *

The December number of "Archivo Maconico," a well edited Masonic Journal "Pernambuco, Brazil," has reached us. It is a magazine of 80 pages, in Spanish and is well written and illustrated.

The "Palestine Bulletin" for February is at hand. As usual it is full of interesting news for the B. B. in and around Detroit, Mich., the place of its publication. Bro. Pitts has given us an extraordinary thesis on Masonic Ideals, which is well worth studying.

* * *

"The Outlaw," published by "Kilwinning No. 2" Lodge of Seattle, Wash., A. M. F. It is as usual one of the spiciest journals to reach our table and we commend our B. B. of Seattle for their zeal and enterprise.

The following notice we copy from "The Outlaw" and publish it here, for the information of our B. B. visiting or about to visit Seattle, from other cities on the coast:

OFFICIAL NOTICE

The following lodges in Seattle of A. & A. S. R. F. M. A. M. F. meet Sunday, Kilwinning No. 2 at 10 a. m. Monday, Guisepe Garibaldi No. 3 at 8 p. m.

Tuesday, St. Andrews No. 4, at 8 p. m. Wednesday, Eastern Star D. A., at 2:30 p. m.

Tuesday, Robert Burns No. 1, 8 p. m. Friday, (2nd & 4th), Pacific Council No. 35, 8 p. m.

Friday (1st & 3rd), Knight Templar Encampment, 8 p. m.

* * *

I have heard from time to time much unmasonic language used against our York Rite B. B., which language should be resentful to every Bro. of our order. I admit that there has been many hard things said from time to time about us, but it's a mighty fine thing to train one's self to regard the unpleasant things that bob up now and then as mere punctuation marks in the long paragraph of pleasure.

* * *

Be a gentleman—be it ever so painful

* * *

To those who believe that we are right and that our rite is not what some peo

ple call us, but who are still cold footed and who would welcome the day when this controversy is over, I will give them something to do—Have faith in yourself; have faith in our rite. To the man of faith all things shall be added. Only the man who believes in himself and his rite can compel others to believe in him and his rite. Only the man who demonstrates by this faith in his cause that he is earnest, sincere and honest, can compel others to assist in making his dreams materialize.

* * *

I know of a certain Brother of Robert Burns Lodge who unfortunately came in touch with some York Rite brothers of his acquaintance and who I will say were as ignorant as himself of things Masonic. They informed this poor, weak-kneed one that he was associated with a clandestine body. Of course he accepted their decision and has not been seen at his lodge since. If this should be read by this brother who is inclined to muffle himself in a storm cloud and dull his ears with thunder and dim his eyes with jagged lightning, I say I pity you. I have great faith in the efficacy of the sun that Time uses to dissipate even the blackest of storm clouds. Perhaps he may not be able to cause the sun to rise, but if he gets up early in the morning, bathe his eyes in clear water, face the east and crow like the very devil, he will surely have the pleasure of seeing Old Sol sparring into sight. For a few mornings the sun may be masked by clouds. But let him keep up his courage and his crowing, and the sun will pop over the horizon some morning and flood the darkest recesses of his being with golden happiness. (Our B. B. Please take note.) —“Outlaw.”

KILWINNING PHILOSOPHY

Seattle, Wash., February 10, 1911.

Bro. Editor:—

Kilwinning No. 2 has done excellent work since the first of the year, and last

meeting on February 5th, a Union meeting, was held in which R. W. M. Bro. Kiel presided. The Master Mason degree was put on, and the work done by the R. W. M., and B. B. officers was excellent. At this Union meeting a good many B. B. from all the Seattle Lodges were present, even a big delegation from Tacoma. Lodge “Caledonia” No. 5, responded, headed by Bro. A. J. Court. A resolution was passed, that a Union meeting should be held once a month. Kilwinning No. 2, extends the invitation to all sojourning B. B. who happen to visit Seattle, to be present at our regular communication each Sunday morning at 10 a. m., at 1923½ First Ave.

Philosophy: To conditions of Nature already severe, we, humans add needless ills. To the elemental pain of things we add our own contribution of bitterness. Coldness to our B. B., and jealousy of achievement born of weakness, of suffering, and of inferiority. We fill the air with words that open ancient wounds. A discontent generated in us, by life itself, we vent on some Bro. or B. B. All around me I see people broken in heart. It seems that each one is afraid that his Bro. will strike him, and so he tries to get ahead and strike the other first. All are tired and angry. Great is the faith of that same character who believes that the earth, weary of injustice and sorrow, will respond to the call, that Masons of all countries shall unite into one family. We shall one day see that great holiday for mankind even if that time may be quite ahead yet. For sometimes and for some B. B. the flight of an eagle's wings will enable him or them to reach that holiday. Meet on the level, act by the plumb, but more especially on the square; then the light that we see my Bro. can be reached by these qualities. It is in the sanctuary of honor, or Sanctum Sanctorum the B. B. honor.

BRO. MACC

The Universal Free Mason.

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Wyoming.

EDITORIAL

To the B. B. of the A. M. F., in the U. S.
In view of the fact, that reports have
reached us of attacks made by un-
scrupulous parties, claiming to be Masons,
and we accord this honor to them but
in name only, we deem it wisdom to
announce in an official way our
opinions of these unwarranted assaults
and give council to the B. B., which we
think and hope will be followed.

These men who are attacking us are
not worthy of notice or reply. We know
our position and standing is unassailable,
and consequently have no fear. These
men and methods have been abroad in
the land for many years and they have
variably met with defeat.

They are like flies in the summer
time annoying but not dangerous. As
to their methods, they are as abortive as
their desires. They are foolish and vain.
Legislatures are powerless to frame laws
against us. In the state of Oregon where
law has been passed, apparently against
us, every lawyer knows that it cannot
be enforced. It is retroactive and ex-post-
facto. We stand in that state on an
equal footing with every domestic cor-
poration in that state. If we were not,
they dare not enforce the law or prove

their claims, for fear of shame.

We would counsel our members and
officers of Lodges and Grand Lodges,
and especially our Deputies and organ-
izers to go ahead and attend to their
business calmly, and considerately, and
pay no attention to the objections raised
by any other Rite of Masonry.

Masonry and especially the A. & A. S.
R. is too noble in its teachings and
aspirations, and requires every mental
effort to accomplish its designs so as
not to allow the wasting of mental
energy, in replying to the aspersions of
men who are anything but Masons al-
though bearing the name.

This magazine will confine its columns
to the dissemination of Masonic truth
and expounding the noble principles of
our beloved Rite and in trying to make
the world better.

ROBERT S. SPENCE

Grand Secretary General.

o

EDITORIAL CORRESPONDENCE.

Hamburg, Germany, Jan. 13, 1911.

Dear Bro. Spence:

I have been doing so much that I have
had little time to write.

I got to Scotland the day my Mother
Lodge celebrated the festival of St. John
(I sent you the program). I had meet-
ings with Col. Spence, Bro. Jamieson,
and Bro. Walker the printer he is begin-
ning on printing the new Rituals.

I also saw one of the members of the
Grand Lodge Committee but owing to
it being the Holiday season the com-
mittee could not be got together, so I
arranged that they would not meet until
I returned from the continent. I got
here on Monday and visited the Grand
Lodge of Hamburg, introducing myself
as President General of the A. M. F., I
was well received and shown all over
the building and had explained to me the
Masonic situation here.

The Grand Lodge of Hamburg is the
oldest in Germany dating from 1737, the
present hall was built in 1819 and con-
tains Lodge Rooms, Library, Banquet-

ing Halls, and a Bar where liquors are sold (how is that?)

They work only three degrees and those in the Rite of Schoeeder. Our E. A. work is with them the F. C. and vice versa. In words of Charity they are away ahead, many of the B. B. bequeathed large sums at death, and others have made liberal donations. These benefactions are not confined to Masons, as there are three rows of houses occupied by old women, there they have homes for simple minded children, and disburse lots of money to deserving non-masons which is never published, not letting the right hand know what the left hand does all this is outside their Masonic benevolence. Besides the Grand Lodge of Hamburg with its home Lodges and 70 foreign Lodges and a Principal Lodge in Berlin, there are in Hamburg a Promicial Grand Lodge holdin of the National Grand Lodge of Germany working the Rite of Strict Observance with 8 Blue Lodges, and 9 higher degree Lodges.

Three Lodges working in the Eclectic Rite under the Grand Lodge of Frankfurt on Maine.

One under the Grand Lodge Royal York of Friendship in Berlin, and one under the Grand Lodge of the three Globes of Berlin. All of these mutually recognize each other, and their B. B. visit each other's Lodges.

Then there are several other groups which do not affiliate with the others, but are recognized as Masons. I found Bro. Carl Swartz after two days hunting as he had changed his location, he had left the St. Johns body and joined a Lodge under the Grand Lodge of Hamburg. I found others of the St. Johns body but none who could talk English, so I will have to wait for them later. Tomorrow I leave for Liepzig and go from there to Paris.

Will write you later.

Fraternally
M. McB. THOMPSON.

LETTERS FROM THE FAR "EAST"

Port Limon, Costa Rica

January 11, 1911.

Robert S. Spence, Esq.

Grand Secretary General

Very Dear Sir and Bro:—

In forwarding my report to you, it gives me very great pleasure to see the success and progress the American Masonic Federation has made during its brief period of existence under such trying circumstances as those that confronted its adherents in their various spheres of labor throughout the United States during the year that has passed. Few organizations, institutions or kindred Associations can glory in such a successful career, a career which has not been stopped to bemoan its existence, but one which has, with the united front of its advocates wielded the scepter of victory advancing against circumstances to conquer and establish its domain wherever there is space for the least enterprise. No greater evidence can be furnished in testimony to the above than the following letter received from the far Eastern clime, where the name of the American Masonic Federation has established its name and fame.

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

A.: A.: S.: R.: of F.: M.: in the A.: M.:

* * *

ORIENTAL STAR NO. 2

From the Right Worshipful Master

The Oriental Star No.

Tinnevely, India

Most Worshipful Brother:—

With greetings from the Oriental Star No. 2, the Ancient and Accepted Scottish Rite, within the bosom of the American Masonic Federation. I beg to inform you that the second meeting of our Lodge was held on Saturday the 11th day of November 1910, with due pomp and secrecy.

We would like to have our Charter

early as possible as we desire to have "Oriental Star No. 2," duly recognized and Chartered, before the Coronation of our Beloved Emperor, King George V, which is to take place in June 1911, hence it is imperative that we have our Charter not later than March next, so that we can take part, and have our installed officers ready on that occasion."

W. TAWAYAURD,

Secretary.

The above letter was received by me at Port Limon, Costa Rica. This Lodge is a stepping stone to mark our progress.

I beg to chronicle the Chartering of "Ebenazar Lodge No. 4," of Port Limon, Republic of Costa Rica, with the following officers: R. W. M. Rev. John Henderson; Senior Warden Timothy Lee; Junior Warden Thomas Lain; Secretary Thomas Wilkinson.

I beg to tender our B. B. of the A. M. in the name of our Lodges, a very happy and prosperous New Year. May their zeal for the above organization be increased a hundred fold, so that at the end of the year 1911, we may have added many new Lodges to our list.

Fraternally yours.

JOHN H. IVEY

D. D. G. M. for the West Indies and Central America.

* * *

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

No. 277.

GRAND ORIENT OF HAYTI

Translated from the French original.

Orient of Port-au-Prince

January 13, 1911. E. V.

Office of the Grand Master and Grand Commander of the Order.

To the American Masonic Federation.

Most Illust. Brn:—

I hasten to acknowledge the receipt of your communication of the 16 December passed, whereby you inform us that the Grand Orient of North America has become a part of the American Masonic Federation.

The Grand Orient of Hayti congratu-

lates you to this effect, and at its recent meeting upon the proposition made by its Grand Master and Commander of the Order, Illust. Bro. Augustin A. Hernaux 33 proclaimed the Most Illust. Bro. McB. Thompson 33, your President General, an Honorary Member, and Most Illust. Bro. Jacques Ochs 33, your Vice-President General, to be our Representative near the aforesaid Federation, this for the purpose to better tighten the friendly relations existing between the two Grand Bodies.

You will by the same mail receive the two respective Diplomas which you will please hand over in due form.

With my and the Grand Orients best wishes for New Year, accept the expression of my most Fraternal feelings.

(Signed) AUGUST A. HERAUX.

(Seal)

* * *

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

LIBERTY-EQUALITY-FRATERNITY

Translated Copy from the French.

Grand Orient Lusitano Unido, Sup. Council of the Portuguese Masonry. (The only one legally constituted in Portugal and dependencies.

Or. of Lisboa Portugal,
January 18, 1911. E. V.

Grand Secretary General of the Order.

Department of

Foreign Relations.

No. 96.

To the American Masonic Federation

Or. of New York.

Most Illust. and Most Puiss. Brn:—

We have the favor to acknowledge the receipt of your communication asking for the exchange of Representatives.

We are happy to manifest the pleasure which your desire has caused us, this is why we hurry to submit to you the names of three (3) Brn. from which you will kindly select your Representative near our Grand Body.

Dr. Antonio Amor de Mello, Grand Orator; Dr. Caetano Domingos Drolhe,

Grand Secretary General and Constancio d' Oliveira, Public Official.

Wishing you most sincerely prosperity to all members of your jurisdiction, we beg of you to accept the assurance of our most brotherly feelings and devotion.

(Signed)

CAETANO DOMINGUEZ DROLHE
Grand Secretary General.

* * *

I have appointed the Grand Secretary Dr. Caetano Dominguez Drolhe, our Representative and submitted 3 names to them to elect their representatives near us; will let you know their choice.

O. C. H. S.

— o —

Seattle, Wash. Feb. 11, 1911.

Dear Sir and Bro:—

Permit me to send you a clipping from the Masonic Observer, Minneapolis Minn. Jan. 11.

'THE LOST WORD'

The mythical history of F. M. informs us that there once existed a word surpassing value etc. Whoever carefully studies the masters degree in its symbolic signification will be convinced that it is in a mutilated condition that is imperfect and unfinished in its history, and that terminating abruptly in its symbolism, it leaves the mind still wanting for something that is necessary to its completeness. As late as the year 1875 the constitutional Grand Lodge "?" had no higher degree, and in the lecture of the 3rd degree, prepared by Anderson and Deromgliers, it is said; "that which is lost is now found" meaning, says Oliver, that the master masons word was delivered to the newly raised master in the latter ceremonies of the third degree. But, about the year 1766 Thomas Dunckerly who had been authorized by the constitutional Grand Lodge, or the Moderns, to inaugurate a new system of lectures, commencing his modifications of the old system which had been hitherto practised

by dissevering the masters word from the third degree.

This involved the necessity of a new degree and Dunckerly, borrowing from Ramsey, from Dermott and from his own invention; fabricated the R. A. degree for the modern masons a violent innovation for the success of which he has indebted only his own great popularity.

Oliver thinks, for good reasons that the introduction of the R. A. degree in to the modern system could not have been earlier than the dedication of Free Masons hall in 1776, ten years after the regulation of the degrees were first established at the union of the two Grand Lodges in 1813. The Holy R. A. was formerly and officially recognized as a part of Ancient Craft Masonry, and so it has ever since remained

"The York Rite is the oldest of all the rites" and consisted originally of only three degrees, enter apprentice, fellow craft, and master mason. The last included a part which contained the true word which was as above stated, disrupted from it in the latter part of the last century.

Does the author of the above lines practise original masonry as it first was founded? Why do the York, or modern masons attack the Ancient and Accepted Scottish Rite Free Masons, who practise ancient masonry as it was done before. Her land marks are the same as they used to be. Does jealousy exist in York Rite masonry? The author of the "last word" says himself that they are modern and have changed in the land marks; why not leave Scottish Rite Masonry alone.

In other things I do not agree with the author in York Rite masonry being the oldest. Has he read the history of Freemasonry? Even his own Bro Henderson, a York Rite Mason says the first constituted lodge was the Scottish Rite in the name of Kilwinning in Scotland. Why not stay by the truth; but when it becomes necessary for some York Rite or modern mason to adopt

ies to heap up on such, or honorable
bodies as the Ancient Accepted Scottish
Rites, then it is time for such ignorant
slanderers to quit masonry, meet on the
level, eat the plum, and part on the
square.

Yours in Fraternal and Brotherly love.

W. S.

Kilwinning No. 2.

The Masonic institution is a religious
institution in that it requires a belief in
God. This belief has at various times
been variously defined, until the enemies
of the organization have attacked it as
an atheistical community with anti-
Deistic tendencies. It cannot be too
strongly affirmed that Freemasonry de-
finitely teaches the existence of a Su-
preme Being; is absolutely opposed to
such agnostic and atheistic principles;
and requires a definite and unequivocal
expression of belief in God from all who
knock at the door of the lodge. There
are two Latin phrases similarly translated
"I believe in God," viz., "Credo in Deo"
and "Credo in Deum." The first of these
signifies the general belief in the
existence of a God; the second—which is
the Mason's creed—means more, and
signifies not merely the belief that God
exists, but, that realizing the attributes
of Deity and the dependency of man,
the latter is led to put his trust in the
former. There can be no subterfuge or
other explanation. The devil believes in
God—Credo in Deo—but the Freemason
puts his faith and trust in God—Credo in
Deum.—Missouri Freemason.

* * *

It is the "light in Masonry" that the
candidate is seeking for, and it is only
by a study of the teachings of Masonry

through his brain that Masonic love to
God, his neighbor and himself is possible.
—Albro F. Chase, G. M. Maine.

— o —

NOT WELL INFORMED

When a man is hurried through the de-
grees without proper instruction he is
likely to be about as well informed as the
darkey who had been attending a negro
school, and was boasting of the different
branches he had studied. Some one
asked him if he had been through
algebra. "Yes," was the reply, "but I
went through it at night and couldn't
see much of it."—Masonic Chronicler.

— o —

I can admire those who gave them-
selves to the lions in the arena, or suf-
fered torture unresistingly at the stake.
But there is more to admire in the men
who died, sword in hand, fighting against
the militant powers of darkness. The
annals of martyrdom might have been
filled with names, and saintly rolls ex-
tended indefinitely, and man would have
gained little by their multitudinous
deaths. It is the warrior souls that have
profited mankind. Whether right or
wrong in the abstract—it is the fighter
that has benefited man. I like Peter in
that moment of courage, when he drew
sword, as I despise him when he denied
his Master. It is not on a rock so un-
stable that I would imagine a church, im-
mutable and unshaken, to be established.
In the kingdom of the Lord of Life and
Light.

"Each day has power to bring
More light, more hope, more battles.

Man may fight,

And sweep away the evil of us more,
At least from the circle of his own sword,

Then die content if he has struck one
stroke

For freedom, knowledge, brotherhood,
one stroke

To hasten that great kingdom God pro-
claims

Each morning through the trumpets of
the dawn."

—American Freemason.

A TRUE BROTHER

An American clergyman and a Mason, the Rev. Lorenzo Dow, was once traveling in Asia Minor, and was taken with a slow fever at Smyrna. When he had partially recovered his health, he found himself in rather indigent circumstances, and as he was walking out one day, the thought struck him, as strangers were passing by, that there might be some Masons in this far-off land. Somewhat weak and weary, he sat down by the side of the road, and gave to several travelers, as they passed by, the masonic sign of distress, which was not recognized by them. At last, seeing a well-dressed gentleman approaching, he repeated the sign, to which the gentleman cheerfully responded by inquiring into his circumstances. The result was, that the newly found masonic brother sent a carriage for him, and conveyed him to his own beautiful palace, took care of him till he had fully recovered his health, paid his hotel bill previously contracted, and sent him on his way rejoicing.—Keystone

MASONS ADOPT CLASS OF TEN CANDIDATES

Thistle Lodge No. 6, American Masonic Federation and Ancient and Ac-

cepted Scottish Rite Freemasonry, Symbolic, will adopt a class of 10 candidates at its next meeting Thursday in the Unique Block, 612-1-2 Main avenue.

At the last meeting Thursday night John Nearn was presented a handsome gold Shriner's badge set with diamonds and rubies as a reward for his services during the trial of Thomas Perrot. Grand Deputy Organizer for the lodge. Dr. Cary Smith made the presentation speech. Four candidates were received into the order.—Portland Inland Herald

LIFE'S SPAN

By Gilbert Patten Brown

What is there in this speck of time
That men who live call life?
What is there that I may call mine
But ills, and toil, and strife?

Not strife, perhaps with brutal force.
But striving, all the same.
With ills pursuant in their course,
While labors e'er remain.

The limit reached at tott'ring age,
One's life has just begun;
What hast thou gained, both fool and sage,
Whose race is quickly run?

But life is dear, though much be pain.
And weary days there be.
There'll come a time for sober brain,
Then age like infancy.

After death, is eternal life,
And on progresses man.
Behind is left all care and strife—
He's done the best he can.

THE UNIVERSAL FREE MASON

Vol. 3

APRIL, 1911

No. 10

OFFICIAL

Dominic Compania of Justice Lodge Diamondville Wyoming, and affiliated with Garibaldi Lodge Salt Lake City, has been expelled from the Order for unmasonic conduct.

LIST OF LODGES IN THE AMERICAN MASONIC FEDERATION

In the obedience of the Grand Lodge Inter-Montana East Salt Lake St. John Montpelier Idaho.

Robert Bruce, Caldwell, Idaho.

Justice Diamondville Wyoming.

Providence Helper Utah, Gardibaldi, Salt Lake City Utah.

Kilwinning, Robert Burns, St. Andrew, Trinity, St. David.

G. Garibaldi, Rising Sun, Seattle.

Thistle, Inland Kilwinning, Spokane.

Caladonian, Tacoma.

St. Clair.

Strath, Portland Oregon.

In the Obedience of the Grand Lodge of Illinois with Grand East at Chicago.

Mon ezuma, Damascus, Columbus, Ft.

Dearborn, George Washington.

Fort Dearborn, Chicago.

Miller, Geary, Indiana.

In the obedience of the Grand Lodge of California Grand East San Francisco.

Universal, Golden Star, Golden Thistle,

Marble Arch, Jerome Lalande, St. Johannes, Cosmos, San Francisco Kilwinning, San Francisco.

Unity.

Harmony, San Jose, Palestine, Peninsula, San Mateo, South San Francisco.

San Gabriel, San Luis Obispo, Unity, Vallejo, St. John Los Angeles, S. California Los Angeles.

Directly under the Supreme Lodge of the Federation.

King Solomon, Union Washington, D. C. Alha Lodge.

Universal, Michigan, Temple, Vivika, Detroit Mich.

Acacia, Wyandotte, Mich.

Salomon Lodge, New York.

Colonial Isthmus of Panama, St. John City of Panama, Port Limon.

Costa Rica, African Sierra Leone West Coast of Africa, Oriental Star Tynevalley Bridge South India.

Eureka, Panama.

Councils, Encampments, Lodges of Adoption ect.

Universal Council K-H. Salt Lake City, Pacific Council of K-H. Seattle. De Molay Council K-H. Salt Lake City. San Francisco Council or K-H. Angeles City Council of K-H. Los Angeles.

San Francisco Encampment of Knights Templar. Seattle Encampment of Knights Templar, Queen Esther Philadelphia, Miriam Salt Lake City, Alethe Seattle, Balkis San Francisco, Judith Detroit, Mich. Ruth Wyandotte of the Scottish Rite of Adoption.

Provincial Grand Chapter of the Royal Order of Scotland Salt Lake City.

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EDITORIAL

It is with pleasure that we again greet our readers after three months absence, and that we are able to congratulate them, ourselves and the Order generally on the continued progress and advancement of the cause of "Universal Masonry" as shown in the increase of Lodges at home and the recognition accorded it by Masonic Powers in Foreign lands.

This progress has not been achieved without hard labor on the part of our friends and BB, in the face of the most bitter opposition on the part of our opponents to whom honor, honesty, truthfulness and fair play are terms unknown, in their hearts they know that the cause they advocate is bad, that what they call Masonry is such in name only, that they are not now in perfect possession of the "letter" and that the "spirit" they have never possessed, lies and calumnies of all kinds have been launched against us, the aid of the courts have been invoked against us; and on faked up charges backed by false and suborned testimony our Deputies have been subjected to the ignominy of arrest, in some cases even without the formality of a charge being preferred or a warrant issued, have been

held under bonds for months (as in the case of Br. Perrot in Spokane Was.) only to have the case dismissed at last by the prosecuting Attorney acknowledging that there was no case for the criminal courts. Now our enemies are trying by new laws they could before, vain hope on their part: similar laws have been in existence in many of the States since Massachusetts led the way over a decade ago, such laws can never affect the A. M. F. as to come under their scope Fraud must be proven, with us there is not nor can there be such a charge proven, we neither claim nor seek connection with the illegitimate York Rite which we denounce as Spurious and self created. We are of the Scottish Rite Symbolic; and with the exception of the Supreme Council of Louisiana are the only Supreme Body working that Rite in these United States. Further we are a regularly incorporated body with the power of the Federal Government behind us, a power which we will not hesitate to invoke if need be.

Hon long will it be before our enemies will learn the lesson that all History teaches that "truth is great and will prevail."

* * *

We welcome again, and are sure that our readers will concur with us in welcoming Br. M'Donald as a contributor to our columns, for the last two months Bro. M'Donalds eyes had become weakened through over work from this affliction he has now happily recovered and will be able to continue to interest and edify the readers of the Universal Freemason.

We also welcome contributions from Bro. A. E. Lucas, who has so nobly borne aloft the Banner of Universal Masonry in the face of the bitterest fight that we have had to contend with; from Bro. Lindsay, who labors under him in Portland, Oregon; and from Br. Dr. F. P. Sprague of Wyandotte, Mich.

During our absence in Europe we were honored by the Grand Orient of Haiti with Honorary Membership, the follow-

g is a copy of the Patent:

L. G. D. G. A. DL' Un.

Le Grand Orient d'Haiti

Tous Les Macons Repandus Sur La
surface Be La Terre

Salut. Force, Union,

Le Grand Orient D'Haiti, desirant

monner une preuve de sympathie et de

atern: amitie a la Feration Mac,

americaine a nomme le F. Ill. F. M. 'B.

THOMSON 33. Membre Honoraire, en

consequence, nous lui delivrons la pre-

sente pour, par Lui, jouir des honneurs

et privileges attaches a cette haute dig-

nite.

Donne Sous notre sceau, A Port-au-

Prince le 12 Janvier 1911 E. V.

(Followed by the signatures of the

Grand Master, Grand Commander, 1st.

and 2nd. Deputies and Grand Secretary

with the Grand Seal).

We can assure our Haitian Brethren

that we highly prize the honor.

KNIGHT TEMPLARY IN SCOTLAND

Our readers will perhaps remember

that we commented some time ago on a

purported union said to have taken place

between the Ancient Grand Encamp-

ment of the Temple and Malta in Scot-

land, and a modern offshoot of the same

which had split from the Parent Body

in 1812. In the comments referred to

we explained that instead of a union

there was a desertion of a few of the

members of the Grand Encampment who

took with them some of the property of

Grand Encampment which latter body

is now suing in the Court of Session

(the highest court in Scotland) for its

return. we have just had word from

Scotland that the first bout in this

legal battle has been won by the Grand

Encampment.

We regret much that the stress of

other duties together with increasing

years has caused Co.. Peter Spence to

resign the Grand Mastership of the Scot-

tish Grand Council of Rites, an office

which he has acceptably held for 21
years. We can cheerfully bear testimony
to the worth and earnestness of Frater
Spence from an acquaintance of thirty
years during which we have been as-
sociated in Masonic work.

THE EDITOR'S VISIT TO EUROPE

The readers of the "Universal Free-

mason" and particularly those of the A.

A. S. R. are no doubt anxious to learn

of our visit to Europe and our reception

by the BB, there. As our readers will

remember in the December issue we pub-

lished under the caption "Time Brings

Changes" an item taken from the "Tyler

Keystone" to the effect that the Grand

Lodge of Scotland was investigating the

"origin and pretensions of the bodies call-

ing themselves the District Grand Lodge

of California, A. & A. S. R. F. M., the

American Masonic Federation, and the

Scottish Grand Council of Rites; the al-

leged invasion of the jurisdiction by these

bodies or lodges emanating from them,

of Grand Lodges of the United States

with which this Grand Lodge is in amity"

and commented thereon, a number of

our BB, were anxious that while in

Europe we would call upon the Grand

Lodge of Scotland and supply that august

body with the information they sought

on these points we being able to give

it to them at first hand uncolored by

misrepresentations of our enemies. It

was also suggested that did time and op-

portunity permit that other Grand Bodies

in Europe could also be visited.

We did the best we could to fulfill the

desires and expectations of the BB and

herewith give an account of our itinerary.

On the evening of the 17th of Dec-

ember we sailed from New York on the

S. S. Mauritania arriving in Liverpool on

the morning of the 23rd, after a pleasant

and uneventfull voyage, it began then the

holiday season and everybody being on

pleasure bent rather than business we had

to content ourself with pleasure also. We

arrived in Scotland the day that our

other Lodge "Ayr St. James 125" was

celebrating the Festival of St. John all-ways a season of joyous reunion with our Scottish BB, who gather from far and near to meet that night in their Mother Lodge.

Upon learning who were the members of the committee referred to, I found that one of them was an old acquaintance of my own; I called upon him and asked him if he could give me some explanation of the unusual occurrence of the Grand Lodge of Scotland interfering in American Masonic affairs.

The Bro. informed us that the action had been taken no with any intention of thus interfering, but in consequence of letters received by the Grand Secretary from York Rite sources in America accusing the American Masonic Federation of claiming to work by authority of the Grand Lodge of Scotland; and even (I am ashamed to say it) letters from our own members asking if we had such authority. And further if the Grand Council of Rites of which Col. Peter Spence was the Grand Master had the right to grant Charters to work the Symbolic Degrees in America, on this last point the Grand Committee was already satisfied as Bro. Spence (who is also a member of the Grand Committee) had proven to their satisfaction that the Grand Council had never done so and distinctly disclaimed any power to do so.

Regarding the accusation that the A. M. F. claimed to work by authority of the Grand Lodge of Scotland was with them still an open question, I assured the Bro. that we had the proof with me to prove the utter falsity of that charge also; and would gladly submit the same to the Committee if they met during my stay in Scotland and we were assured that such a meeting would be held if possible; it could not be done however inside of two weeks until the Holidays were over.

We concluded that we would avail of this delay by visiting as many of the Grand Lodges of Continental Europe as possible, and so proceeded by way of Harwich to Hamburg in Germany, the

Grand Lodge of Hamburg is the oldest Grand Lodge in Germany, its oldest Lodge "Absolm" dating from 1731. The Grand Lodge has a large and handsome Temple in the Welker Strasses containing Lodge Rooms, Banqueting Rooms; and (tell it not in the Gath of Yorkism) a well equipped Bar where the BB. can be served with refreshments without going outside the building.

We visited the Temple, and presenting my card as President of the A. M. F. was well and Fraternally received, shown over the building and had the various objects of interest pointed out to us.

The Grand Lodge has 71 Daughter Lodges, 7 of these are in the city of Hamburg, it has a Provincial Grand Lodge in Berlin with several Daughter Lodges, and Lodges in the various German States, the Rite worked is that of Schroeder and practices only the three Symbolic Degrees, their practice of these degrees differs much from either the Scottish or Nether Saacschen which works a Templar tem of the Grand Orient of France which was that of the work as altered by the Grand Lodge of England circa 1730. Besides the Grand Lodge there is in Hamburg a Provincial Grand Lodge of Nether Saachen which works a Templar Rite of nine Degrees patterned after the Strict Observance of Baron Hund, it has four Lodges under it.

There are also Lodges working under the National Lodge,—Royal York and Three Globes, both of Berlin; a Lodge under the Grand Lodge of Denmark working the Swedish Rite, one under the Grand Lodge of Frankfurt on Maine working the Eclectic Rite, two working in the Scottish Rite and one Lodge in the Union of Independent St. Johns Lodge, all these Lodges work in perfect harmony together the unmasonic doctrine of exclusive jurisdiction being there unknown.

The Masonic virtue of Charity is well observed by the Grand Lodge of Hamburg and their Charity is not confined to Masons alone, blocks of houses are

mented by aged people and an hospital for educating weak minded children besides Masonic Homes bear testimony not only to their Charity but to the catholicity of it.

The BB, there had never heard of the A. M. F. and knew but little of existing Masonic conditions in America, on these matters being explained to them we were assured that the Grand Lodge of Hamburg would gladly enter into relations of amity with us on propositions being made to that effect in the regular way, we assured the BB, this would be done as soon as we returned home.

Having spent a week in Hamburg on this mission we journeyed to Liepsig where we were well received and entertained by th Ill Bro. Dr. Paul Eberhardt S. G. C., of the Scottish Rite in Germany with which body the A. M. F., has been in amity for some time, Bro. Eberhardt gave us much valuable information concerning the standing and progress of our Rite in the Fatherland.

From Leipsig we went to Cologne where we visited the famous Cathedral the crowning work of the German Stein metzen whom some of the German Masonic writers have endeavoured to identify with Freemasonry.

From Cologne we went to Paris where we visited the Grand Orient of France there as elsewhere we were well received, but were not able to learn as much as we did in Hamburg, the member of the Secretariat who met us knowing but little English while our knowledge of French was nil, we managed however to make the object of our visit plain and received assurance of sympathy and friendship, and left with them copies of our Laws, History and Magazine receiving the promise that they would receive due consideration. While in Paris we visited the Cathedral of Notre Dame in the front of which on the 12th of September 1314 Jacques de Molay last Grand Master of the Knights Templar before the disruption of the Order was Martyred by burning to satisfy the greed and ambition of two Tyrants, Philip le Bel of

France and Clement the V. of Rome.

From Paris we went by way of Dieppe and Newhaven to London where we also left copies of our literature. While in London we visited St. Paul's Cathedral, associated with the names of these famous architects, Inigo Jones and Sir Christopher Wrenn, claimed by the English Masons to have been Grand Masters of the Craft; also Westminster Abbey and the Tower of London, both venerable piles. In the latter we saw the axe with which was beheaded the Earl of Kilmarnock, for complicity in the last effort made to restore the Stuart family to the Throne of Britain. This Nobleman was a Grand Master of the Grand Lodge of Scotland and of the Mother Lodge of Kilwinning, and was prominent in the establishing of Scottish Masonry in France, the foundations of which had been previously laid by the Chavalier, Ramsey.

From London we went to Edinburgh, where we visited the Grand Secretary in the temporary offices of the Grand Lodge in Charlotte Square, the Grand Lodge Hall being closed for repairs and enlargement. We sent in our card as President of the A. M. F. and were received as such and had a long and pleasant talk with him, in the course of which we informed him of conditions here, conditions which made necessary the formation of the A. M. F., explained to him the source from which we derived our authority, showed him our Charters and explained to him our aims and objects; showed him from our publications that we made no claim whatever to have authority from or connection with the Grand Lodge of Scotland; that we did claim Scottish ancestry, but from a source more ancient than the Grand Lodge, namely from the Mother Lodge of Kilwinning, through her Son, the Chevalier Ramsay, through whom the Degrees went to the Scottish Mother Lodge of Marseilles, from thence through the Lodge Polar Star, established in New Orleans in 1794, to the Supreme Council of Louisiana; from it to the

Grand Lodge Inter-Montana, which is the foundation of the A. M. F.

Bro. Reid informed us (as we had been informed before) that the only object that the Grand Lodge of Scotland had in the matter was representation made to her that an officer of Grand Lodge Bro. Peter Spence) was granting Blue Lodge Charters to parties in America; and that the A. M. F. claimed to work by authority from the Grand Lodge of Scotland; the first charge had been disproved by Bro. Spence, and what I said now had disposed of the latter; and that there only now remained one point, that concerning the Grand Lodge of California A. A. S. R. a difficulty which arose from a misunderstanding of the laws of the Grand Lodge of Scotland by one of its Daughter Lodges.

It seems that this Scottish Lodge Entered a Bro. who for lack of time was not Passed and Raised before leaving for America; the Lodge gave him a written request to be presented to any Lodge in whose jurisdiction he might be, asking them as a fraternal courtesy to Pass and Raise the Bro. for them, so that he might get his Diploma from Grand Lodge. The Bro. presented this request to Universal Lodge A. A. S. R., of San Francisco and the Bro. was Passed and Raised as requested, the Grand Lodge refused to Grant the Diploma because the Degrees were not given in a Lodge Chartered by the Grand Lodge of Scotland as is the law of Grand Lodge, had the Degrees been given in a York Rite or any other Lodge the effect would have been the same, the status of the Bro. is that he is an E. P., on the roll of the Grand Lodge of Scotland and an F. C., and M. M., in the jurisdiction where he received the degrees. Bro. Reid promised to let us know when the Committee would meet, that we might explain things to them as I had done to him.

Finding now that some time might elapse before this committee would meet and wishing to spend the time profitably

we again crossed to the continent and went to Rome with the intent to see how masonry was there, we found it about as mixed up as in the United States; there are in Italy no less than Five Supreme Masonic Powers, the two youngest of these are located at Rome, the Grand Orient of Italy which runs a quasi Grand Lodge as an annex to the Supreme Council and the National Grand Lodge of Italy which is a recent split from the other, the older bodies are "The Ancient and Orthodox Supreme Council at Naples. The Supreme Council at Milan, all of these work in the Scottish Rite) and the Sovereign Sanctuary at Naples which is the Mother Council of the Rite of Mizraim in the World. The A. M. F., is in amity with all of these except the ones in Rome and to these we directed our attention coming at the hall of the Grand Orient we were received by Bro. Luigi Bacci Grand Secretary of the Symbolic Branch and had a long talk on the subject of Masonry in general and the peculiarities of the York Rite Masonry in particular the situation was well understood by Bro. Bacci who was thoroughly in sympathy with us but explained to me that he was only the Secretary of the Symbolic branch and that I would have to see Bro. Charles Berlini who as Secretary of the Grand Orient was over all, so by appointment I met with Bro. Berlini and went over the whole thing again with him, he did not seem to understand the situation as well as Bro. Bacci did; I thought that as the Grand Orient was in affiliation with the Southern and Northern Jurisdictions of the illegitimate Scottish Rite in the U. S. A., that they were also recognized by the York Lodges, I succeeded in disabusing his mind on that point though he thought it very peculiar, I assured him that the more he knew of these bodies the more peculiar he would find them. They agreed to bring the matter of exchanging representatives with the A. M. F. before the first meeting of the Council all the

could be done at the time I was informed that Masonry was in a very flourishing condition, and that the Grand Orient had just purchased the building in which they met for a million and a half Francs.

The National Grand Lodge of Italy does not seem to be in as good a condition as it has no Hall and its Grand Secretary Dr. Umberto Zanni is a practicing Physician and does his Masonic business and Medical business in the same office, this, however, does not prevent us from thinking that it is the most Masonic Body of the two and it is also willing to accept overtures from us for mutual recognition.

While in Rome we visited the principal of the ancient buildings, such as the Coliseum where the early Christian Martyrs were thrown to the Lions. The Arch of Titus built to commemorate the destruction of the City and Temple of Jerusalem on which are sculptured the only preserved representations of the furniture of the Holy Place, and in St. Peters we saw the tomb of Prince Charles Edward Stuart who as titular King of Scotland claimed the right to grant charters as the head of Scottish Masonry, and in fact did so in several cases i. e., the Chapter of Arres in France. His Tutor was the Chavalier Ramsay and Lord Kilmarnock was his adherent: men whose names will never be forgotten so long as Scottish Masonry exists.

While in Scotland we visited several Lodges and at their request delivered lectures on Masonry, especially as it is practiced in America, we had to disappoint others, as the time at our disposal was limited.

Lodge Union 244 of Stonehouse did us the honor of conferring honorary membership, and our Mother Lodge and Chapter held special meetings in our honor as did also the Grand Encampment of the Temple and Malta and The Grand Council of Rites.

We met with many old friends and renewed old acquaintances and the joy

of reunions was sometimes dimmed as we heard of some Bro. for whom the Baton in the West had fallen, who had been called from labor in the Lodge here to rest in the Lodge beyond, we found the old Ark being steadied by young hands like BB. Walker and Young in the Grand Council of Rites where also labors Bro. Robert Jamieson though in the harness now for over two decades and the Grand Chancellor who has nearly reached the allotted span of mans time below, labors in the cause like one in the prime of manhood.

We had a pleasant experience in talking over auld lang syne with Ill. Bro. William Dalglish with whom we were associated twenty years ago in publishing the "Scottish Freemason."

Our time was getting short and as there was still no notice of the meeting of that Committee I wrote Bro. Reid Grand Secretary about it and received the following reply.

GRAND LODGE OF SCOTLAND
46 Charlotte Square

Edinburgh 8th, February 1911.

M. M'B. Thomson
20 Carrick St.

Ayr

Dear Sir and Bro:—

I am in receipt of your letter of yesterday's date. I fear there will not be a meeting of the Committee you refer to within a week. But if you care to send me a statement of the facts of the case from your point of view I shall submit it along with the other documents we are receiving from the United States to the Committee when it meets.

Yours truly

DAVID REID

Grand Secretary.

This reply convinced us of the correctness of a statement made to us by a member of this Committee, that they had entered into something with which they had no business and the less they did about it the better, so having done all that we could and believe that we had accomplished considerable good we turned my face westward arriving in New York

on February the 20th where we spent three days with the BB. Going from there to Detroit where we met with the Michigan BB., then to Chicago where we met with the Ill. BB, then home, we have done our best, and believe we have accomplished some good, the A. M. F., is known where it was unknown before, where it had been only known through misrepresentation we let the truth be known and so we leave it to our Brethren.

THE TRAVEL OF THE SCOTTISH SYMBOLIC DEGREES FROM SCOTLAND TO AMERICA BY WAY OF FRANCE

We have been requested by several of the BB. in different parts of the country to trace the Symbolic Degrees of the Rite we work from Scotland to America, and to the American Masonic Federation; quoting where possible the several Masonic writers who treat on the subject.

As all readers of Masonic History are aware all the Masonic Lodges in the world trace their descent directly, or indirectly to the three Mother Grand Lodges of England, Ireland and Scotland, the first of these was organized in 1717 by Dr. James Anderson a Scottish Presbyterian Minister who received his Degrees in Aberdeen Scotland.

The Grand Lodge of Ireland was formed in 1730, the earliest traces of Masonry there is found in the North of the Island where the population is almost entirely of Scottish descent and Protestant Religion.

Scotland was the last of the three Kingdoms to adopt the new form of government, the Grand Lodge being formed in 1736; and the Mother Lodge Kilwinning continued to grant Charters of constitution until 1807.

While the degrees then worked in the Lodges throughout Great Britain were essentially the same in the Symbolic Grades we have absolute proof that other

grades of Scottish name and origin were worked in England (and presumably Ireland also) as early as the second decade of the 18th century Bro. Wm. James Hughan, the first living authority on Masonry in England says that there are existing records in old English Lodges that the Degree of Scottish Master was given as a superior grade to English Master Masons in 1733, (see Hughan's History of the English Rite, also Yarkers Speculative Masonry) this was three years before the Grand Lodge of Scotland was formed. Masonry in the modern form was introduced into France by Lord Derwentwater in 1729 under a Provincial commission from the recently formed Grand Lodge of England. Speaking of this period in French Masonic history Rebold the French historian says on page 18 of his "General History of Freemasonry" besides the Lodges constituted by Lord Derwentwater under the powers and forms of the Grand Lodge of London there were constituted other Lodges by a Scotsman named Ramsay" whom he says was a celebrated Mason and filled for some time the office of Orator in the Provincial Grand Lodge" that the degrees thus introduced "by Ramsay into France served as a basis for all the Masonic System invented and propagated from that time in France and exported into the different countries of the globe."

That these Scottish Lodges were viewed with jealousy by the English Lodges owing to the estimation in which they were held by the BB. we will show by quoting Thory another French Historian who lived in the days and was an actor in the events of which he writes. In his Acta Latamorum he says of the English Grand Lodge of France "When it first received its Charters from England it adopted resolutions which denounced and disowned all the Scottish Degrees" though at this time (1743) the Scottish system had by no means reached the prominence that it did shortly afterwards. Rebold says page 16 "it was not until after the arrival of

France of the Pretender Charles Edward that the Rite called Scottish assumed any importance, the Pretender created the Chapter of Arras, and the Noblemen of his suit immediately besought of this Chapter warrants with which to propagate the Rite." Findel the German Historian agrees with Rebold and Thory in saying that Scottish Masonry was introduced into France by Ramsay, as indeed do all Masonic writers, the founders of the Charleston Supreme Council in the circular issued by them in 1862 say that the higher degrees of Masonry had been lost; and were re-established in France in 1744 by a Scottish Nobleman (see Folgers history, page 13 of documents).

Ragon further says page 85 "The Mother Lodge of St. John of Scotland Marseilles was organized by a Scotsman of Prince Charles' suite (Lord Kilmarnock Grand Master of Mother Kilwinning Lodge) in 1751.

Though all Masonic writers agree that Scottish Masonry was introduced into France by the Chevalier Andrew Micheal Ramsay; and fostered and propagated by Prince Charles Edward Stuart and the Scottish political refugees who fled to France after the disastrous war of 1745, and we could pile up quotations by the hundred, enough has been done to show that Scottish Masonry was introduced into France co-eval with, if not anterior to the English system, that it finally overcame the later, and we will now show how it came from France to America.

Masonry was first introduced into the British American Colonies by Charter from the British Grand Lodges, chiefly from one of the two rival English Grand Lodges. Louisiana being originally a French Colony the BB. there applied to France for Charters; and a Lodge "established after the Scottish Rite in 1794, by the Grand Mother Lodge of Marseilles, in consequence of the events of the French revolution. This Lodge took the name of "Polar Star

Lodge," (see Folgers history of the Scottish Rite page 14 of documents).

On the 11th of June 1812 a Grand Lodge was instituted in Louisiana composed of the Lodges working the Scottish, York and French Rites.

On the 19th of June 1813 the Scottish Masons were inaugurated into a Grand Consistory for the State of Louisiana. (See Folger pages 14-15).

At this time and for years subsequent thereto there were some of the Scottish Lodges working under Charter from the Grand Lodge, others under the Grand Consistory without interrupting the general harmony."

"Furthermore the Grand Lodge, by a decree of June the 8th 1833, which decree was sent to the Grand Consistory of Princes of the Royal Secret for the State of Louisiana, established in her bosom a Scottish Symbolic Chamber, and requested the Grand Consistory to divest itself of the right of constituting Scottish Lodges, and to transfer the same to said Chamber. This demand was granted and all the Scottish Lodges exchanged their Constitutive title for a patent issuing from the Grand Lodge in her Scottish Symbolic Chamber. This act proves the right of the Consistory to establish Lodges of its system in Louisiana.

In 1839 the Supreme Council of the Scottish Rite succeeded the Grand Scottish Consistory, and that power the highest of this system, had a personal right to inherit the prerogatives of an inferior authority. This Supreme Council has been recognised by the Grand East of France, with which it has held a correspondence for more than ten years, and its regularity is at this day beyond all question." (Folger pages 16-17).

The York Rite party having gained an ascendancy in the Grand Lodge the harmony previously existing between the several Rites was destroyed and the following official communication was sent to the Supreme Council:

"New Orleans, March 5th, 1850.
 "To the Supreme Council of Sovereign
 Grand Inspector Generals, of the thirty-
 third and last Degree, Ancient Free
 and Accepted Scottish Masonry:

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

"Resolved, That the Grand Secretary
 of this Grand Lodge shall immediately
 inform the Supreme Council of Sovereign
 Grand Inspector Generals, of a thirty-
 third Degree meeting at New Orleans,
 that this Grand Lodge renounces now
 and forever, to constitute any Symbolic
 Lodges, other than as Ancient Free and
 Accepted Masons.

"I remain, with the highest considera-
 tion, Yours fraternally,

"J. J. E. MASSICOT."

This resolution of Grand Lodge and
 the official communication of the same
 to the Supreme Council, was in effect
 handing back to the latter body the con-
 trol of the Symbolic Lodges of the Scot-
 tish Rite which the former had received
 from them in 1883. The Supreme Coun-
 cil considered it in this light and im-
 mediately resumed this control, and the
 Symbolic Lodges of the Scottish Rite
 surrendered the Charters which they had
 received from the Grand Lodge, receiv-
 ing new constitutive Charters from the
 Supreme Council.

Since then the Supreme Council of
 Louisiana has continued to exercise the
 power to grant Charters for the Sym-
 bolic Grades of the Scottish Rite, a
 Chamber for the government of which
 it has within its bosom and up to the
 9th day of January, 1907, it was the only
 lawful power in the U. S. A. governing
 these Degrees. On that date by author-
 ity granted by the Supreme Council of
 Louisiana to Matthew M'B. Thomson,
 there was organized the Grand Lodge
 Inter-Montana, and from the Grand Lodge
 Inter-Montana has come the American
 Masonic Federation, the only Supreme

Masonic organization in America that
 can show a legitimate foundation, tracing
 its descent without a break back to the
 days when Grand Lodges in the modern
 acceptance of the terms were unknown.

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MASONIC PHILOSOPHY

By M. F. McDonald

I once knew a man who procured a
 pass entitling him to witness the produc-
 tion of a great play, and, tucking it into
 his vest pocket, he ever after carried it
 about under the strange delusion that he
 had thus become the owner of the whole
 show. Occasionally, he proudly ex-
 hibited this pass to his friends as evi-
 dence of his ownership.

Ridiculous? Certainly it was ridiculous
 —pathetic. The man was a harmless
 lunatic.

I also knew a man who, having pro-
 cured passports to the sublime truths
 of Masonry, tucked these passports away
 in the safe repository of his breast, and
 ever thereafter strutted about under the
 vain assumption that he had annexed all
 Masonic wisdom. He, too, was fond of
 exhibiting these passports to his breth-
 ren, whenever occasion offered, as proof
 that he had "got everything there is" in
 Masonry. The thoughtless applauded,
 the partially enlightened snickered, the
 wise sighed; but none called him a lunatic—
 no fool can become a Mason, you
 know.

Now, how about your passports, my
 brother; what use have you made of
 them? No doubt you have often com-
 gratulated yourself on your fidelity to
 your obligations, and in this you are
 of course, to be commended. But, have
 you given full and due consideration to
 your higher Masonic duties? What
 think you, is a Mason's first and highest
 duty? In living up to the strict letter
 of your obligations, do you imagine that
 you have encompassed your full duty to
 the Craft, to yourself and to your fel-
 lows? We shall see.

To begin with, perhaps you do not

like that word "duty." Perhaps, when sought to be applied to yourself, it carries to your consciousness a sort of vague impression of compulsory action, always distasteful to one of your independent spirit and lofty sensibilities. Perhaps you are one of those superior beings who could not for a moment permit his fellows to infer that his actions were, in any sense, enforced actions. Perhaps you somehow feel that it might impair the impressiveness of that cherished attitude of dignified condescension with which you habitually greet your brethren were it to be suspected by them that you did anything just because you felt compelled to do it—even by an abstraction called "duty."

"Principle," you think, is a better word; so much better that you spare no pains in letting it be known that your conduct is always based on it and prompted by it. And, it must be admitted that, from your point of view, there is a decided advantage in this, since you can make and unmake your principles at pleasure and as occasion may seem to you to require; while duties are hard and fast things which you have no hand at all in making, which no mere mental somersault can obliterate or alter, and which usually demand some enormous service. Therefore, you do not relish that word "duty," having no liking for the servitude it seems to imply.

But did it ever occur to you that Masonry is primarily and essentially a consecration to service—to the service of your fellowman? Did you ever reflect how, once upon a time, of your own free will and accord, declaring that you were worthy and well qualified to receive, you besought of Masonry and it then and there receive through the imposition of her dedicating hand, a solemn and sacred commission to labor in this very service? Not solely because of what you were in your person, not because of what you had in your possession, but because of what you were expected to become as a Craftsman engaged in the erection of the temple of

a human soul. Of course you have not reflected on these things; else you would not have objected to the word "duty," or to anything that it implies.

Then, too, how many times since that memorable event have you presented yourself at the portals of a Masonic sanctuary and solemnly declared that you sought entrance for the purpose doing that which is intended as a preparation of yourself for this same service? And that, too, without giving the matter more serious attention than was necessary to utter the words:—

"To learn to subdue my passions."

Simple words these, and plain; are they not? No possible chance of your misunderstanding them, had you but given them any thought at all. They are not vague, ambiguous terms, nor are they liable to misconstruction or misinterpretation by the dullest wit; and yours is not by any means of that order—you are a Mason. Yet, simple and plain though they be, they point unerringly the way, and the only way, to that coveted perfection of the individual man which is known as Mastership; to that highest human attainment wherein Peace and Power unite as one.

This, then, is the Masonic duty which is both first and last: to learn to subdue the passions. It is the first because, until encompassed, no other duty can be fully and perfectly done. It is the last because, once completely performed, all other right actions cease to be regarded as duties at all; compliance with them becoming as easy, as natural, as unconsciously automatic as breathing the air. And isn't that worth while, my brother? Believe me, it is the only thing in the world that is worth while—the ONLY thing. Delve here, and, veiled beneath these simple words which you have so often and flippantly uttered, you shall, sooner or later, if you but labor diligently, uncover the first great MYSTERY—that which makes the Mason, in fact and in truth, a Master.

Yes, I know, brother—I know very

Well, indeed, just what you are about to say. You are weary of listening to these time-worn platitudes about "controlling the passions." You get all you can stand of that sort of thing in church, where that sort of thing properly belongs. "What's the use," you ask, "in lumbering up Masonry with these threadbare axioms, anyway?"

Well, if your church has made of them meaningless platitudes, think you that Masonry must of necessity deal with them after the same fashion? Do you take it for granted, because your church has wilfully shut out the light, that Masonry is also grouping in the dark? I fear, my brother, your difficulty may be one which is not, sad to say, unusual; that you have brought into Masonry the ordinary theopogical (not religious, look you) attitude of mind, which is neither good for Masonry nor good for you. Nor will you advance very far in the matter of erecting the temple of your character until you have heaved over to the rubbish heap this same mental attitude; nor, indeed, until you have replaced it with the clean, receptive mind attitude of a Mason whose intellectual faculties, as well as his physical activities, are Free.

Do you not pride yourself on the fact that you are known and accepted as a Free Mason? Of course you do. Then let me say to you, that so long as you permit any man or institution to saturate your mind with the idea that anything which pertains to character, to morality, to right living is the exclusive property of a church or a religion, the term FREE Mason will be, for you, a rank misnomer. These things are not now, and never have been, the specialties of organized or institutional religion. They are merely the side lines which the Institution well knows must be carried in order to retain the trade. Morality existed before organized religion was even thought of; in spite of which self-evident fact, organized religion has somehow managed to ram into the minds of many the ridiculously false assumption

that morality is wholly a product of its especial manufacture; that without the church, morality would cease to have existence.

On the other hand, morality IS the special province (not product) of Masonry; and anything that tends to illuminate the same, or points the way to right living and the betterment of the individual belongs, if it belongs anywhere, within the precincts of her Sanctum Sanctorum.

Now, it may be that you think yourself already a Master, since you can exhibit a duly authenticated diploma certifying the fact. And, no doubt it is also your proud boast that you are fully equipped to work your way into any regular Lodge: that you have a complete knowledge of what you term Masonry's secrets—its signs, its symbols, its words, and its tokens; that you can go through the ritualistic work and repeat the obligations as readily as you can recite the alphabet; that you are familiar with the landmarks and can even repeat verbatim many of the charges—in short, you are so well up in Lodge, ritual and secret work that you are looked upon as a veritable pillar of Masonic light in your Lodge and throughout a large section of your country.

Granted. Still, I must insist that if these comprise the entire category of your Masonic achievements, you are very far, indeed, from being a Master; and, furthermore, that you have not yet produced the slightest evidence to show that you have made a perceptible start in the direction of the way that leads to true Mastership. If your Masonic profundity all lies in your knowledge of, and expertness in, the modes of recognition, the names of the tools and the format of the symbols, a parrot proficiency in rituals, landmarks and charges, then, I say, the next time you are asked where you were first prepared to be made a Mason, let your answer be, "In my hands, in my feet, and in my tongue," and do not, I pray you, answer otherwise; lest it be thought that in addition to having misconceived the beauties of true

masonry and to have overlooked the luminous way that leads to Mastership, you have also side-stepped the path that leads to ordinary manhood. The very pride, the egotism you manifest in your demonstrations of proficiency belie the answer you commonly make to the question.

Yes, you may have a very comprehensive and minute knowledge of Masonry's secrets; but it does not follow that you are any of its mysteries. The secrets you have because they were given to you and conferred upon you. The mysteries are not yours because they come only to those who dig for them—and you have not yet done any digging. Literal accuracy, formal precision, and resonant notation are admirable and valued embellishments in the presentation of legend, symbol and allegory; but when you practice them simply for their own sakes and to parade your talents, they are but to destroy, to deepen the veil, to obscure the sign; for the letter is not spirit, the form is not substance, and the sound is not sense.

The world has known a few—a very few—real Masters, the cream of its human out-put, rising above the mass strong in substance and sweet in flavor. All the others are the thin skimmed milk—souring, curdling, for the most part turning to watery whey.

It is generally thought and taught that the few were originally endowed with inherent qualities of goodness and greatness vastly in excess of their fellows; that they came into the world with supernatural attributes or miraculous gifts transcending the powers or ordinary men. Not so. Like most popular beliefs, this assumption is about as far from the truth as its promulgators deemed it prudent to permit it to stray, least it should go beyond the confines of its usefulness—to them. "Truth is mighty and must prevail," we know; but its prevalence is seldom "popular,"—which is another way of stating the motto of that erstwhile expounder of the gospel of obvious veracity, Prof. Uli Perkins:—

"Truth is mighty—scarce."

No. So far as history furnishes any detailed information on the subject, you, my brother, are not weighed down by any of the disadvantages surrounding, or the weaknesses besetting these great ones at the out-set of their careers. None of them were gods; neither were they demi-gods, nor sons of gods in any sense that does not apply with equal, if not greater, force to yourself. They were the weakest of weak men who, from sheer desperation and terror, were compelled to seek a way out of the wilderness of woes into which these very weaknesses (their evil passions; there are no other weaknesses) had led them. The great difference between you and them is that they were actually driven by the very excess of evil which had fallen upon their outer lives to take a look at their inner lives, (their passions having found no relief in cursing the world; and, seeing within themselves the causes of all their troubles, they now became dissatisfied, not with the world, but with themselves, and forthwith resolved upon a determined effort to accomplish the stupendous, because seemingly almost hopeless, task of betterment. But your smug, self-satisfied lethargy, my brother, is your only serious handicap. Come out of it.

A FEW LEAKS FROM A SCOTTISH RITE THINK TANK

In looking over the past persecuting actions and writings of our American York Rite BB, we see not a few mortals, who, striving to emulate the Divine virtues of Masonry with more zeal than success, fall into a feeble loquacity, obscuring the subject and burdening the wretched ears of their hearers with a vacant mass of words and sentences crowded together beyond all possibility of enjoyment. And the writers have gained no other permanent result than to display their own poverty while expounding abundance. There is a sense of humor to all of this, for well we

know that humor is a life preserver that saves us from drowning when we delve into speechmaking and writing. One who cannot laugh, is apt to explode, so it is safe to assume that it is dangerous to be a stoic. Many of the fabrications of our BB heretofore spoken of, are to ridiculous to absorb with any further effort than a good laugh. It is indeed a calamity for the power of any organization to be split, and can you imagine the final outcome of the present existing conditions of Our York Rite BB—with their lack of State Harmony and their struggle for individual supremacy and victory? Harmony is the most essential virtue of our beloved Fraternity. We do not need to fear persecution, nor vituperation outside our walls but to succeed we must have NO internal strife. We must discard bad things for good ones, and good things for better ones, without altering the Landmarks. We should be a school of Ethics, and take a leading part in every human betterment. Souls knock at the gates of Life for admittance, and the fact that a man exists, is proof of his right to live, and the word Illegitimate is not in the vocabulary of God. The evolution of man has come about through change of environment. Transplantation changes weeds into roses, and the forbears of all the products of our greenhouses and gardens, once grew in hedge rows or open fields, choked by unkind competition or trampled beneath the feet of the heedless. The advantages of Universality are in the transplantation, and the results is FREE Masonry—not Slave Masonry. Universality of the future will be industrial—all may come and go, and the pride of an imaginary proficiency will be diluted to a healthful attenuation. I have spent many happy hours with A. A. S. R. BB, and must draw the conclusion that, one single hour, well spent, is the parent of more pure and lasting joy, than can be derived from a small eternity of unhalloved pleasures and grovelling delights, and forms a glittering link in the rusty chain of time, and this link will continue

to shine, even when the twilight of the grave gathers round, and the star of memory is fast sinking below the horizon of Life. One by one, Fancy's beautiful bubbles burst upon the calm wave of reasoning and disappear forever: one by one, Hope's brightest visions fade away with their golden promises, before the least cloud of disappointment, leaving not a vestige behind; but when the clouds of time have rolled over a well spent hour its precious relics will be cast by the billows on memory's peaceful strand, to be gathered up and cherished in the heart, as fragments of former delights. And they form a pleasing picture in the half closed volume of Life, a picture that shall exhibit all its finest touches to the last, unsoiled by the greasy fingers of forgetfulness. These are the hours that should be the effort of all the BB in the A. M. F. and if so, what care we how many dogmatic and pestiferous BB of the "American Rite" falsify and harass us? In conclusion:—If I owned Hell and a Lodge of American York Rite, I would sell the Y. R. Lodge, and affiliate and reside in Hell.

F. P. S. 32 Degree Past Master,
ACACIA No. 2 Michigan

o

Portland, Oregon

February 24 1911.

To the Editor Universal Masonry:

Having been requested to give an account of our struggles here in Portland, I will endeavor to do so as succinctly as possible.

I arrived in Portland in company with our Deputy Gd. M., A. E. Lucas, on Oct. 24 1910. We quickly decided on an office, 410 Failing Building, Cor., 3rd and Washington Streets, and having furnished it were prepared to receive candidates. Bro. Lucas during a previous visit to Portland had entered passed and raised a Bro. by name Sheron. The first candidate accepted after opening our office was Bro. Chas. E. Evans. He became a member of Strath No. 1, on November 3rd, 1910. About two weeks later I was visited by two men uncer-

moniously and unannounced late in the afternoon, who took seats without removing hat or coat. They said they had heard that I was organizing a class for the 32 degree in A. & A. S. R. Masonry to cost \$100.00 and they were anxious to avail themselves of the opportunity. I asked them who had given them the information and they said they did not know the man's name. I immediately gave to understand they had been misinformed. I then asked them if either of them had received any degrees in Masonry whatever. One of them referred on his word of honor that he had not and the other one said he had received the Blue Lodge degrees only. On his word of honor as a man and on his Masonic word of honor, I asked him if he not received more than M. Mason Degree and he said emphatically No! As I had previously seen this one on the street wearing a Shrine Pin and a 32 degree watch charm, you may imagine my feelings towards a cur like this who would so deliberately debase not only the sacred word of honor as a man but move all his masonic word of honor; such a man is absolutely beneath contempt and is only fit to associate with the scum of the earth and swine. However, I explained to them what I was doing here in Portland and called their attention to the copies of our warrants and told them something, perhaps not very palatable to them, of the origination and standing in the Masonic World of the body known as the Northern & Southern Jurisdiction, and also why we do not affiliate with the State Masons, their unmasonic conduct and in that they do not practice Universal Masonry. I gave them to understand thoroughly who and what we are in every way. Who and what the standing of the bodies we represent and the honorable men at the head of same are. I further gave them to understand that if they wished to join the body they would have to give me the references of the highest standing in every way before I could

consider their applications at all, and with that, they left me with a parting hint from me to the effect that I knew they have been lying from beginning to end. A day or two afterwards coming upon the same couple talking to a Police Officer on the street, I ascertained that they were and are sergeant detectives of the regular Police force here. A day or two after this while lunching with the District Attorney, Mr. Geo. Cameron, a Scotchman and a M. M. who took his degree in Edinburg but has affiliated with the State Masons here, I brought up during our conversation the matter of the visit of these two detectives to me. I explained to him what I was doing here and who I was sent by and showed him my authority for so working, also our authority from the Secretary of State to do business in this State, having satisfied all the necessary requirements of the State Laws, relating to Foreign Corporations and he (the District Attorney) said "You are all right and you have every thing perfectly regular, so go ahead, and if these detectives try to make trouble for you let me know immediately."

How ever nothing was done openly, but I soon found that these State Masons were working secretly behind my back and were approaching every one seen talking to me on the street or elsewhere, and also the Bros. already accepted and raised by me, telling them I was a fraud, a faker and an imposter, and that they had better not have anything to do with me as they would only be taken in and buncoed, as the masonry I was offering for sale was not masonry and that it was only a matter of a short time before they would drive me out of the city or have me on the Rock-Pile. In spite of all this I kept serenely on my way and I am still here in the State and have not yet visited the rock-pile, much to their chagrin. I learned at this time that these self-righteous, politician masons were beseeching and cajoling the District Attorney to have me arrested,

and even resorting to threats of what they would do to him if he did not, but all they could get out of him was having seen our authority to so work, we were perfectly regular and that if these trouble seekers wanted me arrested they must bring some one to him who had paid over his money to me and being dissatisfied with what he got in return and wished to make a complaint against me, and they had to be satisfied with this. Was a complaint made? Well! I have not yet had to visit a Police Court and I am still doing business, and our lodge is growing in numbers every week. Again, about this time I received a message from a Brother Scot, that a man by name of Malcom, claiming to be the Deputy of the Southern Jurisdiction of so called A. & A. S. R., wanted to see me, so I gave myself the pleasure of a call on him on November 25, and found a rather surly and grouchy individual who greeted me with the question of where did I come from, and on my reply "Scotland." How long had I been here and what part of Scotland did I come from, all of which I answered very cheerfully, although up to this I had not been asked to take a seat and was feeling rather ashamed of him as a Scotchman. The talk then veered round to my mission here, and by what authority was I working here under the name and title of A. & A. S. R., did I not know that Scotland had no right to send any one into the United States to work these degrees, that the Southern Jurisdiction of the Supreme Council S. G. I. G., 33 degree and last degree of the A. & A. S. R., was the mother council of the world, and had authority and jurisdiction over Scotland, having given Scotland the Rites to all of which I of course expressed my ignorance with regrets for same, but when he said there was no such body as the Scottish Grand Council of Rites, or if there was such body so called it was a clandestine and fake body and was not recognized any where, and he had never heard of it, but that the Supreme Council of S. G. I. G., 33 and

last degree A. & A. S. R. of Scotland was in fraternal relations with the body he represented and exchanged representatives with each other, then my Scottish fighting blood was up and I told him he lied, and otherwise where he got off at, and told him a few things about the abortion his organization is, how it is like the Chinese in that it shakes hands with itself alone and many other things. I called to his mind which he knew of, but which he choose, as it is politic for him to do, to forget, or if he knew then not, then he was a still further disgrace and blot on the masonic escutcheon, and so left him after telling him to go ahead and do the worst he could to me. The threats and anathemas I have since heard he has launched against me would keep me busy through all eternity making trips to Hades and back.

In my next letter I will go into the unwarranted and despicable attacks made on me by the dirty, evening "Telegram" at the instigation of the Gd. Master of the Oregon State Masons, Federal Judge Woverton and this man Malcom Deputy of the Southern Jurisdiction.

Faternally,

W. H. LINDSAY

A meeting of the Scottish Grand Council of Rites was held in the Masonic Hall, Kilmarnock, on Saturday last. Frater William Young, Grand Chancellor presiding. A letter was submitted from Col. Peter Spence, V. D., Airdrie, resigning the position of Sov. Grand Master of the Council, which he had held for the past twenty-one years. It was unanimously agreed that Col. Spence should be asked to reconsider his resignation. Various foreign Grand Councils wishing to enter into relations of amity with the Scottish Grand Council, a committee was appointed for the purpose of carrying the matter through. An application for a Charter for a Subordinate Council in Seattle, Washington was approved.—Glasgow News, Thursday, February 1911.

THE UNIVERSAL FREE MASON

Vol. 3

MAY, 1911

No. 11

NOTICE

The "Grand Lodge Inter-Montana" will meet at Salt Lake City, in Masonic Hall, East 1st South Street at 10 A. M. on St. John's Day, June 24, 1911.

R. S. SPENCE
Grand Secretary General.

SOME PERTINENT INQUIRIES AND REPLIES THERETO.

To the Editor of The American Freemason.

Several Master Masons in good standing are investigating the history of Scottish Rite Masonry, with the view of taking the degrees, if permitted, and we find considerable variation in the information furnished. Such being the fact, we take the liberty of asking you, through the pages of your journal, to give us such light as you think will aid us in reaching a correct conclusion.

In brief, our questions are as follows:

1. When, whence and by whom was the Ancient and Accepted Scottish Rite of Freemasonry brought to America?
2. How many degrees did the Rite consist of at the time of its introduction?
3. By what Constitution was it governed?
4. When, where, by whom, and under what authority was the Rite organized in the United States?
5. Was Frederick the Great, King of Prussia, a Scottish Rite Mason?
6. Who was the Count de Grasse Tilley, and what did he have to do with Scottish Rite Masonry?

7. Why do we have two Supreme Councils in the United States—a Northern and a Southern Jurisdiction?

8. When, where, by whom, and under what authority were these two Councils organized?

Answers to the above questions will be appreciated by subscribers who are seekers after truth.

Relative to the above inquiries the Editor will state that he is not a Scottish Rite Mason, and that he possesses only such information as any disinterested brother is liable to learn. But the subject is one which has caused and is causing considerable controversy; and our desire is to enlighten an all important questions, if the material can be secured. The following answers have been furnished us by a member of the Rite, and represent, as we understand, the claims of the Northern and Southern Jurisdictions:

1. The Rite now known as the Ancient and Accepted Scottish Rite was brought to the West Indies by Stephen Morin, who was commissioned in Paris, in 1761, to propagate it in America.
2. At that date (1761) the Rite was known as the Rite of Perfection, and consisted of twenty-five degrees.
3. By the Constitution of 1762, adopted at Bordeaux, France, and sent to Stephen Morin for his guidance.
4. A Lodge of Perfection, 14th degree, was organized at Albany, N. Y., in 1757 by Henry A. Francken, a Deputy appointed by Stephen Morin.
5. The Rite of Perfection, 25 degrees,

was increased to 33 degrees by adding eight new degrees, in 1786. This was done by Frederick the Great, King of Prussia, as Chief, and a Constitution for the government of Supreme Councils was promulgated by that monarch the same year, therefore he must have been a Scottish Rite Mason.

6. The Count de Grasse Tilley had been an engineer in the service of the United States; was a member of Masonic bodies in Charleston, South Carolina; organized a Supreme Council for the French West India islands in 1802, the Supreme Council of France in 1804, and Supreme Councils in other countries.

7. Because the Constitution promulgated by Frederick the Great in 1786, allowed two Supreme Councils in the United States, that is the French version which was used by the Northern and Southern Jurisdictions until 1859. In that year the Southern Jurisdiction adopted a Latin version of the same Constitution.

8. The Supreme Council for the Southern Jurisdiction of the United States was organized in Charleston, S. C., May 31, 1801, as a Supreme Council for the United States. It is called the "Mother Supreme Council of the World," and it is said that from it all other regular Supreme Councils emanated. The Count de Grasse Tilley is thought to have secured a copy of the Frederick Constitutions, and to have been the organizer of the first Supreme Council. In 1813, the Charleston Supreme Council for the United States, organized a supreme Council for the Northern Jurisdiction, furnishing rituals, constitution, and all necessary instruction, and changed its own name to that of the Southern Jurisdiction, thus providing the two Supreme Councils authorized by the Constitution.

These answers have been abbreviated, they cover substantially all the information given. If there are others who can furnish additional information, corroborating, correcting or disproving

these statements, we shall be pleased to publish it.

* * *

The foregoing is copied from "The American Freemason," and with all deference to the learning and Masonic erudition of Bro. Morcombe, I will undertake the task of answering the questions in seriatim, as I understand them, for the benefit of the readers of this journal, and Masonic R.E. and students generally. I expect to quote largely from historical writings of men of undoubted, and undisputed worth, who have undertaken to preserve Masonic facts of history and obliterate all fiction, that generations yet unborn, may know of the truth and follow it into the realms of perpetual light. It will not be my object to open up a controversial subject but to present the "Naked truth" as it presents itself to me in the light of history. I expect to meet the Masonic gladiators and measure swords with them. Men who have for many years fostered and encouraged the fallacious doctrine of "The Grand constitutions of 1762 and 1786," and the very questionable authority of Stephen Morin, John Mitchell, Frederick Dalcho, et al, and who are today, devoutly worshipping these idols, and prostrating themselves at the shrine of Masonic infidelity. But, be that as it may, we expect to present the truth the whole truth and nothing but the truth, touching these matters.

All Masonic truth is not confined within the walls of the Lodge room, nor all Masonic information, shut up in the lids of the Ritual, were this so, then were an end to all literary research. We think, and righteously so, that as "They are not all Israel that are of Israel" so they are not all Masons, who are called Masons. It requires brains to be a Mason, and as the Apostle is quoted, in the "Book" on the Altar, "We are ever learning yet never coming to a knowledge of the truth."

Question 1. "When, where and by whom was the Ancient and Accepted

ish Rite of Freemasonry brought to America?"

o. Morcombe's answer:—"The Rite known as the Ancient and Accepted ish Rite was brought to the West es by Stephen Morin, who was com- ioned in Paris, in 1761, to propagate America."

efore proceeding, however, it will pos- y be wisdom to preface the subject, a short account of what constitutes ncient and Accepted Scottish Rite of emasonry. It is not Scotch as its e would imply, as it did not originate Scotland or with the Grand ge of Edinburgh. It is of French gin. We have not authentic history Masonry in England earlier than 1717. then only the unreliable writings of ston, in his "Illustrations of Mason- Anderson's "Constitutions" and Dr. ver's "Account of the Schism" & c, we understand from meagre accounts t Masonry existed in England as early 1567, in an operative form. From 17 to 1803, Masonic history was almost blank. From then on, the seeds of ism and revolution were being sown. the harvest resulted in the establish- ment of the Grand Lodge of London. the warfare against the Grand Lodge York, in 1717. Referring to this de- tion of the Yorks by the Grand Lodge London, Leon Hyneman, in his "Free- masonry in England" from 1567 to 1813, ss: "The Grand Lodge at York was direly ignored as if no such body of asons had ever existed. There may e been such a case in the history of humanity as children so devoid of affec- on and all moral sense as to obliterate e evidence of their parent's existence, e having existed, and effacing every ee by changing their own names and ying their paternity as well as their mplaced; if so, it furnishes a parallel e conduct of the London Masons e two centuries from the appointment Grand Master Gresham." I mention e foregoing to establish the fact that asonic perfidy has existed and does

now exist, to the extent that all Rites and Grades of Masons, are engaged in a con- tinuing warfare for supremacy. It must be understood that it was all Craft floor work at this time). Thus was the foundation laid for a scismatic following, and which we will try to connect with later events.

Thus the two branches Yorks, (Ancients) and London (Moderns), be- came an acknowledged acceptance. Thus, with their desire to abrogate all Ancient Masonry, its laws, customs, usages, and its fundamental principles, the Moderns, seem to have achieved success. In 1754, following the precedent established, a number of BB assembled together in various parts of England, considering themselves independent of and not sub- ject to the laws of the Grand Lodge or the control of the Grand Master, and organized respectable Lodges of their own. In closing this part of our preface, we quote; "The London Grand Lodge formed in 1717 not satisfied with con- tinued aggressions upon the rights of the Grand Lodge at York from 1567 to its ultimate act in severing its ties from its parent Grand Lodge and establishing an independent Masonic government, but claimed to be the only Masonic authority in England. In the exercise of that claim it set at defiance all Masonic law, Masonic comity, Masonic Justice, and not only violated the essentia of the obligation to which every member and all Masons are covenanted, but justified itself in innovating upon the ancient charges and secret teachings of the In- stitution. The London Grand Lodge was not a legitimate body of Masons; it had no regular Masonic existence, nor were the persons made Masons under its Constitutions perfect and regular Ma- sons."

In our next we will show how Craft Masonry, originating from this source, was ingrafted into America, and what it had to do with the advent of "Scottish Rjite Masonry" in America.

R. S. SPENCE

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EDITORIAL

Titles and Distinctions are not always "Honors;" to be so they must be deserved and we are sure that the honor officially noted in our present issue as having been conferred on BB., Cavitt and Perrot are honors indeed, as the BB., have richly deserved them. BB., Perrot has stood in the forefront of the battle in the State of Washington and served as a target for our York Rite opponents, having suffered arrest, imprisonment, slander and calumny at their hands; he, however, firm in the truth of the cause he advocated, stuck to his guns and came out triumphant. Bro. Cavitt is one of San Francisco's leading attorneys; and the wealth of legal knowledge which he possesses has ever been at the service of Masonry and his Brethren; that his Brethren appreciated his labors they showed by electing him to the highest office in their power when they made him Grand Master Mason in the Grand Lodge of California.

* * *

We have to congratulate R. W. Bro. Dr. W. A. Dunton of Los Angeles on his appointment by the United Grand Lodge of Mexico, Orient of Vera Cruz as their Representative near the Supreme

Lodge of the American Masonic Federation. We are personally acquainted with Bro. Dunton and are sure that the honors he may receive are well deserved and will be worthily worn.

* * *

Brothers Lew F. Stapleton and Ag. Spilmer to whose united efforts the Lodge in Los Angeles is in no measure indebted for its success in the field as District Deputies this month. We predict great things as the results of their labors as both BB., are well grounded in the principles of Universal Masonry; they have been earnest students and are not only good Ritualists but are thoroughly up in Masonic history, especially the history as it affects the Rite. If zeal, earnestness and knowledge of their subject count for anything, success is assured.

* * *

The Masonic Ritual, grand and sublime in its teachings as it is, is not all that there is to Masonry; it has its work, practical benevolence, its labors to lift and enlighten, it has also its reward. As an instance of the latter, subjoin the following, contributed by Bro. C. R. Little, Secretary of Golden Star Lodge of San Francisco.

* * *

BORN INTO MASONRY

Fior d' Italia Restaurant, San Francisco, was the scene of a very pleasant gathering of Masons on the evening of Tuesday, March 21, the occasion being the celebration of the birth of a son. Brother V. Filippis, of Golden Star Lodge No. 3, A. & A. S. R. F. M. B. sides the host there were present twenty-five Masons, including the Grand Master of the State of California, Brother L. A. Eaton, R. W. Master, Golden Star Lodge No. 3, Brother G. McCallum, R. W. Master, Kilwinning Lodge No. 9, Brother I. P. Nieto, and other officers and members, principal of Golden Star Lodge, of which the Brother V. Filippis, is a member. The banquet was a sumptuous one, and

ly enjoyed by all. But the occasion, though one of jollification, was made the more memorable by the speeches which were given by many of those present. Congratulations were, of course, in order, but the good and welfare of the U. A. S. R. F. M., was not forgotten. Doubtless many left the banquet room deeply impressed with a sense of obligation they owe to Masonry than they had when they entered the chamber; and this was brought about in so pleasant and unexpected a way that none could find offense. Such gatherings as Brother Filippis has instituted are of great benefit in getting closely in touch with the members, and meeting them when the good can be accomplished, and it may be hoped many more will be given. Though it be necessary to increase the census of the U. S., to accomplish the end, Brother Filippis has promised his new-born son, Giorgio Massino Filippis, shall be a Mason as soon as he has reached the age qualification; and shall he prove as good a man and son as his progenitor the Order will be benefited by his membership. At length, the final toast was drunk: "Long life and happiness to Mrs. Filippis and her son, Giorgio Mazzino," and the members then dispersed to their several homes.

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is a far cry from Helper, Utah, to Sandotte, Michigan, but distance does not prevent points of similarity arising. In both these places Lodges were instituted in the A. M. F. In both places the press at the instance of the York Rite maligned our B.B., calling them "knives and frauds" and refusing them the opportunity to put themselves right. We have shown the falsity of the charges and we are in receipt of copies of these same papers, one from Brother Rogers of Helper where the report of the meetings of Providence Lodge A. A. R. M. leads all the Fraternal Notices, another from Bro. Dr. Sprague of Sandotte where the notice of Acacia

Lodge A. A. S. R. M., leads the list of Masonic notices. This is as it should be—the more we are known, the better we are liked.

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This month we devote considerable space to the report of the law committee of the Grand Encampment of the Temple and Malta in Scotland; we have several reasons for doing so: many of our readers are members of that body and consequently anything relating to it will be of interest to them; also efforts have been made by our opponents to confound the Grand Encampment with the Grand Council; and the civil action between the Grand Encampment and the Grand Priory, the issue being to recover property of Grand Encampment illegally given by deserters from it to the Priory. As we stated in our April issue the first bout in the legal battle had been won by the Grand Encampment. We have received a copy of the "Interlocutor" which is appended.

COPY INTERLOCUTOR
CORSON V. JAMIESON.

Edinburgh, 18th March, 1911.

Lord Dewar,

Act. Mair et Murray

Alt. J. M. Hunter et Munro.

The Lord Ordinary having heard Counsel in the Procedure Roll Sists process to enable the Defender to bring an Action of Reduction.

(Signed) ARTHUR DEWAR.

This strip of legal verbiage means that the Priory has been defeated so far and an action is now started to reduce the alleged union between the two bodies which the Grand Encampment declares to be fraudulent.

This action has a peculiar interest to the Masonic world at large as well as to us of the Scottish Rite, as the two oldest existing bodies of high grade Masonry in the World to day are the Grand Encampment of the Temple and Malta in Scotland and the Scottish Grand Council of Rites, both have bitter enemies in alien bodies introduced into Scotland,

one (the Templar) from England in warfare against the legitimate native Scottish Bodies, always without success. What they failed to do by force they hoped to achieve by fraud and so through the paid efforts of suborned traitors they claimed to have effected a union and gained possession of much of the property of Grand Encampment; hence the present suit. What was done with the Grand Encampment will no doubt be tried also with the Grand Council, but the BB., are now on their guard and these two ancient bodies will continue the sole surviving monuments of true ancient high grade Masonry,—so mote it be.

* * *

The State of California is blessed with wise and discriminating Governors; twice now has the Legislature of the State passed the usual unconstitutional Bills fathered by the York Rite for the purpose of persecuting those who differed from them, and two successive Governors have had the good sense to veto them; the statement of the Governor that the law would be difficult if not impossible to execute is proven by the fact that in nearly one half of the States in the Union similar laws have been passed since the State of Mass., led the way nearly thirty years ago. All of these laws are dead letters, they have failed as every effort of intolerance has failed in the past and will fail in the future to curb man's freedom of thought and action; it is a failure in despotic Russia, how could it succeed in free America? But bigots never learn.

We append the San Francisco Examiner's report of the vetoing of the Bill:

JOHNSON VETOES FATHER'S PET BILL

"Will Not Make It a Crime to Expose Bad Fraternal Organizations."

(Special Dispatch to "The Examiner.")

EXAMINER HEADQUARTERS, SACRAMENTO, March 23.—Governor Johnson to-day vetoed Assembly bill 718, making it unlawful for any one not a

member of a fraternal, benevolent, secret society to have in his possession or to print or sell any expose or statement of the secret or unwritten law of the society. Governor Johnson says that he does not approve of the measure of the proposed law in endeavoring to protect something about which the public can know nothing.

The bill was drafted by Angelo Grove L. Johnson, father of the Governor, and grand master of the Independent Order of Odd Fellows of this state. The bill was introduced by assemblyman Cronin at the request of Johnson Sr.

In his veto message, Governor Johnson says that the proposed law would jeopardize the constitutional right of freedom of speech and freedom of the press. He points out that the bill cannot discriminate between good and bad societies, and that there have been many secret societies in the past whose rituals and oaths were inimical to the Government and subversive to society, and so on.

"I would not make it a crime to expose the secrets of such organizations."

He also points out that the law would be difficult if not impossible of execution and that the only way to prove that an expose was an expose would be to compare it with the real work of the society which would be revealing the very secrets that the bill was drawn to protect.

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CHIPS FROM OTHER QUARRIES

There is a lodge of negroes in Nova Scotia that was chartered by the Grand Lodge of England as No. 308, in January, 1856, now No. 19, under the Grand Lodge of Nova Scotia, and known as the Union Lodge. There are now ten masters in regular attendance, and a membership of 55, all negroes. They do their work well, and are very conservative as to the material records. They visit freely any of the lodges, their past masters, masters and wardens attend the communications of the Grand Lodge of Nova Scotia.—Masonic Age.

OFFICIAL

FROM DARKNESS TO LIGHT

For eminent service rendered to the Craft Bro. W. C. Cavitt M. W. G. M. of the Grand Lodge of California A. A. S. R. M., and Thomas Perrot, D. D. G. M., of Spokane, Wash., have been nominated Sovereign Grand Inspectors General, 33d, and last degree of the Scottish Rite "honoris causa."

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A stock of the Rituals of the Royal Order of Scotland, the Rite of Adoption and the A. A. S. R., have been received by the Grand Secretary General and are on sale at his office.

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Wyandotte, Mich., March 8th 1911.

M. Ill. and V. D. Bro.

Robert S. Spence:—

At our communication, Monday, March 6th, 1911, the BB of Acacia Lodge No. 2, A. A. S. R. F. M., have by acclamation made our most honorable and worthy Supreme Secretary General a life member which the BB deem the greatest honor that could be bestowed upon our grand and noble A. M. F. I do hereby notify our worthy Bro. R. S. Spence of said action taken under seal and signature of our Lodge.

Hoping to receive acknowledgment of same

I am fraternally your obedient servant

J. W. KENNEDY

Secretary.

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Detroit, Mich., March 27 1911.

Mr. R. S. Spence

Grand Secretary

Dear Sir and Bro.:—

At the regular communication of Michigan Lodge No. 1, when Bro. Thomson was present, a resolution was made and adopted, that you and Bro. Thomson be made honorary and life members of this lodge, and your names have been entered on the membership book.

Fraternally yours

B. M. WEEKS

Secretary

Los Angeles, Cal., April 11 1911.

Mr. M. McBain Thomson,

M. Ill. Sir and Bro.:—

At a regular meeting of St. Johns Lodge No. 8 A. A. S. R. F. M. A. M. F. Symbolic, a pleasant surprise was sprung. The Lodge room was tastefully decorated with American Beauty roses entwined with maiden hair fern, alternating with sweet peas and geraniums. The splendid grouping of the decorations bespoke a master hand. The base of the altar was a veritable flower plot and the variegated colors ran riot in profusion. After the regular business of the Lodge was disposed of, 3 candidates were entered and the business of the regular meeting concluded. It was then that the real surprise of the evening was sprung.

The members were instructed not to leave as a very substantial program had been provided, in the eating line, and all men with pure minds and healthy bodies generally accept such invitations even on such short notice. They all filed into the Banquet hall where a superb feast was spread; a menu fit for Kings but none too good for A. A. S. R. F. M. Bro. A. Spilmer the State Deputy Organizer for So. Cal., together with a number of the Brethren were responsible for this pleasant part of the programme, as well as the decoration of the Lodge.

Bro. Spilmer was unanimously elected Toast Master and filled the chair very acceptably. He called upon the members who were among the charter members of St. Johns No. 8 who responded in very instructive speeches. Among those Bros. called on were the R. W. M., W. A. Dunton M. D., W. S. W. Fred Dubois, Lew F. Stapleton Lodge Deputy, H. E. Caldwell Secretary, A. J. Hill Deputy M., M. Wolf, W. J. W., D. W. Renow W. S. D., J. Bailey W. J. D. and Augustus Krondick an affiliate there were also Bro. Alisnow, the W. W. of the new Lodge Rob. Roy to be started as soon

as charter is procured and Bro. Schrontz the W. J. W. of the new lodge to be, as well as responses from Bro. Moss from New York and Bro. Klashke from Seattle. A photograph by flash was procured of the gathering about the festal board. All enjoyed the time spent.

A toast to the health of Bro. M. McB. Thomson was responded to in an outburst so as to leave no uncertainty. A vote of thanks was tendered the committee on entertainment and all departed to their houses at half after low Twelve.

Yours Fraternally,

B. T. N. K. T. T. E. O.

H. E. CALDWELL.

San Francisco,
March 24, 1911.

M. McB. Thomson Esq. 33 Degree.

III. Sir and Very Dear Bro.:-

You will greatly oblige me if you insert in the Universal Free Mason a little article which I think will be news to the readers.

Harmony Lodge No. 17 was Chartered March 22, 1911. The Charter was presented to them by V. D. Bro. W. C. Cavitt Grand Master of California with a most elaborate address appropriate to the occasion which was a pleasure to listen to in the able manner in which it was delivered. After that the R. W. M. Bro. Spinelli made a few remarks in reply to the same.

The Grand Master was accompanied by Bros. Past Master Hene Miller of St. Johannis Lodge, R. W. M. McCallum of Golden Star Lodge, R. W. M. Herman Methuame of St. Johannis Lodge, Bro. Joe Coudee of Jerome De Lande Lodge, Bro. H. Platz of Marbel Arch Lodge.

The officers were installed in an able manner by the Grand Master after which the Grand Master was requested by Harmony Lodge to present Past Master P. Minjoulet with a Past Master's jewel and a presentation apron which was done as requested with pleasure. Past Master P. Minjoulet responded with a

few remarks as it was getting late and the Lodge was closed in due form and we marched in twos headed by the Grand Master and Past Master P. Minjoulet to a banquet at the Lamole Grill where the fun started. I was requested to act as Toast Master. The first I called upon was Bro. McCallum without the necktie. I called upon him first because he ate so hearty and I wanted to disturb him as I was afraid he might get sick. He responded with some remarks praising Harmony Lodge. Then I called Bro. Methuame who told us of the creditable manner in which St. Johannis the German Lodge of San Francisco appointed him and Past Master Miller to honor Harmony Lodge with a representation of these two Bros. and the Lodge pay their expenses. Bro. Coudee was next to be called upon responded in an able manner. He represented the French Lodge of San Francisco. Most of the Bros. of Harmony Lodge responded with some remarks, some a story. To conclude the banquet I called upon the Grand Master for the closing remarks as I believe that the last remarks stay in memory, and the Bros. take it home with them impressed in their minds. The Grand Master responded with the most eloquent oration in history of the Order and some instructions for the Bros. which will stay long after in their mind.

With good wishes and fraternal greetings

Yours fraternally,

ISIDORE FUCHS 32 Degree
D. D.

Seattle, Washington, April 18, 1911.
Editor Universal Free Mason:-

In my various lectures to the craft to the bodies composed of the High Degrees I delivered among others one on "Our Martyr Jacques De Molai." Finding that the same might be of some interest to the students of Masonry, I give you herewith an excerpt of the same.

As the Grand Master, De Molai rendered the church and state such important services as to render him popular with the people, it was deemed expedient to proceed with caution in his case, therefore, instead of bringing him to the stake with the others he was kept confined in prison, and frequently subjected to cruel tortures to force a confession from him, also with a view to terminating his life in that way; but his strong constitution surviving all the barbarities inflicted upon him, he lay in prison over five years. Confined with him were Guy, the Grand Preceptor; Hugh de Peralt, the Visitor General of the order, and the Grand Preceptor of Aquitaine. For prudential reasons, the fact of their imprisonment was carefully concealed from the public, and to account for their disappearance, hints were thrown out that they had returned to the Holy Land. For this reason, but few of the secrets of their dungeons have ever come to light, and not till the morning of the eighteenth of March, nearly five years and a half after their incarceration, was the mystery of their disappearance solved. Then the citizens of Paris were startled by seeing a scaffold erected before the Cathedral of Notre Dame, and by a summons to be present and hear the confessions of the Grand Master of the Templars, and his companions. At the hour appointed, the four knights loaded with chains, and surrounded by guards, were brought upon the scaffold under charge of the provost. On the appearance of the knights of the scaffold, chained like wild animals, and haggard from the long suffering, a murmur of astonishment ran through the crowd of spectators. This, however, was soon suppressed by the guards, and as soon as silence was secured, the Bishop of Alba proceeded to read aloud the eighty-eight articles of accusation, followed by what reported to be their confessions. At the conclusions of the reading the papal legate turned to the Grand Master, and requested him to avow the guilt of his

Order. To this De Molai replied by stepping to the front of the scaffold and raising his manacled hands toward heaven, and repeating the Lord's Prayer, after which he exclaimed, in a loud voice, "To say that which is untrue is a crime both against God and man. Not one of us has ever betrayed his God or his country. I do confess to many sins, but I disdain to add the sin and crime of perjury against the innocent and noble Order of the Temple to my other sins." Guy, the Grand Preceptor arose to echo the sentiments of the Grand Master, but before he had proceeded far, the cardinal and commissioners, astounded at such an exhibition of firmness and defiance from men whom they had supposed were so broken down as to render them incapable of further resistance, hurried the knights back to prison, and immediately repaired to the king and acquainted him with the occurrence. At receiving this unlooked for information, Philip's (King of France) rage knew no bounds, and without further information he summoned his council, and decreed that the noble knights should be burned at the stake. A small island in the river Seine, opposite the king's gardens, was selected as the place of execution; and there, over the spot where once stood the equestrian statue of Henry Quatre (Henry IV.) a pile was erected into which two posts were set, and around them was placed a quantity of charcoal. These preparations were hastily completed on the afternoon of the same day that the prisoners were remanded to their dungeons, and at nine o'clock that evening, the Grand Master, de Molai and Guy, the Preceptor were brought under guard to the place of their fiery death, and immediately chained to the posts. A vast concourse had already collected to behold the tragic scene, and they were not long kept waiting, for the victims were no sooner secured to the posts than the fires were lighted; but as the pile was arranged to burn slowly, the Grand Master improved the opportunity by addressing the assemblage

in the following memorable and prophetic terms: "France will remember our last moments. We die innocent. The decree that condemns us is an unjust decree, but in heaven there is an august tribunal, to which the weak never appeal in vain. To that tribunal, within forty days I summon the Roman Pontiff. Oh! Philip, my king, I pardon thee in vain, for thy life is condemned at the tribunal of God. Within a year I await thee!" As he concluded a shudder ran through the awe-stricken crowd. The fires were now closing around the victims, first roasting the lower extremities, then gradually rising until life was extinct; and although their terrible agony was prolonged by the slow fire, yet never for a moment did these noble martyrs flinch, nor by one word or gesture indicative of fear of death did they gratify their fiendish persecutors. But by their wonderful fortitude and heroic death they added another bright page to the closing history of their Order.

In fulfillment of the Grand Master's prophecy a terrible retribution soon overtook the pope and king; for the pope was soon attacked by a violent dysentery which speedily brought him to his grave in great agony. His dead body was carried to Carpentras (then the residence of the popes), and placed at night in a church which soon after caught fire and nearly consumed the remains of the infallible pontiff. His relations quarreled over his ill-gotten treasures, and a daring band of bandits broke into the church at Luca and abstracted from its vaults a large sum of money deposited there by him. The king of France was also called to his last account before the end of the year. He died of a painful and lingering disease that baffled the art of physicians, and his last days were embittered by misfortunes. His nobles and clergy leagued against him, and the wives of two sons were convicted of adultery, and finally within the same year, the miserable wretch whose false charges had caused the arrest of several illustrious Templars, was hanged for an

atrocious crime. Thus speedy retribution overtook those who were foremost in the persecution and murder of these illustrious Templars.

During the five years in which the harshest persecution of the Templars took place, the pope and catholic sovereigns of Europe confiscated and appropriated to their own use the property of the Templars, including their ornaments, jewelry, and treasures of their churches. During the same time they were in actual receipt of all the vast rents and revenues of the fraternity, and in addition to this wholesale robbery, King Philip enforced a claim upon their lands in France of over a million dollars; doing it, he alleged, to defray the expense of their prosecution. Louis, his son, also put forward a claim for the sum of three hundred thousand dollars. Altogether the amount robbed from the Templars by the pope, cardinals, inquisitors, and sovereigns of Europe aggregated an immense sum, the honest accumulation of the fraternity in their collective and individual capacity through a long period of years.

Fraternally yours,

E. P. EDSEN 33 Degree.

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THISTLE LODGE HAS BIG INSTALLATION

Officers of Masonic Organization Take Places in Order Temporarily.

The chartering and installation of officers of Thistle lodge No. 6, Ancient and Accepted Scottish Rite Free Masons (symbolic) was held Thursday evening at Unique hall, 612½ Main avenue. Owing to the absence of some of the officers, others were installed temporarily, and the regular officers will be installed on their return. The installation ceremony was conducted by A. E. Lucas, thirty-third-degree Mason, and deputy grand master. He was assisted by Dr. F. A. Long. The lodge is in a flourishing condition and the membership is constantly increasing.

The officers installed are: O. R. Nestors, right worshipful master protom.

in place of L. G. Meeks, absent; John Neuin, substitute master; Barney P. Rucker, worshipful senior warden; John Coreoran, worshipful junior warden pro tem. in place of N. P. Ridgeway, absent; E. E. Beeson, secretary; H. F. Sorg, treasurer pro tem, in the absence of C. C. Travers; C. A. McGovney, senior deacon; E. C. Donovan, junior deacon; James Stewart, senior steward pro tem., in the absence of A. W. Rudd; W. H. Falconer, junior steward; A. M. Nelson, orator; H. C. Saccage, marshal; A. W. McCall, almoner; H. W. Earl, inner guard; Leo Meier, tyler; W. R. Miller, chaplain.—The Spokane Chronicle, Friday, March 24, 1911.

MASONIC TERRITORIAL JURISDICTION CONSIDERED

In the brilliant dawn and auspicious light of the twentieth century, when the onward march of science, advanced education, the untrammelled right of conscience and moral progress; the acquisition of new territory and other remarkable and noteworthy achievements, so characteristic of the great progress made and still going on in the United States, it might be considered presumptuous to ask: why masonry, so essential in the moral sphere, should remain quiescent? Why should any particular craft grand body arrogate or claim exclusive territorial jurisdiction? It is our purpose to view this subject matter from a fair and impartial standpoint. In the first place, it seems to us that the seal of condemnation should be placed upon the epithets and opprobrious expressions recently uttered, in certain instances, through the local press and through the columns of some Masonic periodicals. It is the "York Rite" arrayed against the American Masonic Federation; and the latter striking back at the former with full force and vigor. To a disinterested observer who looks on and does not know which is which; which is right and which is wrong; or which one has territorial

rights, or which one has no right to practise Craft Rite, or perhaps both contending bodies have equal rights to practise Masonry; such maneuvering must certainly seem peculiarly odd to such an observer, who might be a non Mason, favorably impressed with the idea that freemasonry is the real embodiment of perfect harmony, such evidently are the views entertained and conclusions drawn by non Masons who look upon the contending masonic bodies, and regard them as inveterate rivals, which is indeed foreign to the principles of Free Masonry.

Craft Masonry, practised in the United States and previously during the Colonial period had been constituted and established at different times within certain territories. Any one, who is familiar with the history of Free Masonry during the Colonial period, knows that there were four distinct Masonic bodies working and conferring Craft degrees, among which bodies the most perfect harmony, good will and brotherly love prevailed. Those Masonic bodies which had constituted lodges in the colonies, were the Grand Lodge of Scotland, the Grand Lodge of Ireland, the Premier Grand Lodge and the Athol Grand Lodge both of England, and known as the Ancients and the Moderns. To those bodies of Colonial times might be added a French Rite introduced by the illustrious and distinguished Bro.: Benjamin Franklin, who was made a Mason while in France. We don't know of any territorial limits in those years. All were Masons and recognized each other as members of the Great Masonic brotherhood of all nations, peoples kindred and tongues. That institution which comented the members of the Craft in the bonds of a common brotherhood, which ultimately led to the freedom and independence of the Colonies. But during the national period up to the present time, it is claimed by the Craft grand lodges throughout the United States, that one Craft body only can hold jurisdiction in the same state

or territory; the Grand Master having absolute control, ad interim, and his prerogatives besides, according to the Ancient land marks and the jurisprudence of the Craft, clothing him with absolute power. Then, in view of such claims of original jurisdiction and absolute control of territory as if all rights were exclusively reserved by the York Rite Grand Lodges, the question now arises: Has another grand body a right to establish itself within the same territory already occupied, either by usage or chartered rights, without having been also legally incorporated? It would seem evident that the occupancy of the same territory by another Grand Lodge of Craft Masonry would be an invasion of territory already occupied for Craft work, except on legal conditions; principally, the other Grand body must be Masonically qualified, that is, in possession of a recognized dispensation or charter granted by a Grand or Supreme Masonic body having jurisdiction over Craft work, and said Grand or Supreme body itself being recognized by other Masonic Grand or Supreme powers. Then, in order to establish the right of the other, or new Grand Lodge to constitute Craft Lodges and where or everywhere within the given territory, it must be legally incorporated according to law, governing incorporated bodies, with such special laws or legal clauses setting forth the Aims, objects and definite purposes of the New Grand body incorporated, which act of incorporation would entitle the Grand Lodge aforesaid to practice Masonry legally and regularly within the given territory. Otherwise, without a charter of incorporation, which would give legal rights as well as right of territorial occupancy, the New Grand Lodge could be declared irregular and its Craft Lodges branded with the stigma of "Clandestine" by the Grand Lodge or Grand Master of the territory already occupied, notwithstanding the fact that the New Grand Lodge is in possession of a Masonic Charter. Then, the New Grand Lodge being incorporated, accord-

ing to law, and its rights clearly established on legal grounds, the brand of irregularity and the stigma of Clandestine together with other un-Masonic epithets, would drop into the deep recesses of oblivion.

The American system of Masonry, designated by some writers as the York Rite, is all right in itself, and has a just and inalienable right to keep within itself as a distinct Masonic body, and might or might not enter into fraternal relations, intercourse or terms of Amity with other Masonic bodies as it would deem proper esoterically, the work of "York Rite" Masonry and the work of the American Masonic Federation are very closely akin, the difference being in the exoteric work, jurisprudence and government by which the York Rite claims the whole territory of the United States as its inheritance.

Why should Masonry remain quiescent, we have asked of course we do not insinuate that the York Rite system of Masonry is quiescent. It is active in course and progressive in its individuality. But it cannot stem the tide nor remain wrapped up in its sovereign dignity. Universal Free Masonry is progressing with the age in which we live, while it retains its prestive origin as in days of yore and in time immemorial, when its sublime principles were a shining light to the Ancient patriarchs, and also had illumined the dark horizon of Paganism. Yet it is progressive and becomes more resplendant as centuries roll along and cannot be circumscribed within narrow limits. It has been and shall be the harbinger of freedom and the bulwark of human liberty as it had been in our Colonial days. So, Universal Free Masonry is abroad, but not to usurp the lawful rights of any other Masonic Rite already established. It claims title to a domain of operation, for the purpose of disseminating the principles of its Rite and so to better the moral and social conditions of man and to develop and improve the innate power and qualities of the mind by the inculcation of true Ma-

some teachings thus making the recipient of Masonic light nobler and better, leaving the indoctrin of dogmas and creeds to the functionaries of religion—the test in religion being the affirmative belief in the Supreme Architect of the Universe in whom Masons put their trust. The promoters of Universal Masonry claim that these are certain rights in the moral sphere which belong to them as well as in the religious world. The revolution of time, in every age, has brought many changes with the diverse forms of religion at the present time, all working with fervency and zeal to maintain their cherished doctrinal views, which denomination proclaim absolute control over all the rest. Religion in its diversity of forms and shades, is trying to carry out the spiritual advancement and comfort of mankind. The American Masonic Federation looks upon the Masonic world in the same light; and while its promoters do not claim absolute supremacy, they claim equality and legal rights to establish their Craft Rite for the wellbeing and moral advancement of men—proper material for the Craft. Proper material for the Craft should be men of good moral character, sound in body and perfect in every limb. The fee for membership to be equal to that paid by members of any other Craft body working within the same territory. The fee paid for Craft work in any state is not exorbitant. The recipient of Masonic light and esoteric instructions, gets the worth of his money. The American Masonic Federation is a factor in the dissemination of Universal Masonry. History repeats itself. With four Masonic bodies, working in the Colonies as already mentioned the growth and population of the United States, will eventually necessitate the establishment of what we might term Cosmopolitan Masonic Lodges in the large cities of the Union as in countries of South America. In the Argentine Republic there are many lodges working in obedience to the United Grand Lodge of England of which Charles Trevor

Mold Esq., is District Grand Master and J. Colpas Clark District Grand Secretary address: 785 Calle Rivadavia Buenos Ayres. There are several other foreign lodges in Buenos Ayres in obedience to European Supreme bodies. The National Grand Lodge and the Supreme Council 33 degree of the Argentine Republic do not interpose or manifest any opposition to those regularly constituted foreign lodges. Then, what has taken place in the southern countries of the Western Hemisphere, as to the progress and advancement of Free Masonry, will in time, become common in the United States. Masonry is the most potent power in the world. There is no greater bond of friendship than Masonry. There is no secret organization can exceed the Masonic institution in loyalty to the government and the constituted authorities in general, and there is no organization can make men better citizens; provided Masons adhere to the principles and teachings of the Craft. The more Masonic bodies there are; the better it is for the nation. The time will come, no doubt, when there will be a free union of Independent Craft Lodges in the United States, as it is the case in Germany.

Fraternally

MARTIN JOYCE.

Scranton Pa., March 20th, 1911.

FROM SEATTLE

Seattle, April 21, 1911.

Grand Secretary General, A. M. F.:—

I wish to report through the columns of your magazine so that the brothers will know a little of what is going on in the West.

I came here a year ago last September and started to organize. I now have four lodges chartered and a Council in the city of Seattle, also a Commandery is organized, and I have one Lodge chartered in Spokane. On the 27th inst. I shall charter up a lodge in Tacoma with over 100 members, and there are three other lodges in this state under dispensation. Our membership in this

state is about 700.

The adoption in this city is doing finely and our Portland lodge is prospering. I hope the other states under the American Masonic Federation are doing equally as well as I and my helpers have done in this part of the country.

The best way for all lodges to get along is to work together in the Ancient and Accepted Scottish Rite and let the other Rites do likewise, attending strictly to their own Masonry and having no argument. We do not need to ask a member from other Rites anything about ourselves, for they know very little about their own Rite, and are not in position to give advice to those about to join our body or who have already done so. Be gentlemen and Masons, and do not show ignorance by talking on the outside. Read up on the history of Masonry and do the work properly, and you will be recognized as all men should be, that is, as gentlemen and brothers.

Fraternally yours,

E. A. LUCAS.

REPORT BY THE LAW COMMITTEE OF THE GRAND ENCAMPMENT OF THE TEMPLE & MALTA IN SCOTLAND

In Regard to the Proceedings Connected With the Pretended Amalgamation with the Religious and Military Order of the Temple.

Negotiations for a union of the two bodies were first suggested in 1904, when the Grand Encampment opened communication with the Religious and Military Order of the Temple, but at this time the Religious and Military Order would not entertain the proposal. A year after that, however, the negotiations were opened by the Religious and Military Order, and they then suggested a basis for amalgamation. The negotiations were continued for a time between the two bodies, but in this case also they were brought to a termination by the Religious and Military Order refusing to proceed with the then proposed union.

The re-opening of the negotiations in 1905 seems to have been brought about by Mr. A. A. Arbuthnot Murray, who was at that time a member, but not an officebearer, of the Grand Encampment. On 4th April, 1905, before the negotiations were re-opened by the Religious and Military Order, he wrote a letter to Mr. Balfour Melville, stating that he was personally prepared to support a basis for arrangement proposed by the latter to the utmost of his power by any influence he might have. His letter goes on to say:—"Of course, you will clearly understand that I am not in any way acting for or in consultation with the Early Grand in this matter, but I may, at the same time, say that I have often had the privilege of conversing with prominent members of that body, and I am absolutely satisfied that the Canongate men and probably the most desirable men in the other Encampments will join in the movement." Apparently it was a matter of indifference to him whether the bulk of the members wished the amalgamation or not.

From 1906 the matter, so far as the members of the various Encampments knew, was entirely dropped. The first intimation which the members had that anything of the kind was on foot was in February, 1909, when a circular for the meeting of 20th February was sent out. That circular bore as part of the business:—"A Report of a Conference held on 15th February, 1909, between a Subcommittee of the Grand Master's Council and the Committee of the Religious and Military Order of the Temple re Amalgamation." That was all, and it was scarcely enough to lead the persons who saw it to understand that unless they attended the meeting there would be no further opportunity of learning the terms of that report, or of considering the question of amalgamation, but so it happened, as at the meeting, after the report was given, the Grand Master moved that the amalgamation be agreed to.

The Encampments had been intention-

ly kept in the dark as to what was taking place, as it was quite well understood by those who were rushing the amalgamation that, while there were many who favoured the idea of amalgamation on fair and equitable terms, the opposition to the terms given would have been so strong that the scheme could not possibly have carried. The members of the Encampments, while willing to make their differences with the Great Priory for the good of the whole Order, were not prepared to lose their identity as a schismatic body, and many of the grades, had they had the opportunity, would have resisted the amalgamation. The meeting, as has been stated, took place on 20th February, 1909. Some of the circulars for the meeting (it is not known whether this applies to all or not, but perhaps it was only to those who were not "Canongate men or the most desirable men in the other Encampments") were posted at Edinburgh on the evening of the 19th February (the day prior to the meeting), with the result that the members did not get fair and regular notice of the meeting. Notwithstanding all this, the Grand Master pushed the matter through the Grand Encampment, and as showing that he was not misled, the members present as usual, the minute of that meeting (after recording that his motion, that the terms of amalgamation be agreed to, was put to the meeting and agreed to by those present) bears that a number of those present who had agreed to the terms asked what those terms were! In order that they might be informed of the terms, the Grand Master instructed the Recorder to issue a copy of the Memorandum of Agreement with the minute of the meeting of 20th February. The amalgamation was fixed for 31st March, and it would have been natural to expect that the Grand Recorder would have seen that the terms of the amalgamation were communicated to the Encampments immediately after the meeting of 20th February, in order that they might consider the terms. It was not, however,

until the 26th of March that the minutes of the meeting of 20th February, with copy of the terms of amalgamation, were circulated, along with the circular asking the representatives to be present at the ceremonial meeting on 3rd April.

The terms of the pretended amalgamation included that the Preceptories under the Great Priory, and the Encampments under the Grand Encampment, should retain their Charters, but these were to be endorsed by the reconstituted body, which was to be known as the Great Priory of Scotland; that members of Preceptories under the Great Priory, and the members of Encampments under the Grand Encampment, could, if they so wished, have their Certificates endorsed; that the Grand Encampment would undertake to bring its active Encampments into the amalgamated body, and that the Great Priory would similarly undertake to bring its Encampments in; and, lastly, that while all grades of Knight Grand Cross and Knight Commander of the Grand Encampment should be abolished, the Knights Grand Cross, Knights Commander, and Knights Companion under the Great Priory should continue to retain their ranks. With reference to these terms of agreement it may be pointed out:—(First) As showing how the Great Priory never intended to consider the amalgamation as the union of the two bodies into a new body, that, as will be seen from the Annual Reporter for 1910, page 222, the only forms of endorsement for Charters and Diplomas which were settled were those of Encampments and Masters of the Grand Encampment. Accordingly, so far as their records show, not a single Preceptory sent in its Charter to be endorsed, and the Great Priory, while they asked for the Charters under the Grand Encampment in order that they might endorse them, do not seem to have troubled to carry out the other part of their arrangement, and endorsed the Charters of the Religious and Military Order to the new name. Further, while the Memorandum of Agreement provided

that the name of the new body was to be "The Great Priory of Scotland" (a name distinct from the names of both bodies), and endorsement, the form of which was settled by the Grand Master's Council on 9th June, 1909 (the Grand Master's Council on that date having been the Grand Master's Council of the Religious and Military Order previous to the amalgamation), was an endorsement which endorsed the Charters in the name of the old Religious and Military Order, although it had gone out of existence as such, and had been merged into the new Great Priory, if the alleged amalgamation had taken place. (Second) The Early Grand Encampment undertook to bring its active Encampments into the amalgamated body, but no steps were ever, or have ever been taken by them to this effect. As has already been pointed out, they were not informed of the terms of the amalgamation until they were asked to send representatives to the final ceremony. There was no arrangement made whereby they could have an opportunity of stating whether they approved of the Grand Encampment amalgamating on the terms of the Memorandum of Agreement, and in some Encampments there was not even a meeting of the Encampment to decide whether or not they would be brought in in terms of that ninth clause of the Memorandum of Agreement. The further clause of the Memorandum of Agreement, to which reference has been made, is that which abolished the grades of Knight Grand Cross and Knight Commander. The curious thing in regard to this particular clause, is that it never suggested itself to the parties who were rushing through the amalgamation, that the persons who ought to be consulted in regard to the question whether the grades of Knight Grand Cross and Knight Commander should be taken away, were the persons who held these grades. No attempt was made to find out whether they approved of this, and were agreeable to the suggestion that their rank should be taken away, while

those who happened to hold the same ranks in the Religious and Military Order, were to retain them with all the honours. As these offices carried with them certain privileges and rights, surely the least the Grand Encampment (or rather the Grand Master's Council who rushed the matter) could have done was to have ascertained whether those persons were agreeable to be snuffed out in the way they suggested, in order to please the Grand Master and those others of the body who wished to start well with the office-bearers of the Religious and Military Order. We do not suggest that they would not have agreed to this proposal if they had been consulted. Probably they would, if it could have been shown that it was equitable and was for the benefit of the Order. It is difficult, however, to see the equity in the proposal, when the persons holding these grades in the newer body are asked to retain them.

• We have said that no steps were taken to ascertain the views of the various Encampments, and accordingly the ceremony of the so-called amalgamation was over before a great many of the members knew that such a thing had been proposed. The result was that they did not at first realize that anything could be done, and in some cases the Charters were sent in for endorsement when a request was sent for this purpose, without the Encampment being consulted in the matter at all, and on return it was found that it was endorsed in the name of a body other than the new body named in the pretended amalgamation. However, some of the members of Encampments had not been satisfied, although it was some little time before it was realised how many dissidents there were. Ultimately a meeting was arranged at Ayr in May 1910, at which preliminary steps were taken for calling a meeting of all the Encampments, in order that it might be ascertained how many Encampments were prepared to repudiate the amalgamation. (Continued next month.)

THE UNIVERSAL FREE MASON

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NOTICE

The "Grand Lodge Inter-Montana" met at Salt Lake City, in Moose L. 222 South West Temple Street at A. M. on St. John's Day, June 24, 1911.

R. S. SPENCE

Grand Secretary General.

SOME PERTINENT INQUIRIES AND REPLIES THERETO.

(Continued from May Number.)

As we are misunderstood, in following this chain of Masonic events, and charged with a departure from our platform of principles, we declare that this magazine is published and under the auspices of the Grand Masonic Federation, and controlled by the "Confederated Supreme Council of America, Sovereign Grand Council, General 33rd and last degree A. S. R. The A. M. F. (Symbolic) has its authority in a direct line from England to France and from France to the United States. The "Confederated Supreme Councils" have authority direct from the "Scottish Grand Council of Ex." (Time immemorial). Scotland, following from its Constitution and

Article II.—The Confederated Supreme Council, nor any of its constituent councils, neither has any claims to have control whatever over the first three degrees, which are and ever should be the exclusive property of the Symbolic Grand Lodge, but requires all aspirants

for degrees to be members in good standing in some Lodge holding of a regular Grand Lodge."

This explanation might better have been made at the outset of these articles, so that the thoughts and theories of the writer may not be charged up to the publisher's seeming acquiescence.

For a continuation of the controversy and schismatic conditions and for Masonic conditions generally, existing in England at the time when Masonry and Henry Price come on the scene in Massachusetts in 1733, we refer the reader to "Findell's History of Freemasonry" and "Hughan's History of Freemasonry in York" and his "Unpublished Records of the Craft," and we will take up the history of Henry Price, from and after his advent in New England. Hymenann says, "There is not one of the thirteen original state of this Union that can show a clear record from the time Masonry was first established within its borders, nay, not a clear record from the first establishment of its Grand Lodge. The statement of the Grand Lodge of Massachusetts that in 1733 Henry Price was appointed Provincial Grand Master of New England, is neither confirmed by original records of that Grand Lodge, the records of the Grand Lodge of England, nor by "Anderson's Book of Constitutions" published in 1738, nor subsequent authorized publications by the Grand Lodge of England, although they contain the names of all Provincial Grand Masters with the places for which they

were appointed, the name or appointment of Henry Price is nowhere mentioned, and yet the statement of the Massachusetts Grand Lodge has been universally accepted as true, and we could mention other like instances of the kind. "The same author says: 'The tendency to innovate and interpolate in Masonic teachings has taken a wide scope since the great Masonic Charlatan of the United States, Thomas Smith Webb, commenced his Masonic career near the close of the last century. Suffice it to say that the "Articles of Union" between the two Grand Lodges of England, were formulated and accepted in 1813, and the Grand Lodge of York (Ancients) and the Grand Lodge of London, (Moderns), became "The United Grand Lodge of Ancient Free Masons of England."

The earliest authentic account we have of Masonry in Scotland is recorded in an extant Charter of a Lodge at Sterling, from David I. (1171) which enacts: "And that you mack, instruct, and teach the Masonry of St. John in all its parts and secrets and as like belted knights and cross-legged with armour for the care and keeping of our holy religion."

The Lodge 'Glasgow St. John' has a similar charter. These documents, whatever may have been their origin, are ancient history, and convey to us that there was a transition period, not very distinctly marked, that bridges us over from operative to speculative Masonry. The former, was, undoubtedly, a craft guild, the latter has become a historical reminder, and continues in form and effect, a modernized substitute. History leads us along, however, first to "Cannongate Kilwinning" in 1679, and down to and through the "Rebellions," to the first authentic accounts of the speculative Masonry of Scotland. Scottish Masonry has always been more pronounced, in its operations, than either England or Ireland. It is from this fact that the name "Scottish" has always been a Masonic adjective, in all countries and at all times. But, to give it a distinctive history, we

need not go farther back, than to the time of the Chevelier Ramsay, and consideration of the fact that his name has been more or less bandied by historians and indiscriminate writers will be as well here to lay a foundation for "Scottish Rite Freemasonry."

At this time Craft Masonry was that was known in Scotland, with some slight variations in its ordinances, in England and Ireland. D. Murray, the former Grand Secretary of the Grand Lodge of Scotland, tells us: "That the minutes of "Cannongate Kilwinning" contain the earliest record extant of the admission of a Master Mason under the modern Masonic Constitution. This occurred on the 31st of March, 1735. The third degree is not referred to in the records of the Lodge of Kilwinning until 1736, nor in those of the Lodge of Edinburgh until 1738."

The first purely speculative (Scottish) Lodge was constituted in 1729. The Grand Lodge of Scotland was formed November 30, 1736, at St. Mary's Church, Edinburgh, with Mr. Wm. St. Clair, the first Grand Master in the Scottish Grand Lodge of Speculative Masons. Taking up the work of the Chevelier Ramsay about this time, we are led by the historian, John Yarker, Jr., famed in the land for the correctness of his details to an introduction of Ramsay and his work to our readers.

"Somewhere about the year 1728, Chevelier Ramsay, brought out a new system of seven degrees, which, guided by the work called 'Travels of Cyrus' (1727), we should suppose to have been the Red Cross, or Knight of the Swan, the Eagle and its attendant orders, which probably included the Pelican and Eagle and Kadosh Templar. He published his Knightly theory of Masonry at Paris in 1749, and the theory and degrees were also manipulated by the Jesuit Lodge and Chapter of Clermont, where our abdicated King James had settled."

"Gadlieke," in his history says: "Ramsay was a learned Mason, and well acquainted with the Ancient Mysteries. He taught that the order of Speculative Masonry originated with a Society of Knights in the time of Godfrey de Bouillon, that their duty was to rebuild the churches destroyed by the Saracens, and because many of the workmen were converted Christians they adopted symbolic ceremonies with the object of instructing them in the Christian religion. He attempted to support this system by the fact of the building of the College of Templars in London which was actually constructed in the twelfth century by the fraternity of Masons who had been in the Holy Land." Prince Charles Edward Stuart, was made a Templar at Holyrood in the year 1745, and in 1747 he granted to Arras, France, a Charter for a Metropolitan Chapter of "Rose Croix," which runs as follows:

"We, Charles Edward Stuart, King of England, France, Scotland, and Ireland, and in that quality S. G. M. of the Chapter of H. known under the title of Knight of the Eagle and Pelican, and since our misfortunes under that of Rose Croix, erect and create by this present Bull, in the said town of Arras, a primordial Chapter of Rose Croix, &c., &c."

The Pelican feeding its young is the jewel of the degree, and the banner of his father, James III, in 1715, bore the very same symbol. We therefore seem to identify both Templar and Rosy Cross Masons together in the two rebellions of 1715 and 1745.

About this time, and afterwards, a score or more Rites sprang up in different parts of Europe, each partaking of the honors of Masonry and adding to and taking from until Masonic Chaos seemed supreme. The following, taken from the archives of "The Scottish Grand Council of Rites," in Scotland, will start us on the right path: "In the Ayr Kilwinning St. John's Lodge was initiated the famous Chevalier Ramsay, who intro-

duced the Scottish High Grades into France, from whence they have spread over the Masonic world." We will now follow the fortunes of the Haut Grades, for awhile, and ascertain the information "Seekers after truth" desire.

The Chevalier de Bonneville in 1758 established the Rite of Perfection and called it the Chapter of Clermont in honor of Louis of Bourbon, and in the same year established a series of 25 degrees at Paris, under the title of "Empire of the East and West." These 25 degrees were ruled by Inspectors General. Little was known of this "Holy Empire" for some years, but Chaillon de Joinville, in 1761, gave a patent to Stephen Morin, a Jewish merchant, to propagate the Rite in the West Indies. In 1767 Morin gave a patent to Henry A. Franken, who thereupon founded a Chapter at Albany, N. Y. In 1769 Morin was at Kingston, Jamaica, and changed Kadosh into the degree 'Knight of the White and Black Eagle.' The Grand Orient of France annulled Morin's patent in 1766, so that all his doings after that date were irregular.

From Albany the degrees of the "Holy Empire" spread to Charleston, and to the Southern States generally, and were continued to be propagated by wandering peddlars. Moses M. Hayes, another deputy of Stephen Morin, settled at Newport, R. I., and in 1781, conferred the degrees upon Moses Seixas. Peleg Clark et al., the Albany concern in the meantime having become dormant. Abraham Jacobs received the degrees of the "Empire" at Charleston in 1787, and commenced their propagation in the Southern States and the West Indies in company with a Dr. De la Motta, and settled at New York in 1803.

This is the source of the 'Scottish Rite High Grades,' from the 4th degree up, as practiced by the Southern and Northern Jurisdictions in the United States. Before leaving this subject we will quote from John Yarker's 'Speculative Free-

masonry," a work published in London in 1872.

"It is evident from what has gone before that as these Masonic Rites are but the product of private individuals, one Rite is just as valid as another; the only tests being the learning, purity, tolerance, good government, charity and freedom from misrepresentation. Two brothers, at the beginning of the nineteenth century, established a system of degrees. After this was collected 96 degrees as the "Rite of Memphis." But the holdest flight was taken at Charleston, by Dr. Frederick Dalcho, and Dr. De la Motta, who re-established, in 1802, the old Rite of the "Empire of the East and West," under the name of the Ancient and Accepted Scottish Rite" of 33 degrees. (This was short lived, and was again re-established by Albert Pike, in 1803.) In a circular which Dr. Dalcho issued in 1802, the Kadosh is then said to be the 29th degree. Judging from the old English certificate plate of the "Royal Grand Council of Ancient Rites, time immemorial," the addition made is "Prince of the Tabernacle," and the old official degree of "Grand Prince and Keeper of the Ancient Royal Secrets," is divided in the new Fred Dalcho Rite into three parts, the last of which is "Sovereign Grand Inspectors General," in whom all power is vested. To support this self-conferred power, the name of Frederick the Great was forged to the "Secret" Constitutions of the Order, and a legend of the same inserted in the degree itself. This impudent hoax is utterly repudiated by all Masonic historians."

Michael Andrew Ramsey, usually styled the Chevalier, a native of Ayr, near Kilwinning, Scotland, in 1737, at Paris, France, delivered his brilliant oration, in which, among other matters, he awarded the palm of priority to the Lodge Kilwinning, (Mother Kilwinning), over all other Scottish Lodges. From the time of this oration "Scottish Rites" seem to have taken a firm foothold in France. Ramsay stated in his "Relation

Apologique" that the "Haute Grades" advanced by him were derived from the Knights of St. John of Malta and had been preserved by "Mother Kilwinning." The nine high degrees introduced by him in 1743 became very popular, so much so that he was at once assailed and his haute grades denounced as a Jacobite propaganda. Be it as it may, it is the opinion of all historians, that at this time, and in France, Masonic Charlatanism had about reached the limit. The "Encyclopedia Britannica" relates "That about this time the Charlatan de Grasse-Tilley expounded with great success the American 'Ancient and Accepted Scottish Rite' of 33 degrees." Gould in his "Concise History" says of this event: "The Count de Grasse-Tilley and his father-in-law, J. B. M. de la Hogue, were created Deputy Inspectors General at Charleston in 1790. This Charleston Body was an off-shoot of the one established by Frankan at Albany, N. Y., in 1761. In 1804 De Grasse-Tilley took the Rite to Paris and in 1805, a Supreme Grand Council was formed at Milan."

We will, in our next, briefly review the history of the Southern and Northern Jurisdictions, from the viewpoint of history, as told by Albert Pike, and his successors in interest, and of the Joseph Corneau Body, as distinct from the offshoot known as the Northern Jurisdiction. We will also briefly review the latter Body.

We will, also, in a future chapter, produce undisputed proof, that the pure and unadulterated Scottish high grades, as known and understood by Chevalier Ramsey, and learned by him, are still in the archives of the "Scottish Grand Council of Rites," in Scotland, and that by her sanction, were introduced into America, by the accredited agent of the said "Scottish Grand Council of Rites," in whose bosom reposes the only authoritative "Ancient and Accepted Scottish Rite of Freemasonry."

ROBERT S. SPENCE.
(To be Continued.)

MASONIC PHILOSOPHY

By M. F. McDonald

Grandeur, sublimity, and stability are abstract qualities symbolized in the aspect of gigantic and high-towering hills. It has frequently been remarked that these characteristics often become reflected in the minds and souls, and sometimes in the bodies, of those who are reared among the mountains. Than this, there can be no finer illustration of the intrinsic worth of symbolic teaching as compared with other methods of instruction; for, it proves that knowledge thus imbibed makes its impress not merely upon the brain, mind and memory of the individual, but upon the soul itself, becoming a part of his very life, permeating every atom of his being. Such knowledge, once acquired, he can never lose without losing himself. He cannot for a moment forget it without forgetting that he exists; and it can only become corrupted through a like process of symbolic presentation and absorption of the corrupt. Littlestness, meanness, and shiftiness can no more readily find entrance to the soul thus steeped in grandeur, sublimity, and stability, than a drop of oil can force its way to the bottom of an overflowing spring of water.

It is quite in keeping with this theory of environmental influence that beneath the majestic peaks of the highest mountain ranges on the globe there was born and reared, about twenty-four centuries ago, a man who grew to be, perhaps, the justest, grandest, noblest, and wisest of his kind. So far as known, no other man has succeeded in reaching his intellectual and spiritual stature. As an exemplification of right living, and as a precious lesson in the way to Mastership, the simple story of his life is without a parallel in all history.

Siddhartha Gautama was the only son and heir of a Hindu rajah who reigned over a small principality near the foot of

the Himalaya mountains, about five hundred years before the birth of Jesus. A "rajah" is not a king. His status is about that of a Florentine or Venetian duke of the Middle Ages; which means that his sway over the lives and liberties and properties of the people within his domain is about as absolute as the heart of the most exacting tyrant could wish. No sure-enough king on earth today is clothed with the authority a rajah may exercise within the confines of his realm; and, in the matter of the pomp and the parade, the luxurious trappings and the ceremonies of royalty, no other ruler or potentate can begin to rival the display of one of these oriental despots. From which the beggarly condition of the people who pay the freight may be readily imagined.

Now, it is a notorious fact that in those ancient days the male members of a royal household were privileged beyond all other folk to indulge their evil passions and propensities to an extent that, today, would daunt even a princely scion of the Pittsburg Four Hundred; also, that the privilege was usually exercised to the limit—if there was any limit. In short, the prince or princeling who refused the prerogative altogether, preferring to be good, was thought to have something wrong with him, if he was not actually regarded as a freak. Hence, we learn with no little astonishment that when Gautama had reached the age of about twenty years, his relations felt called upon to complain, and did complain, to his father that the young man was hitting a pace in debauchery and profligacy greatly exceeding the speed limit, and requesting the parent to call a halt and save the family from further disgrace. And so, it seems, after all, that there was a limit. But when we consider the wide range of deviltries and villainies through which an oriental prince and heir to a royal throne of that period was allowed to prance, unquestioned and unhampered, and, the further

fact that the young reprobate whose enmity these complaining relations were thus rashly inviting would, in all likelihood, soon be sitting upon a throne from which he could measure out to them such dire punishments as his fancy and fury might suggest, even to summarily chopping off their heads—some faint notion of the enormity of his follies is driven home to us. Plainly, the gay Gautama had been living the life of the senses with some vigor.

Nor is there anything strange in this; nor in the least inconsistent with his subsequent exalted career. The greatness of the eternal hills was in his soul. How, then, could he be expected to be otherwise than great in his conduct, whatever it might be—even in his sinning? Sin is but misdirected human energy. But the wrong is not in the energy; it is wholly in the misdirection. The mind is the director, but it never purposely misdirects; never consciously gives the energy a wrong impetus. At the precise moment of giving the direction, the mind sees the act as the only right thing to do; otherwise the direction would not, could not, be given. A moment before, or a moment later, such act may have the appearance of wrong; or, it may be a month or a year later; or, it may be that the mind may never be able to perceive the act as a misdirection or wrong, even though all the other minds in the universe see it plainly as such. In any case, at the precise moment of the application of the energy to the act, every part of the individual mentality pronounces the act a proper, and, therefore, a right one. From which it logically follows that no one ever intentionally commits a wrongful act. How, then, can we justly assume to punish wrong doing? If the act is wrongful, the actor's mind is misinformed, that is all—ignorant. Then why not be honest about it and, if we must punish at all, punish ignorance?—giving all of us a chance to qualify for the penitentiary?

Just what took place when the raja called the youthful recalcitrant onto the carpet, the chronicles fail to relate. We can only surmise. What, now, might this interview? Perhaps you may imagine the scene to have been a reproduction of that which has taken place between every assinine parent and his high-spirited son on every similar occasion, both in fiction and in fact, since the world began, and which runs something like this:

Father—"Well, sir, what have you been doing with yourself of late?"

Son—"Nothing, except trying to amuse myself."

Father—"Huh! I should think you had been trying to amuse yourself. That isn't what other people call it, though. You know very well that your conduct has been most disgraceful, sir. But, I want to tell you, once for all, that you have got to change your ways, or something is going to happen. The idea that I should live to rear a son who is a standing disgrace and a reproach to the mother who bore him—I wonder that you wouldn't stop to consider how your poor old mother must feel about your shameful conduct. For my part, I don't care a rap what may become of you, but on your poor mother's account I feel that—"

Son—"Why, what are you talking about anyway? Mother has never even hinted that she saw any fault in me whatever."

Father—"Oh, of course not—of course not; she would spoil an angel from heaven. At any rate, she has utterly spoiled you. But, sir, I'm not going to waste any time with you, nor am I going to hear any more of your back talk. Now, listen to me. The next time you and your uncles and your aunts have occasion to report your misconduct to me, I shall take immediate steps to see that you are cut off without a single rupee, and that my crown shall descend to one more

son to wear it. You may go." And he goes. But, he goes with something in his heart that was not there when he came. He goes in seeming submission and silence but, depend upon it, he is swearing at low breath and mental snapping his fingers at the threat of inheritance. As for the old crown, it may be thrown into the Indus, for all he cares. But, the intermeddling relations. For the first time in his life, perhaps, he meditates positive injury to his fellow mortals. Vengeance is in his heart, and heaven alone may guess the consequences.

Since the turning point in Gautama's career, from ways that were thoughtless and evil to a life that became luminous with virtue, was made, without doubt, the interview with the old raja following the complaints against him, we may only conclude that the meeting was not the foregoing time-honored character. You know, and I know, and anybody with the smallest grain of sense knows, that the father who undertakes this method of correcting the faults of a son only succeeds in aggravating and deepening them. When you have analyzed the method, what do you find as the net result? Is it not that there has been something implanted in the son's breast which has made him a weaker and less, and not a wiser and better, son than he was before? What is this "something"? Its mildest name is Antipathy; it prepares the heart for every vice, the catalogue and for every crime in the calendar; and it never, never leads to virtue. It is the exact opposite of vice, and so, it follows that the sole faculty which prepares the heart for virtue is the exact opposite of that which prepares it for vice. And that exact opposite is Sympathy. The one, a "feeling against" the other, a "feeling with." It cannot occupy the soul's attention and the same time. Then does it plainly appear that the first step in forming for subduing the passions,

the first lesson in Masonry's school of Brotherly Love, is the habitual cultivation and maintenance of a Sympathetic attitude of mind and soul toward all our fellows? I say ALL our fellows. For, if a single exception be made, and a feeling of Antipathy for even the meanest of men be nursed and harbored, pure Sympathy and Love for any other is impossible. He who loves one person purely, loves all; and he who hates one, hates all. This is the Law; and in it we find the really scientific and logical reason and basis for the claim that we should love our enemies even.

It is largely because of our understanding of, and obedience to this Law that we of the Scottish Rite pride ourselves on our superiority over the Brethren of the so-called "American-York" Rite. But this pride is by no means a "holier than thou" sentiment—than which, nothing could be more un-Masonic, or more distinctly a token of Masonic inferiority. It is a pride which is more in the nature of that feeling of self-satisfaction which comes to every man who feels that he is doing right. Do you doubt the justice of this claim? Then witness our collective and individual readiness at all times to extend to every Brother of that Rite the hand of fellowship, hailing him as such, assisting him in his needs, and aiding him whenever and wherever he may stand in need of our good offices. We give him freely of our Sympathy. We try to feel "with" and not "against" him; and we do this not so much because of our belief that in no other way can we honestly live up to our fraternal duties and obligations, as because of our knowledge, that one who does not maintain this attitude at all times and towards all of his fellows is not a Mason in his heart, no matter what quantities of parchment he may show to prove his title. In this, I say, we make a logical and rightful, though by no means boastful, claim to Masonic excellence.

That there are some few among us

who, because of personal grievances, fancied or real, against individual Brethren or Lodges of that Rite, or, because through ignorance they imagine they may thus receive credit for zeal in the advancement of our Cause, are given to much wordy villification and abuse of these, our Brethren, whom we have vowed to respect and to love and to speak well of at all times, we cannot truthfully deny. But, in the very nature of things, it cannot fail to be seen that these misguided few do not, in any sense, represent the genius or the purposes of Scottish Masonry—which can have no room in its Sanctum Sanctorum, or in the breasts of its enlightened votaries, for poisonous antipathies against their Fellows, since they are bound by every sacred fraternal obligation, by every teaching of its symbolry, by every ritualistic form and ceremony, by all of its laws, its rules, and its directions for the government of the individual and the Craft, to extend to all regular Masons the utmost of their fraternal recognition and regard.

I repeat: Antipathy and Sympathy cannot dwell together in the same breast. Show your Antipathy and you at once admit your lack of Sympathy—your open and inexcusable violation of your fraternal obligations. It is no answer to this indictment to say that these BB of another Rite have done such-and-such unkind things to you, or said so-and-so about you, and that, therefore, they should be paid in kind. For, when did it become proper justification or defence of un-Masonic conduct toward a Brother to allege that he has been guilty of like un-Masonic conduct? This is not the way to harmony, either within or without our own ranks. He who harbors Antipathies cannot harmonize with anything in this universe. If there is a place outside of this material universe of ours where perverted harmony of that stamp may find a congenial home, it may be

that hell is that place. But there should go—and stay.

Detroit, Mich., May 1st, 1911.

301-302 Commonwealth Building,
Portland, Ore.
April 15th, 1911.

To the Editor Universal Free Mason.
Continuing my article submitted 24th.

While eating my evening meal on Wednesday, December 14th, I was, on glancing over the news of the day contained in the evening edition, was astounded to see the following large type on the front page of the Evening Telegram, "Issues warning to Fake Masons," "Grand Master prepares proclamation against Imposter," say astounded advisedly, as while knowing full well that some of these even "Yellow Journals" will go to great length still I did not think they would go to the length of calling a man FRAUD, an IMPOSTER and a FAK without first investigating, but in this was very evidently mistaken.

Here is the article at length:

Profiting by the Masonic experience of other Jurisdictions where 'FAKE' imposters have been allowed to obtain a foothold, Grand Master Wolverton of the Grand Lodge of Oregon "A. F. & A. M." has prepared a proclamation to be broadcast, warning the public against an Imposter named Lindsay, with office at the Failing Building, who has been leading persons into the belief that they were receiving various degrees in Masonry. All Master Masons in this jurisdiction are cautioned not to have anything to do with Lindsay on penalty of EXPOSITION from the order, i. e. The Grand State Masons.

This man Lindsay is said to be an Agent of A. E. Lucas, "Deputy Grand Representative for the Northwest" of the 'Scottish Grand Council of Rites' body "unknown in genuine Masonry" (mark you Brothers 'unknown in genuine

Masonry": where have these poor human Ostriches been hiding their heads the 40 odd years the Oregon State Masons have been in existence?) The "so-called" "Grand Representative in America is M. McB. Thomson," who Tacks degrees after his name up to the 96th perhaps stopping there out of modesty. The address of the Deputy Grand Representative for the Northwest" is given on letter-heads as 409 Peoples Bank Bldg., Seattle, where several spurious Lodges are reported (mind you Bros., only reported) now to be working.

Lindsay came to Portland about 5 weeks ago, it is said, and established an office in Room 410 Failing Bldg. He is said to belong to the Loyal Order of Moose and his "victims" so far are said to have been selected from the local members of the Moose Lodge. W. L. Fulmer, the Secretary of the Moose Lodge is said to have been numbered among the first persons to be handed a "Masonic Lemon" by Lindsay.

Several persons made Masons by him have discovered the nature of the imposition practiced on them and "hot times" are said" to be in store for Lindsay.

The bogus Masonic bodies he represents are the same ones which recently caused such a furore in Idaho. For conferring the first three degrees in Masonry according to representation Lindsay "is said" to have been collecting \$35 and he has offered to confer the Scottish Rite Degrees from the 4th to the 33rd degree inclusive and the "York Rite" degrees, including the Chapter and Council and Commandery, with the Shrine thrown in for \$145.

An idea of the imposition practiced may be gleaned from the "Titles" given the various Masonic bodies by their "so-called" representatives. For instance, of the true title "Ancient Arabic Order of Nobles of the Mystic Shrine" the "Fakers" call that body "The Oriental Order of Nobles of the Mystic Shrine. The Eastern Star or Womens auxiliary

of the Blue Lodge is called "The Adoptive Order of the Eastern Star."

On the letter-heads issued there is given a 'Supreme Council of the Rite of Misraim 90th Degree. One Title, the "Royal Order of Scotland of H-D-D-M. of K-L-M-N-G. and R-S-Y., C-R-S." could not possibly be interpreted by an adept in either Scottish or York Rite Masonry.

One of the first enquiries made by Lindsay when called up by prospective candidates is as to whether or not they visit him "out of curiosity" and the next is "whether they intend to make trouble." It is said that W. C. Alvord, agent of the Failing Estate intends ordering Lindsay out of the building.

I have often wondered since reading the above where this poor, deluded, assanine foolish Yellow Editor got his ideas (such few as he seems to have) on Masonry, as it is very evident to the merest tyro that he cannot have read anything whatever about the History of Free-Masonry. Of course it can be easily explained by the following, viz., that there is not more than about one in every hundred of these American Rite or State Masons join a Masonic Lodge for any love of Masonry but merely so that they can wear the insignia, attend their orgies and for the "Political Pull" they can get out of it, and as it is not necessary for them to know anything whatever about the Masonic work in order to visit the Lodges in their own State but simply to pay their dues promptly, so what do they care about or for the Sublime and Beautiful History of Masonry?

It is a beautiful case of the Blind Leading the Blind.

Can you imagine anyone of the supposed attainments of a man who occupies the position of a U. S. District Judge coming out with the statement that anything in the line of Masonry that is not sanctioned by him is a fake and a fraud; can you not see the shallow mindedness of the man?

And can you, my reader, also imagine

any man in his right mind and claiming to be a 32nd degree Mason and Editor of an evening paper even though it is only a "Yellow" exhibiting such gross ignorance and astounding lack of knowledge of Masonic Subjects as to openly say that neither an adept in Scottish Rite or even of their so-called York Rite could interpret the Title "Royal Order of Scotland of H-R-D-M., of K-L-W-N-G. and R-S-Y., C-R-S. one of the noblest and most sought after degrees of High-Grade Masonry? And yet this is what this presumptuous clown of an editor has done. Verily fools step in where Angels fear to tread.

These State Masons have so debauched and debased and dragged down into the filth and slime and degradation of dirty politics the most noble order of the World, the Apex of all other orders, that it is no wonder they cannot recognize that which is pure and good and beautiful when it is put before them, and all of this has been brought about by such so-called men as this evil-minded editor of an evening yellow.

Verily the dog has turned to its own vomit again and the sow to her filthy wallow.

It would be useless for us to try and turn such as these from their slimy ways as that would be simply "throwing pearls before swine" so let us continue on my Brothers fighting the good fight along the way and lines we have chosen and which so far has been productive of so much good and enlightenment with stout heart and loins girt ready at all times for the fray, though never seeking conflict, spreading the Gospel of "Universal Free Masonry" throughout the World, as taught at the beginning of Time by T. G. A. O. T. U., the lustre of which though dimmed at times shines forth stronger and more brilliant than ever as time rolls on, such obstacles as these simply whetting our desires for further victories, for further fields in which to

conquer the foe of Light, for "Truth will conquer" and may the Blessing of T. G. A. O. T. U. rest upon us and all our labors in our fight for "TRUE LIGHT."

In my next letter I will take up the article which appeared the following day, viz., Dec. 15th 1910.

Fraternally yours

W. H. LINDSAY, 32 degree.

KNIGHT TEMPLARY IN SCOTLAND.

The quarterly meeting of the Grand Encampment of the Temple and Malta in Scotland was held in the Masonic Hall, Kilmarnock, Saturday, the 15th of April. The M. E. Grand Master Frater, William Young K. G. C., presided over a representative meeting of Knights from the subordinate encampments, the chief business transacted was the consideration of the report of the Law Committee to the effect that they had offered the Great Priory to meet them in conference as to the invalidity of the so-called amalgamation of the two bodies, or to refer the claims of the Grand Encampment to arbitration both of which proposals had been refused by the Great Priory. After the report had been fully discussed it was unanimously agreed to proceed with the action by the Grand Encampment in the Court of Session to reduce the amalgamation agreement with the Religious and Military Order and for the return of the Charters and other property of Grand Encampment. The only other business was the consideration of the report of the committee on the alteration of the laws, and confirming the nomination of two American Frates, R. E. England and R. S. Science as Knights Grand Cross in recognition of eminent service rendered to the Order. The next quarterly meeting was fixed for the 1st of July.

The Universal Free Mason.

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M. McB. Thomson 3 Center Avenue.
Salt Lake City, Utah.

Robert S. Spence,.....Evanston, Wyo

All letters or articles for insertion to be sent to M. McB. Thomson, 3 Center Avenue, Salt Lake, not later than the 15th of each month.

Business communications to be sent to R. S. Spence, box 410, Evanston Wyoming.

EDITORIAL

We again have to report the birth of new lodges in the A. M. F. the last month has added three new lodges in Calif., one in Wash., and one in Porto Rico, our lodges both at home and abroad are in a flourishing condition and we are steadily gaining increasing recognition from Foreign Powers and thus the good work continues.

MASONIC TRUTH AND DOCTRINE

Man is not only an exterior being, material and physical, but he is sensible, intelligent and moral. capable of sentiment, love, conception and reason. The heart loves, the spirit conceives, intelligence knows and reasons. Enlightened reason makes known to us T. S. A. O. T. U. The immortality of the soul is a law engraven upon our hearts; by the soul we comprehend that which is just and honest; the holiness of this law inspires in us sentiments of natural justice towards our kind, to flee vice and practice virtue. The true Mason is just even under injustice; he knows how to pardon

injuries and sustain with all his strength the sacred rights of humanity; he knows truth, establishes the triumph of virtue over vice, of truth over error, and of justice over iniquity. To be admitted into this Class, the Mason should possess humility and charity as the basis of his actions; candor, that virtue of a soul susceptible to good actions, sweetness, the clemency which we ought to exercise to our kind; truth, which we ought to hold sacred as a ray of the Divinity; temperance, which teaches us to place a bound upon our passions and flee all unruly excess; silence, which virtue we ought to observe upon all Masonic mysteries and the faults of our Brethren.

If you wish to pursue gloriously your Mason's career, disengage yourselves of all material ideas; study our symbols; allegory is the voice of wisdom; purify your hearts; sow in the world the word of life; teach mankind to perfect the useful arts, to love one another, and to lead those who wander from virtuous feelings, instruct the ignorant, and assuage the pangs of those who suffer.

* * *

With our next issue we commence volume four. We anticipated making a change in the general makeup of the magazine, but owing to matters and circumstances, our expectations, will, of necessity be deferred for a short time. We hope, however, to give our readers a magazine, brimful of wholesome reading and correct information. We earnestly request our old subscribers, and as many new ones as possible to come to our aid with the necessary means to help us along.

Our columns are always open and we solicit communications from all the Lodges, and we would like to appoint one member of each Grand Lodge, a sub-editor to solicit communications from the Lodges within their obedience. We desire to state that all questions asked, by the B.B. if proper and timely, will be cheerfully answered, for the reason that we believe matters of interest

should not remain on deposit in the hearts and minds of our BB, which would be of use to all.

The following honors have come to our Worthy and Ill. Grand Secretary General, Bro. Robert S. Spence, unsolicited, but none the less appreciated.

**GRAND ENCAMPMENT OF THE
TEMPLE AND MALTA FOR
SCOTLAND
MILITIA TEMPI**

KNIGHT GRAND CROSS

Know all Knights of the Illustrious orders of the Temple and Malta by these presents that Frater ROBERT S. SPENCE, by the grace of His Eminence the Grand Master, and with the consent of Grand Encampment, given at a meeting of the same, held at KILMARNOCK, in the County of Ayr, Scotland, on the 15th day of April, A. O. 793, and A. D. 1911, was nominated and elected a KNIGHT GRAND CROSS of the Temple and Malta, and invested with all the rights, privileges, and honours thereunto pertaining.

As witness our hands and the Grand Seal of the Order, done in Kilmarnock, County of Ayr, Scotland, this 24th day of April A. O. 793 and A. D. 1911.

WILLIAM YOUNG,
Magister Grandis.

ROBERT JAMISON
(Grand Seal) Registrar Grandis.

We have also received, a Commission, addressed to Bro. Robert S. Spence, from Constantinople, appointing him the Grand Representative of the Grand Orient, of the Ottoman Empire, at the Grand East of the A. M. F. in the United States.

The Commission is printed and written in French, or we would have copied it in full.

San Francisco, Cal. April 24, 1911.
Editor Universal Free Mason
Evanston, Wyo.

Dear Sir:—

Attached is a very appropriate piece wrote by Bro. G. A. Adams which I would ask you to put in the next issue of the magazine.

Yours truly,

C. C. Hauman,
Secretary.

Worshipful Master, Wardens and B. B. now in behalf of the A. M. F. and our most Ill. Bro. M. McR. Thomson will ask what is a minority; the chosen heroes of this world have been in a minority, there is not a Social, Political or Regional freedom that you enjoy today that was not won for you by the heroic suffering and endurance of a minority. If a man stands for the right and truth though the right be on the scaffold while the wrong sits in the seat of government if he stands for the right and truth though he eats with the right and truth a wretched crust; if he stands for the right truth though he walk with obliquity and scorn through the bylanes and streets of the city.

• While the wrong ruffled in silk attire let him remember this that whether ever is right,—truth, there are groups of beautiful tall angels gathered around him and God himself stands within the distance and watches over his own.

If a man stands for the right and truth though every man's finger be pointed at him and every woman's lip curled at him in scorn he stands in majority for God and good angels are with him, and greater are they that are with him than all that can be against him.

Presented by Bro. G. A. Adams, Pales the Lodge No. 10, San Francisco.

OFFICIAL.

At present the Commissions of Organizers in the State of New York having expired no further commissions will be issued unless the application be indorsed by the Grand Master Mason in the future.

The Most Illustrious Brother Colonel Domingue Jose Fer, Bastos, of Porto Alegre, has been appointed by the Supreme Lodge to represent the American Masonic Federation near the Grand Oriente Rio Grande del Sul.

Bro. J. J. Enos of San Francisco representing the A. M. F. there.

Bro. Somhiel of Acacia Lodge, Grandt c, Michigan, has been expelled from Masonry for un-Masonic conduct.

REPORT OF LAW COMMITTEE OF GRAND ENCAMPMENT.

(Continued from May number)

The meeting was held on the 2nd of July, 1910, and office-bearers were appointed. The Grand Master being Frater William Young, K. G. C., Loudoun Encampment, No. 6, Newmilns. Since then the Encampment has been meeting regularly. Ayr Encampment, No. 3, and Loudoun Encampment, No. 6, have repudiated entirely the Agreement of amalgamation, and have decided to adhere to the Grand Encampment. Besides these there are members of Moira Union Encampment, No. 2, and members of Catrine and Sorn, No. 18, and of other Encampments connected with the Grand Encampment prior to the pretended amalgamation, who have decided to throw in their lot with the Grand Encampment. In addition, two new Encampments have been formed, and the Grand Office-Bearers have no doubt that the Encampment will be carried on as successfully as it was prior to the amalgamation.

It is to be pointed out that the Grand Encampment does not make it necessary that its intrants should be persons of

position or affluence. Their wish is rather to encourage all ordinary Craft and Royal Arch Masons of good standing and good character, to come forward for the Temple Degrees. They do not wish to make it an exclusive body, as the members of the Religious and Military Order have already shown that it is their intention to make the pretended amalgamated body.

The Grand Encampment has not so far been carried on without litigation with the Great Priory. Frater Robert Jamieson who is a member of Moira Union Encampment, No. 2, had the Charter of his Encampment in his possession prior to the date of the pretended amalgamation, and he declined to hand it over to the office-bearers of that Encampment for the purpose of their sending it to be endorsed. He offered, however, to hand it over for the purpose of a meeting of the Encampment being duly called in order to see whether the Encampment would give instructions for its endorsement or not, but this offer was not accepted, and as no meeting of the Encampment was held, the Charter was retained by him. As early as the beginning of 1910, threats were made of an action for the delivery of the Charter, but the summons itself for the delivery was only served on the 2nd July, 1910, the same day as the meeting at Ayr for the appointment of the office-bearers of the Grand Encampment. There can be no doubt that the hope of the Religious and Military Order was that the serving of the summons on this date would have the effect of putting a stop to the proceedings which were being taken for the repudiation of the amalgamation, of which they were already beginning to be afraid. The challenge, however, was accepted by the Grand Encampment, and the litigation in connection with the matter has gone on since that date. At the same time a committee appointed by the Grand Encampment to recover the property belonging to them, from the Great Priory, offered to meet the latter

body in conference, or to submit their claims to arbitration, but this offer was not accepted, and the questions between the two bodies must be left to the arbitrament of the law.

The Grand Encampment regret that such a course should be necessary between two bodies professing Masonic principles, but they have done what they can in order to bring about a settlement amicably, and the blame for the litigation must rest with the Great Priory. While this is so, the Grand Encampment realise that the office-bearers of the Great Priory are not the persons who are responsible for the irregular acts culminating in the pretended amalgamation. The responsibility for these acts must rest with the Past Grand Master, Frater A. A. Arbuthnot Murray, and his Council, who attempted to carry through the union of the two bodies, without giving the body of which he was Master the opportunity of considering the terms of the suggested union.

OFFICIAL NOTICE.

We are, from time to time, requested to furnish information, as to what high grade bodies, are affiliated with us, in countries beyond the sea, and as a number of our B. B. are expecting to visit England during the Coronation Festivities, we append herewith a directory, and assure our B. B., who belong to the Confederated Supreme Councils of America, bearing our credentials, that they will at all times be most heartily welcomed.

Be it understood that the "Confederated Supreme Councils of America," Sovereign Grand Inspectors General, 33rd and last degree, A. A. S. R., and the "Scottish Grand Council of Rites" of Scotland, are Bodies of the "Imperial Confederation of Rites of the World."
SCOTTISH GRAND COUNCIL OF RITES.

(Time Immemorial.)

Within the bosom of and controlled by the Grand Council of Rites are the fol-

lowing Rites and Orders, viz.:—

Early Grand Rite of xlxi Deg.

Grand Council of Supreme Council Sovereign Grand Inspectors General of Deg., of the Ancient and Accepted Scottish Rite.

Supreme Council of the Rite of Misraim, 90 Deg.

Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, 96 Deg., and the Ancient and Primitive Rite, 33 Deg.

The Scottish Rite of Adoption.

Order of the Sat Bhair.

Order of Pilgrim Knights of the Palm and Shell.

Oriental Order of Nobles of the Mystic Shrine.

The Adoptive Order of the Eastern Star.

Royal Order of Scotland.

REPRESENTATIVES OF GRAND COUNCIL. FURTH OF SCOTLAND.

In America—M. III. Matthew M. B. Thomson, 33 Deg., 90 Deg., 96 Deg.

In South Africa—M. III. James Robertson, 33 Deg., xlvii Deg., 90 Deg., 96 Deg.

In Puerto Cabello—M. III. H. A. Hartley, 33 Deg., 90 Deg., 96 Deg.

In Bulawayo—M. III. James M. Hendry, 33 Deg., xlvii Deg., 90 Deg., 96 Deg.

In Western Australia—M. III. John Thomson, 33 Deg., 90 Deg., 96 Deg.

In Western Australia—M. III. Andrew Reid, 33 Deg., 90 Deg., 95 Deg.

In Montreal, Canada—M. III. George Smith, 33 Deg., 90 Deg., 95 Deg.

In Costa Rica—M. III. John Ivery, 33 Deg.

Councils working under Scottish Grand Council of Rites:

- 1 Coila, Ayr.
- 2 Moira Union, Kilmarnock.
- 3 Airdrie.
- 4 Glasgow.
- 5 Aberdeen.
- 6 Loudoun, Newmilns.
- 7 Cunningham, Stewarton.
- 9 Fauldhouse.
- 10 Cambuslang.

- 11 North.
- 12 Wishaw.
- 13 Catrine.
- 14 Tarbolton.
- 15 Rutherglen.
- 16 Saltcoats.
- 17 Aroon.
- 18 Sorn.
- 19 Irvine.
- 23 Kcl.h. Peterhead.
- 24 Johannesburg.
- 25 Solomon, Graserburgh.
- 26 John o' Groats, Wick.

COUNCILS OF KADOSH.

Boswell Council of Kadosh, No. 18, Sorn, meets in Market Inn, Auchinleck.

Keith Lodge of Perfection, No. 23, 14, meets in Masonic Hall, Peterhead.

Keith Council of Kadosh, No. 23, 30 Deg., Peterhead.

De-Molay Council of Kadosh, No. 21, 30 Deg., in the Valley of Montpelier, State of Idaho, U. S. A., 1901-2.

Glasgow Council of Kadosh, No. 4, meets monthly in St. Mark's Hall, 213 Buchanan St., Glasgow.

Moura Union Council of Kadosh, No. 2, meets monthly in the Masonic Hall, Kilmarnock.

Ayr Council of Kadosh, No. 3, meets in St. James' Hall, New Bridge St., Ayr.

London Council of Kadosh, No. 6, Newmilns, meets in Masonic Hall, Newmilns.

Airdrie and Coatbridge Council of Kadosh, No. 8, 30 Deg., meets in Masonic Temples in Airdrie and Coatbridge alternately.

"Solomon" Council of Kadosh, No. 25, 32 Deg., Fraserburgh.

Order of the Eastern Star, Grand Chapter:

M. W. Grand Patron, Bro. Col. Spencer V. D., Northfield, Airdrie.

M. W. Grand Matron, Mrs. Mary Currie, Grey Street, Newmilns.

R. V. Grand Treasurer, Bro. William Young, Newmilns.

R. W. Secretary, Bro. Robert Jamieson, 4 Fullarton St., Kilmarnock.

Loudoun Chapter, No. 6, Newmilns:

Worthy Patron, Bro. William Young.
Worthy Matron, Sister Mrs. Mary Currie.

Associate, Sister Annie H. Ross.
Conductress, Sister Mrs. Jean. T. Young.

Associate Conductress, Sister Mrs. Mary B. Steel.

Secretary, Sister Mrs. Maggie Meiklejohn.

Treasurer, Sister Mrs. Jessie G. Morris.

Warder.

Sentinel, Bro. James Howie.

Moir Union Chapter, No. 2, Kilmarnock.

ORIENTAL STAR NO. 2.

Tinnevely, India, April 4, 1911.

From the Right Worshipful Master,
Oriental Star, No. 2, A.: A.: S.: R.:
To the Secretary General, American
Masonic Federation, Evanston, U.
S. A.

Most Worshipful Sir:—We hasten to acknowledge with thanks the receipt of your kind communication of the 4th of March last and the Charter. We shall shortly conduct the installation ceremony and report to you.

We have of necessity to request you to be kind enough either by yourself or through the President General, to inform all Masonic Journals, especially those in Great Britain and India of our erection and constitution.

We speak English and Rituals in other languages will be of no use to us. We shall report in detail in the course of this month.

R. W. M.

In the May number of that most excellent and praiseworthy journal, "The American Freemason," we read an article by Bro. M. W. Bayliss, with able comments by Bro. Morcombe, the editor, upon a subject matter that finds a resting place in our heart. We quote one paragraph:

"The writer has been a Master Mason in good standing for over forty-one years, and has made a study of Masonic law. Under this law Grand Lodges have no jurisdiction over any degrees outside of those of Entered Apprentice, Fellow Craft and Master Mason. Any such interference with Master Masons by Grand Lodges is 'subversive of the principles and groundwork of Masonry,' and is an abridgement of their personal rights."

The editor-in-chief of this magazine was Grand Orator in a York Rite Grand Lodge; when that Grand Body, learning he had received the high degrees in another jurisdiction than the Southern Jurisdiction, at Washington, expelled him for that and for no other reason. He then took his demit from his Craft Lodge. We are given to understand that it is now the generally accepted order in the State Grand Lodges, that no Bro. will be tolerated, in any Lodge of their obedience, who has taken the higher degrees in any other jurisdiction than the Southern or Northern Jurisdiction. We would like to hear from Masonic Journals on this point.

We quote from a printed statement published some years ago upon this very subject:

"Another favorite dodge of the Southern and Northern Jurisdictions is to get the State Grand Lodges to pull the chestnuts for them by declaring that they only are the legitimate Scottish Rite. So far, nearly every Grand Lodge in the Union has been approached, and some dominated by members of these two jurisdictions, and have for a time allowed themselves to be made tools of.

"The latest effort of this nature was made in the Grand Lodge of Idaho, at its last session, (1901), when an attempt was unsuccessfully made to have a resolution passed which was introduced by a member of the Southern Jurisdiction to punish with expulsion any Idaho Ma-

son who would become a member of, or take the degrees in any other Scottish Rite body, or become a member of any other body which required its members to become Masons. (In what has the Shriners or Eastern Star offended?) It was remarkable that on the debate on this resolution not one member of the Southern Jurisdiction spoke in its support, and it was, to say the least, a coincidence, that a few weeks previously, at a degree sale, by the Southern Jurisdiction, held in Salt Lake City, the officiating salesman boasted that the degrees of the Rite were to be given gratuitously to two prominent Idaho Masons for fighting for the Scottish Rite, and there were only two members of Grand Lodge who actively supported the resolution, both of whom disclaimed being then Scottish Rite Masons. Truly, Bret Harte's 'Heathen Chinee' is not the only one whose ways are dark."

The following from Panama:

R. S. Spence, Esq., Evanson, Wyo.

Dear Sir and Bro.—Eureka Lodge No. 2 has just installed the following officers:

Bro. Horatio A. Martin, R. W. M.; Bro. John Fitz, Martin, W. S. W.; Bro. Spencer Jones, W. J. W.; Bro. Walter S. McCormick, S. D.; Bro. Daniel B. Swope, J. D.; Bro. Leo. M. Redwood, Secretary; Bro. Ebenezer Anderson, Treasurer; Bro. Emanuel Henry, Tyler; Bro. Moses Varz, Q. G.

These officers were installed on March 21, and we meet at our hall, 21st Street, Panama, on the 1st and 3rd Tuesdays of each month.

Your Fraternally,

R. PARSLEY BARNSWELL.

A great deal of valuable matter has been crowded out of this issue and will appear in the July number.